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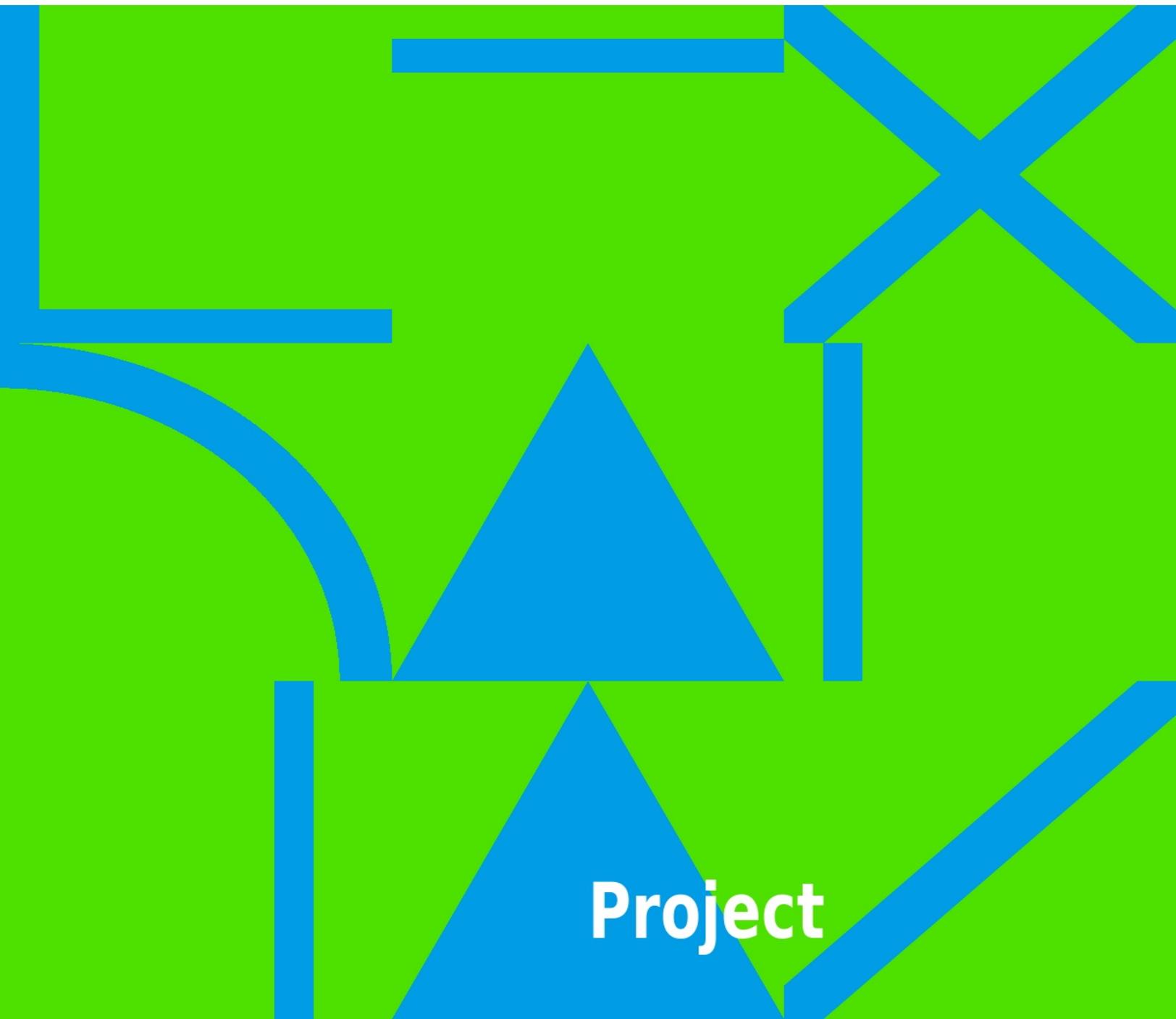
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# Leviathan

Thomas Hobbes

The background of the lower half of the page is a vibrant green color. Overlaid on this green background are several thick, bright blue geometric shapes. These include a large 'X' shape in the upper right, a large triangle in the center, and various lines and curves that create a complex, abstract pattern. The word 'Project' is written in white, bold, sans-serif font, centered within the bottom-most blue triangle.

Project

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\*\*\* START OF THIS PROJECT GUTENBERG EBOOK LEVIATHAN \*\*\*

Produced by Edward White, and David Widger

# LEVIATHAN

**By Thomas Hobbes**

**1651**

**LEVIATHAN OR THE MATTER,  
FORME, & POWER OF A COMMON-WEALTH  
ECCLESIASTICAL AND CIVILL**

**Thomas Hobbes of Malmesbury**

**Printed for Andrew Crooke,  
at the Green Dragon  
in St. Paul's Churchyard,  
1651.**

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**TRANSCRIBER'S NOTES ON THE E-TEXT:**

This E-text was prepared from the Pelican Classics edition of Leviathan, which in turn was prepared from the first edition. I have tried to follow as closely as possible the original, and to give the

flavour of the text that Hobbes himself proof-read, but the following differences were unavoidable.

Hobbes used capitals and italics very extensively, for emphasis, for proper names, for quotations, and sometimes, it seems, just because.

The original has very extensive margin notes, which are used to show where he introduces the definitions of words and concepts, to give in short the subject that a paragraph or section is dealing with, and to give references to his quotations, largely but not exclusively biblical. To some degree, these margin notes seem to have been intended to serve in place of an index, the original having none. They are all in italics.

He also used italics for words in other languages than English, and there are a number of Greek words, in the Greek alphabet, in the text.

To deal with these within the limits of plain vanilla ASCII, I have done the following in this E-text.

I have restricted my use of full capitalization to those places where Hobbes used it, except in the chapter headings, which I have fully capitalized, where Hobbes used a mixture of full capitalization and italics.

Where it is clear that the italics are to indicate the text is quoting, I have introduced quotation marks. Within quotation marks I have retained the capitalization that Hobbes used.

Where italics seem to be used for emphasis, or for proper names, or just because, I have capitalized the initial letter of the words. This has the disadvantage that they are not then distinguished from those that Hobbes capitalized in plain text, but the extent of his italics would make the text very ugly if I was to use an underscore or slash.

Where the margin notes are either to introduce the paragraph subject, or to show where he introduces word definitions, I have included them as headers to the paragraph, again with all words having initial capitals, and on a shortened line.

For margin references to quotes, I have included them in the text, in brackets immediately next to the quotation. Where Hobbes included references in the main text, I have left them as he put them, except to change his square brackets to round.

For the Greek alphabet, I have simply substituted the nearest ordinary letters that I can, and I have used initial capitals for foreign language words.

Neither Thomas Hobbes nor his typesetters seem to have had many inhibitions about spelling and punctuation. I have tried to reproduce both exactly, with the exception of the introduction of quotation marks.

In preparing the text, I have found that it has much more meaning if I read it with sub-vocalization, or aloud, rather than trying to read silently. Hobbes' use of emphasis and his eccentric punctuation and construction seem then to work.

---

TO MY MOST HONOR'D FRIEND Mr. FRANCIS GODOLPHIN of  
GODOLPHIN

HONOR'D SIR.

Your most worthy Brother Mr SIDNEY GODOLPHIN, when he lived, was pleas'd to think my studies something, and otherwise to oblige me, as you know, with reall testimonies of his good opinion, great in themselves, and the greater for the worthinesse of his person. For there is not any vertue that disposeth a man, either to the service of God, or to the service of his Country, to Civill Society, or private Friendship, that did not manifestly appear in his conversation, not as acquired by necessity, or affected upon occasion, but inhaerent, and shining in a generous constitution of his nature. Therefore in honour and gratitude to him, and with devotion to your selfe, I humbly Dedicate unto you this my discourse

of Common-wealth. I know not how the world will receive it, nor how it may reflect on those that shall seem to favour it. For in a way beset with those that contend on one side for too great Liberty, and on the other side for too much Authority, 'tis hard to passe between the points of both unwounded. But yet, me thinks, the endeavour to advance the Civill Power, should not be by the Civill Power condemned; nor private men, by reprehending it, declare they think that Power too great. Besides, I speak not of the men, but (in the Abstract) of the Seat of Power, (like to those simple and unpartiall creatures in the Roman Capitol, that with their noyse defended those within it, not because they were they, but there) offending none, I think, but those without, or such within (if there be any such) as favour them. That which perhaps may most offend, are certain Texts of Holy Scripture, alledged by me to other purpose than ordinarily they use to be by others. But I have done it with due submission, and also (in order to my Subject) necessarily; for they are the Outworks of the Enemy, from whence they impugne the Civill Power. If notwithstanding this, you find my labour generally decryed, you may be pleased to excuse your selfe, and say that I am a man that love my own opinions, and think all true I say, that I honoured your Brother, and honour you, and have presum'd on that, to assume the Title (without your knowledge) of being, as I am,

Sir,

Your most humble, and most obedient servant, Thomas Hobbes.

Paris APRILL 15/25 1651.

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A REVIEW, AND CONCLUSION

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## THE INTRODUCTION

Nature (the art whereby God hath made and governes the world) is by the art of man, as in many other things, so in this also imitated, that it can make an Artificial Animal. For seeing life is but a motion of Limbs, the begining whereof is in some principall part within; why may we not say, that all Automata (Engines that move themselves by springs and wheelles as doth a watch) have an artificiall life? For what is the Heart, but a Spring; and the Nerves, but so many Strings; and the Joynts, but so many Wheelles, giving motion to the whole Body, such as was intended by the Artificer? Art goes yet further, imitating that Rationall and most excellent worke of Nature, Man. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body; The Magistrates, and other Officers of Judicature and Execution, artificiall Joynts; Reward and Punishment (by which fastned to the seat of the Sovereignty, every joynt and member is moved to performe his duty) are the Nerves, that do the same in the Body Naturall; The Wealth and Riches of all the particular members, are the Strength; Salus Populi (the Peoples Safety) its Businesse; Counsellors, by whom all things needfull for it to know, are suggested unto it, are the Memory; Equity and Lawes, an artificiall Reason and Will; Concord, Health; Sedition, Sicknesse; and Civill War, Death. Lastly, the Pacts and Covenants, by which the parts of this Body Politique were at first made, set together, and united, resemble that Fiat, or the Let Us Make Man, pronounced by God in the Creation.

To describe the Nature of this Artificiall man, I will consider

First the Matter thereof, and the Artificer; both which is Man.

Secondly, How, and by what Covenants it is made; what are the Rights and just Power or Authority of a Sovereigne; and what it is that Preserveth and Dissolveth it.

Thirdly, what is a Christian Common-Wealth.

Lastly, what is the Kingdome of Darkness.

Concerning the first, there is a saying much usurped of late, That Wisedome is acquired, not by reading of Books, but of Men. Consequently whereunto, those persons, that for the most part can give no other proof of being wise, take great delight to shew what they think they have read in men, by uncharitable censures of one another behind their backs. But there is another saying not of late understood, by which they might learn truly to read one another, if they would take the pains; and that is, *Nosce Teipsum*, Read Thy Self: which was not meant, as it is now used, to countenance, either the barbarous state of men in power, towards their inferiors; or to encourage men of low degree, to a sawcie behaviour towards their betters; But to teach us, that for the similitude of the thoughts, and Passions of one man, to the thoughts, and Passions of another, whosoever looketh into himselfe, and considereth what he doth, when he does Think, Opine, Reason, Hope, Feare, &c, and upon what grounds; he shall thereby read and know, what are the thoughts, and Passions of all other men, upon the like occasions. I say the similitude of Passions, which are the same in all men, Desire, Feare, Hope, &c; not the similitude or The Objects of the Passions, which are the things Desired, Feared, Hoped, &c: for these the constitution individuall, and particular education do so vary, and they are so easie to be kept from our knowledge, that the characters of mans heart, blotted and confounded as they are, with dissembling, lying, counterfeiting, and erroneous doctrines, are legible onely to him that searcheth hearts. And though by mens actions wee do discover their designee sometimes; yet to do it without comparing them with our own, and distinguishing all circumstances, by which the case may come to be altered, is to decypher without a key, and be for the most part deceived, by too much trust, or by too much diffidence; as he that reads, is himselfe a good or evill man.

But let one man read another by his actions never so perfectly, it serves him onely with his acquaintance, which are but few. He that is to govern a whole Nation, must read in himselfe, not this, or that particular man; but Man-kind; which though it be hard to do, harder than to learn any Language, or Science; yet, when I shall have set down my own reading orderly, and perspicuously, the pains left another, will be onely to consider, if he also find not the same in himselfe. For this kind of Doctrine, admitteth no other Demonstration.



# **PART 1 OF MAN**

## CHAPTER I. OF SENSE

Concerning the Thoughts of man, I will consider them first Singly, and afterwards in Trayne, or dependance upon one another. Singly, they are every one a Representation or Apparence, of some quality, or other Accident of a body without us; which is commonly called an Object. Which Object worketh on the Eyes, Eares, and other parts of mans body; and by diversity of working, produceth diversity of Apparences.

The Originall of them all, is that which we call Sense; (For there is no conception in a mans mind, which hath not at first, totally, or by parts, been begotten upon the organs of Sense.) The rest are derived from that originall.

To know the naturall cause of Sense, is not very necessary to the business now in hand; and I have els-where written of the same at large. Nevertheless, to fill each part of my present method, I will briefly deliver the same in this place.

The cause of Sense, is the Externall Body, or Object, which presseth the organ proper to each Sense, either immediatly, as in the Tast and Touch; or mediately, as in Seeing, Hearing, and Smelling: which pressure, by the mediation of Nerves, and other strings, and membranes of the body, continued inwards to the Brain, and Heart, causeth there a resistance, or counter-pressure, or endeavour of the heart, to deliver it self: which endeavour because Outward, seemeth to be some matter without. And this Seeming, or Fancy, is that which men call sense; and consisteth, as to the Eye, in a Light, or Colour Figured; To the Eare, in a Sound; To the Nostrill, in an Odour; To the Tongue and Palat, in a Savour; and to the rest of the body, in Heat, Cold, Hardnesse, Softnesse, and such other qualities, as we discern by Feeling. All which qualities called Sensible, are in the object that causeth them, but so many several motions of the matter, by which it presseth our organs diversly. Neither in us that are pressed, are they anything els, but divers motions; (for motion, produceth nothing but motion.) But their apparence to us is Fancy, the same waking, that dreaming. And as pressing, rubbing, or striking the Eye, makes us fancy a light; and pressing the Eare, produceth a dinne; so do the bodies also we

see, or hear, produce the same by their strong, though unobserved action, For if those Colours, and Sounds, were in the Bodies, or Objects that cause them, they could not be severed from them, as by glasses, and in Ecchoes by reflection, we see they are; where we know the thing we see, is in one place; the apparence, in another. And though at some certain distance, the reall, and very object seem invested with the fancy it begets in us; Yet still the object is one thing, the image or fancy is another. So that Sense in all cases, is nothing els but originall fancy, caused (as I have said) by the pressure, that is, by the motion, of externall things upon our Eyes, Eares, and other organs thereunto ordained.

But the Philosophy-schooles, through all the Universities of Christendome, grounded upon certain Texts of Aristotle, teach another doctrine; and say, For the cause of Vision, that the thing seen, sendeth forth on every side a Visible Species(in English) a Visible Shew, Apparition, or Aspect, or a Being Seen; the receiving whereof into the Eye, is Seeing. And for the cause of Hearing, that the thing heard, sendeth forth an Audible Species, that is, an Audible Aspect, or Audible Being Seen; which entring at the Eare, maketh Hearing. Nay for the cause of Understanding also, they say the thing Understood sendeth forth Intelligible Species, that is, an Intelligible Being Seen; which comming into the Understanding, makes us Understand. I say not this, as disapproving the use of Universities: but because I am to speak hereafter of their office in a Common-wealth, I must let you see on all occasions by the way, what things would be amended in them; amongst which the frequency of insignificant Speech is one.

## CHAPTER II. OF IMAGINATION

That when a thing lies still, unlesse somewhat els stirre it, it will lye still for ever, is a truth that no man doubts of. But that when a thing is in motion, it will eternally be in motion, unless somewhat els stay it, though the reason be the same, (namely, that nothing can change it selfe,) is not so easily assented to. For men measure, not onely other men, but all other things, by themselves: and because they find themselves subject after motion to pain, and lassitude, think every thing els growes weary of motion, and seeks repose of its own accord; little considering, whether it be not some other motion, wherein that desire of rest they find in themselves, consisteth. From hence it is, that the Schooles say, Heavy bodies fall downwards, out of an appetite to rest, and to conserve their nature in that place which is most proper for them; ascribing appetite, and Knowledge of what is good for their conservation, (which is more than man has) to things inanimate absurdly.

When a Body is once in motion, it moveth (unless something els hinder it) eternally; and whatsoever hindreth it, cannot in an instant, but in time, and by degrees quite extinguish it: And as wee see in the water, though the wind cease, the waves give not over rowling for a long time after; so also it happeneth in that motion, which is made in the internall parts of a man, then, when he Sees, Dreams, &c. For after the object is removed, or the eye shut, wee still retain an image of the thing seen, though more obscure than when we see it. And this is it, that Latines call Imagination, from the image made in seeing; and apply the same, though improperly, to all the other senses. But the Greeks call it Fancy; which signifies Apparence, and is as proper to one sense, as to another. Imagination therefore is nothing but Decaying Sense; and is found in men, and many other living Creatures, as well sleeping, as waking.

## Memory

The decay of Sense in men waking, is not the decay of the motion made in sense; but an obscuring of it, in such manner, as the light of the Sun obscureth the light of the Starres; which starrs do no less exercise their vertue by which they are visible, in the day, than in the night. But because amongst many stroaks, which our eyes, eares, and other organs receive from externall bodies, the predominant onely is sensible; therefore the light of the Sun being predominant, we are not affected with the action of the starrs. And any object being removed from our eyes, though the impression it made in us remain; yet other objects more present succeeding, and working on us, the Imagination of the past is obscured, and made weak; as the voyce of a man is in the noyse of the day. From whence it followeth, that the longer the time is, after the sight, or Sense of any object, the weaker is the Imagination. For the continuall change of mans body, destroyes in time the parts which in sense were moved: So that the distance of time, and of place, hath one and the same effect in us. For as at a distance of place, that which wee look at, appears dimme, and without distinction of the smaller parts; and as Voyces grow weak, and inarticulate: so also after great distance of time, our imagination of the Past is weak; and wee lose( for example) of Cities wee have seen, many particular Streets; and of Actions, many particular Circumstances. This Decaying Sense, when wee would express the thing it self, (I mean Fancy it selfe,) wee call Imagination, as I said before; But when we would express the Decay, and signifie that the Sense is fading, old, and past, it is called Memory. So that Imagination and Memory, are but one thing, which for divers considerations hath divers names.

Much memory, or memory of many things, is called Experience. Againe, Imagination being only of those things which have been formerly perceived by Sense, either all at once, or by parts at severall times; The former, (which is the imagining the whole object, as it was presented to the sense) is Simple Imagination; as when one imagineth a man, or horse, which he hath seen before. The other is Compounded; as when from the sight of a man at one time, and of a horse at another, we conceive in our

mind a Centaure. So when a man compoundeth the image of his own person, with the image of the actions of an other man; as when a man imagins himselfe a Hercules, or an Alexander, (which happeneth often to them that are much taken with reading of Romants) it is a compound imagination, and properly but a Fiction of the mind. There be also other Imaginations that rise in men, (though waking) from the great impression made in sense; As from gazing upon the Sun, the impression leaves an image of the Sun before our eyes a long time after; and from being long and vehemently attent upon Geometricall Figures, a man shall in the dark, (though awake) have the Images of Lines, and Angles before his eyes: which kind of Fancy hath no particular name; as being a thing that doth not commonly fall into mens discourse.

## Dreams

The imaginations of them that sleep, are those we call Dreams. And these also (as all other Imaginations) have been before, either totally, or by parcells in the Sense. And because in sense, the Brain, and Nerves, which are the necessary Organs of sense, are so benumbed in sleep, as not easily to be moved by the action of Externall Objects, there can happen in sleep, no Imagination; and therefore no Dreame, but what proceeds from the agitation of the inward parts of mans body; which inward parts, for the connexion they have with the Brayn, and other Organs, when they be distempered, do keep the same in motion; whereby the Imaginations there formerly made, appeare as if a man were waking; saving that the Organs of Sense being now benumbed, so as there is no new object, which can master and obscure them with a more vigorous impression, a Dreame must needs be more cleare, in this silence of sense, than are our waking thoughts. And hence it cometh to pass, that it is a hard matter, and by many thought impossible to distinguish exactly between Sense and Dreaming. For my part, when I consider, that in Dreames, I do not often, nor constantly think of the same Persons, Places, Objects, and Actions that I do waking; nor remember so long a trayne of coherent thoughts, Dreaming, as at other times; And because waking I often observe the absurdity of Dreames, but never dream of the absurdities of my waking Thoughts; I am well satisfied, that being awake, I know I dreame not; though when I dreame, I think my selfe awake.

And seeing dreames are caused by the distemper of some of the inward parts of the Body; divers distempers must needs cause different Dreams. And hence it is, that lying cold breedeth Dreams of Feare, and raiseth the thought and Image of some fearfull object (the motion from the brain to the inner parts, and from the inner parts to the Brain being reciprocally:) and that as Anger causeth heat in some parts of the Body, when we are awake; so when we sleep, the over heating of the same parts causeth Anger, and raiseth up in the brain the Imagination of an Enemy. In the same manner; as naturall kindness, when we are awake causeth desire; and desire makes heat in certain other parts of the body; so also, too much heat

in those parts, while wee sleep, raiseth in the brain an imagination of some kindness shewn. In summe, our Dreams are the reverse of our waking Imaginations; The motion when we are awake, beginning at one end; and when we Dream, at another.

## Apparitions Or Visions

The most difficult discerning of a mans Dream, from his waking thoughts, is then, when by some accident we observe not that we have slept: which is easie to happen to a man full of fearfull thoughts; and whose conscience is much troubled; and that sleepeth, without the circumstances, of going to bed, or putting off his clothes, as one that noddeth in a chayre. For he that taketh pains, and industriously layes himselfe to sleep, in case any uncouth and exorbitant fancy come unto him, cannot easily think it other than a Dream. We read of Marcus Brutes, (one that had his life given him by Julius Caesar, and was also his favorite, and notwithstanding murdered him,) how at Phillipi, the night before he gave battell to Augustus Caesar, he saw a fearfull apparition, which is commonly related by Historians as a Vision: but considering the circumstances, one may easily judge to have been but a short Dream. For sitting in his tent, pensive and troubled with the horrour of his rash act, it was not hard for him, slumbering in the cold, to dream of that which most affrighted him; which feare, as by degrees it made him wake; so also it must needs make the Apparition by degrees to vanish: And having no assurance that he slept, he could have no cause to think it a Dream, or any thing but a Vision. And this is no very rare Accident: for even they that be perfectly awake, if they be timorous, and supperstitious, possessed with fearfull tales, and alone in the dark, are subject to the like fancies, and believe they see spirits and dead mens Ghosts walking in Churchyards; whereas it is either their Fancy onely, or els the knavery of such persons, as make use of such superstitious feare, to pass disguised in the night, to places they would not be known to haunt.

From this ignorance of how to distinguish Dreams, and other strong Fancies, from vision and Sense, did arise the greatest part of the Religion of the Gentiles in time past, that worshipped Satyres, Fawnes, nymphs, and the like; and now adayes the opinion than rude people have of Fayries, Ghosts, and Goblins; and of the power of Witches. For as for Witches, I think not that their witch craft is any reall power; but yet that they are justly punished, for the false believe they have, that they can do such

mischiefe, joyned with their purpose to do it if they can; their trade being neerer to a new Religion, than to a Craft or Science. And for Fayries, and walking Ghosts, the opinion of them has I think been on purpose, either taught, or not confuted, to keep in credit the use of Exorcisme, of Crosses, of holy Water, and other such inventions of Ghostly men. Neverthelesse, there is no doubt, but God can make unnaturall Apparitions. But that he does it so often, as men need to feare such things, more than they feare the stay, or change, of the course of Nature, which he also can stay, and change, is no point of Christian faith. But evill men under pretext that God can do any thing, are so bold as to say any thing when it serves their turn, though they think it untrue; It is the part of a wise man, to believe them no further, than right reason makes that which they say, appear credible. If this superstitious fear of Spirits were taken away, and with it, Prognostiques from Dreams, false Prophecies, and many other things depending thereon, by which, crafty ambitious persons abuse the simple people, men would be much more fitted than they are for civill Obedience.

And this ought to be the work of the Schooles; but they rather nourish such doctrine. For (not knowing what Imagination, or the Senses are), what they receive, they teach: some saying, that Imaginations rise of themselves, and have no cause: Others that they rise most commonly from the Will; and that Good thoughts are blown (inspired) into a man, by God; and evill thoughts by the Divell: or that Good thoughts are powred (infused) into a man, by God; and evill ones by the Divell. Some say the Senses receive the Species of things, and deliver them to the Common-sense; and the Common Sense delivers them over to the Fancy, and the Fancy to the Memory, and the Memory to the Judgement, like handing of things from one to another, with many words making nothing understood.

## **Understanding**

The Imagination that is rayed in man (or any other creature indued with the faculty of imagining) by words, or other voluntary signes, is that we generally call Understanding; and is common to Man and Beast. For a dogge by custome will understand the call, or the rating of his Master; and so will many other Beasts. That Understanding which is peculiar to man, is the Understanding not onely his will; but his conceptions and thoughts, by the sequell and contexture of the names of things into Affirmations, Negations, and other formes of Speech: And of this kinde of Understanding I shall speak hereafter.

## CHAPTER III. OF THE CONSEQUENCE OR TRAYNE OF IMAGINATIONS

By Consequence, or Trayne of Thoughts, I understand that succession of one Thought to another, which is called (to distinguish it from Discourse in words) Mentall Discourse.

When a man thinketh on any thing whatsoever, His next Thought after, is not altogether so casuall as it seems to be. Not every Thought to every Thought succeeds indifferently. But as wee have no Imagination, whereof we have not formerly had Sense, in whole, or in parts; so we have no Transition from one Imagination to another, whereof we never had the like before in our Senses. The reason whereof is this. All Fancies are Motions within us, reliques of those made in the Sense: And those motions that immediately succeeded one another in the sense, continue also together after Sense: In so much as the former coming again to take place, and be praedominant, the later followeth, by coherence of the matter moved, in such manner, as water upon a plain Table is drawn which way any one part of it is guided by the finger. But because in sense, to one and the same thing perceived, sometimes one thing, sometimes another succeedeth, it comes to passe in time, that in the Imagining of any thing, there is no certainty what we shall Imagine next; Onely this is certain, it shall be something that succeeded the same before, at one time or another.

## Trayne Of Thoughts Unguided

This Trayne of Thoughts, or Mentall Discourse, is of two sorts. The first is Unguided, Without Designee, and inconstant; Wherein there is no Passionate Thought, to govern and direct those that follow, to it self, as the end and scope of some desire, or other passion: In which case the thoughts are said to wander, and seem impertinent one to another, as in a Dream. Such are Commonly the thoughts of men, that are not onely without company, but also without care of any thing; though even then their Thoughts are as busie as at other times, but without harmony; as the sound which a Lute out of tune would yeeld to any man; or in tune, to one that could not play. And yet in this wild ranging of the mind, a man may oft-times perceive the way of it, and the dependance of one thought upon another. For in a Discourse of our present civill warre, what could seem more impertinent, than to ask (as one did) what was the value of a Roman Penny? Yet the Coherence to me was manifest enough. For the Thought of the warre, introduced the Thought of the delivering up the King to his Enemies; The Thought of that, brought in the Thought of the delivering up of Christ; and that again the Thought of the 30 pence, which was the price of that treason: and thence easily followed that malicious question; and all this in a moment of time; for Thought is quick.

## **Trayne Of Thoughts Regulated**

The second is more constant; as being Regulated by some desire, and designee. For the impression made by such things as wee desire, or feare, is strong, and permanent, or, (if it cease for a time,) of quick return: so strong it is sometimes, as to hinder and break our sleep. From Desire, ariseth the Thought of some means we have seen produce the like of that which we ayme at; and from the thought of that, the thought of means to that mean; and so continually, till we come to some beginning within our own power. And because the End, by the greatnesse of the impression, comes often to mind, in case our thoughts begin to wander, they are quickly again reduced into the way: which observed by one of the seven wise men, made him give men this praecept, which is now worne out, *Respice Finem*; that is to say, in all your actions, look often upon what you would have, as the thing that directs all your thoughts in the way to attain it.

## Remembrance

The Trayn of regulated Thoughts is of two kinds; One, when of an effect imagined, wee seek the causes, or means that produce it: and this is common to Man and Beast. The other is, when imagining any thing whatsoever, wee seek all the possible effects, that can by it be produced; that is to say, we imagine what we can do with it, when wee have it. Of which I have not at any time seen any signe, but in man onely; for this is a curiosity hardly incident to the nature of any living creature that has no other Passion but sensuall, such as are hunger, thirst, lust, and anger. In summe, the Discourse of the Mind, when it is governed by designee, is nothing but Seeking, or the faculty of Invention, which the Latines call Sagacitas, and Solertia; a hunting out of the causes, of some effect, present or past; or of the effects, of some present or past cause, sometimes a man seeks what he hath lost; and from that place, and time, wherein hee misses it, his mind runs back, from place to place, and time to time, to find where, and when he had it; that is to say, to find some certain, and limited time and place, in which to begin a method of seeking. Again, from thence, his thoughts run over the same places and times, to find what action, or other occasion might make him lose it. This we call Remembrance, or Calling to mind: the Latines call it Remiscentia, as it were a Re-Conning of our former actions.

Sometimes a man knows a place determinate, within the compasse whereof his is to seek; and then his thoughts run over all the parts thereof, in the same manner, as one would sweep a room, to find a jewell; or as a Spaniel ranges the field, till he find a sent; or as a man should run over the alphabet, to start a rime.

## Prudence

Sometime a man desires to know the event of an action; and then he thinketh of some like action past, and the events thereof one after another; supposing like events will follow like actions. As he that foresees what will become of a Criminal, re-cons what he has seen follow on the like Crime before; having this order of thoughts, The Crime, the Officer, the Prison, the Judge, and the Gallows. Which kind of thoughts, is called Foresight, and Prudence, or Providence; and sometimes Wisdome; though such conjecture, through the difficulty of observing all circumstances, be very fallacious. But this is certain; by how much one man has more experience of things past, than another; by so much also he is more Prudent, and his expectations the seldomer faile him. The Present onely has a being in Nature; things Past have a being in the Memory onely, but things To Come have no being at all; the Future being but a fiction of the mind, applying the sequels of actions Past, to the actions that are Present; which with most certainty is done by him that has most Experience; but not with certainty enough. And though it be called Prudence, when the Event answereth our Expectation; yet in its own nature, it is but Presumption. For the foresight of things to come, which is Providence, belongs onely to him by whose will they are to come. From him onely, and supernaturally, proceeds Prophecy. The best Prophet naturally is the best gesser; and the best gesser, he that is most versed and studied in the matters he guesses at: for he hath most Signes to gesse by.

## Signes

A Signe, is the Event Antecedent, of the Consequent; and contrarily, the Consequent of the Antecedent, when the like Consequences have been observed, before: And the oftner they have been observed, the lesse uncertain is the Signe. And therefore he that has most experience in any kind of businesse, has most Signes, whereby to guesse at the Future time, and consequently is the most prudent: And so much more prudent than he that is new in that kind of business, as not to be equalled by any advantage of naturall and extemporary wit: though perhaps many young men think the contrary.

Nevertheless it is not Prudence that distinguisheth man from beast. There be beasts, that at a year old observe more, and pursue that which is for their good, more prudently, than a child can do at ten.

## Conjecture Of The Time Past

As Prudence is a Praesumption of the Future, contracted from the Experience of time Past; So there is a Praesumption of things Past taken from other things (not future but) past also. For he that hath seen by what courses and degrees, a flourishing State hath first come into civill warre, and then to ruine; upon the sights of the ruines of any other State, will guesse, the like warre, and the like courses have been there also. But his conjecture, has the same uncertainty almost with the conjecture of the Future; both being grounded onely upon Experience.

There is no other act of mans mind, that I can remember, naturally planted in him, so, as to need no other thing, to the exercise of it, but to be born a man, and live with the use of his five Senses. Those other Faculties, of which I shall speak by and by, and which seem proper to man onely, are acquired, and encreased by study and industry; and of most men learned by instruction, and discipline; and proceed all from the invention of Words, and Speech. For besides Sense, and Thoughts, and the Trayne of thoughts, the mind of man has no other motion; though by the help of Speech, and Method, the same Facultyes may be improved to such a height, as to distinguish men from all other living Creatures.

Whatsoever we imagine, is Finite. Therefore there is no Idea, or conception of anything we call Infinite. No man can have in his mind an Image of infinite magnitude; nor conceive the ends, and bounds of the thing named; having no Conception of the thing, but of our own inability. And therefore the Name of GOD is used, not to make us conceive him; (for he is Incomprehensible; and his greatnesse, and power are unconceivable;) but that we may honour him. Also because whatsoever (as I said before,) we conceive, has been perceived first by sense, either all at once, or by parts; a man can have no thought, representing any thing, not subject to sense. No man therefore can conceive any thing, but he must conceive it in some place; and indued with some determinate magnitude; and which may be divided into parts; nor that any thing is all in this place, and all in another place at the same time; nor that two, or more things can be in one, and the same place at once: for none of these things ever have,

or can be incident to Sense; but are absurd speeches, taken upon credit (without any signification at all,) from deceived Philosophers, and deceived, or deceiving Schoolemen.

## **CHAPTER IV. OF SPEECH**

## Originall Of Speech

The Invention of Printing, though ingenious, compared with the invention of Letters, is no great matter. But who was the first that found the use of Letters, is not known. He that first brought them into Greece, men say was Cadmus, the sonne of Agenor, King of Phaenicia. A profitable Invention for continuing the memory of time past, and the conjunction of mankind, dispersed into so many, and distant regions of the Earth; and with all difficult, as proceeding from a watchfull observation of the divers motions of the Tongue, Palat, Lips, and other organs of Speech; whereby to make as many differences of characters, to remember them. But the most noble and profitable invention of all other, was that of Speech, consisting of Names or Apellations, and their Connexion; whereby men register their Thoughts; recall them when they are past; and also declare them one to another for mutuall utility and conversation; without which, there had been amongst men, neither Common-wealth, nor Society, nor Contract, nor Peace, no more than amongst Lyons, Bears, and Wolves. The first author of Speech was GOD himselfe, that instructed Adam how to name such creatures as he presented to his sight; For the Scripture goeth no further in this matter. But this was sufficient to direct him to adde more names, as the experience and use of the creatures should give him occasion; and to joyn them in such manner by degrees, as to make himselfe understood; and so by succession of time, so much language might be gotten, as he had found use for; though not so copious, as an Orator or Philosopher has need of. For I do not find any thing in the Scripture, out of which, directly or by consequence can be gathered, that Adam was taught the names of all Figures, Numbers, Measures, Colours, Sounds, Fancies, Relations; much less the names of Words and Speech, as Generall, Speciall, Affirmative, Negative, Interrogative, Optative, Infinitive, all which are usefull; and least of all, of Entity, Intentionality, Quiddity, and other significant words of the School.

But all this language gotten, and augmented by Adam and his posterity, was again lost at the tower of Babel, when by the hand of God, every man was stricken for his rebellion, with an oblivion of his former language.

And being hereby forced to disperse themselves into severall parts of the world, it must needs be, that the diversity of Tongues that now is, proceeded by degrees from them, in such manner, as need (the mother of all inventions) taught them; and in tract of time grew every where more copious.

## The Use Of Speech

The generall use of Speech, is to transferre our Mentall Discourse, into Verbal; or the Trayne of our Thoughts, into a Trayne of Words; and that for two commodities; whereof one is, the Registering of the Consequences of our Thoughts; which being apt to slip out of our memory, and put us to a new labour, may again be recalled, by such words as they were marked by. So that the first use of names, is to serve for Markes, or Notes of remembrance. Another is, when many use the same words, to signifie (by their connexion and order,) one to another, what they conceive, or think of each matter; and also what they desire, feare, or have any other passion for, and for this use they are called Signes. Speciall uses of Speech are these; First, to Register, what by cogitation, wee find to be the cause of any thing, present or past; and what we find things present or past may produce, or effect: which in summe, is acquiring of Arts. Secondly, to shew to others that knowledge which we have attained; which is, to Counsell, and Teach one another. Thirdly, to make known to others our wills, and purposes, that we may have the mutuall help of one another. Fourthly, to please and delight our selves, and others, by playing with our words, for pleasure or ornament, innocently.

## Abuses Of Speech

To these Uses, there are also foure correspondent Abuses. First, when men register their thoughts wrong, by the inconstancy of the signification of their words; by which they register for their conceptions, that which they never conceived; and so deceive themselves. Secondly, when they use words metaphorically; that is, in other sense than that they are ordained for; and thereby deceive others. Thirdly, when by words they declare that to be their will, which is not. Fourthly, when they use them to grieve one another: for seeing nature hath armed living creatures, some with teeth, some with horns, and some with hands, to grieve an enemy, it is but an abuse of Speech, to grieve him with the tongue, unlesse it be one whom wee are obliged to govern; and then it is not to grieve, but to correct and amend.

The manner how Speech serveth to the remembrance of the consequence of causes and effects, consisteth in the imposing of Names, and the Connexion of them.

## **Names Proper & Common Universall**

Of Names, some are Proper, and singular to one onely thing; as Peter, John, This Man, This Tree: and some are Common to many things; as Man, Horse, Tree; every of which though but one Name, is nevertheless the name of divers particular things; in respect of all which together, it is called an Universall; there being nothing in the world Universall but Names; for the things named, are every one of them Individual and Singular.

One Universall name is imposed on many things, for their similitude in some quality, or other accident: And whereas a Proper Name bringeth to mind one thing onely; Universals recall any one of those many.

And of Names Universall, some are of more, and some of lesse extent; the larger comprehending the lesse large: and some again of equall extent, comprehending each other reciprocally. As for example, the Name Body is of larger signification than the word Man, and comprehendeth it; and the names Man and Rationall, are of equall extent, comprehending mutually one another. But here wee must take notice, that by a Name is not alwayes understood, as in Grammar, one onely word; but sometimes by circumlocution many words together. For all these words, Hee That In His Actions Observeth The Lawes Of His Country, make but one Name, equivalent to this one word, Just.

By this imposition of Names, some of larger, some of stricter signification, we turn the reckoning of the consequences of things imagined in the mind, into a reckoning of the consequences of Appellations. For example, a man that hath no use of Speech at all, (such as is born and remains perfectly deafe and dumb,) if he set before his eyes a triangle, and by it two right angles, (such as are the corners of a square figure,) he may by meditation compare and find, that the three angles of that triangle, are equall to those two right angles that stand by it. But if another triangle be shewn him different in shape from the former, he cannot know without a new labour, whether the three angles of that also be equall to the same. But he that hath the use of words, when he observes, that such equality was consequent, not to the length of the sides, nor to any

other particular thing in his triangle; but onely to this, that the sides were straight, and the angles three; and that that was all, for which he named it a Triangle; will boldly conclude Universally, that such equality of angles is in all triangles whatsoever; and register his invention in these generall termes, Every Triangle Hath Its Three Angles Equall To Two Right Angles. And thus the consequence found in one particular, comes to be registred and remembred, as a Universall rule; and discharges our mentall reckoning, of time and place; and delivers us from all labour of the mind, saving the first; and makes that which was found true Here, and Now, to be true in All Times and Places.

But the use of words in registring our thoughts, is in nothing so evident as in Numbering. A naturall foole that could never learn by heart the order of numerall words, as One, Two, and Three, may observe every stroak of the Clock, and nod to it, or say one, one, one; but can never know what houre it strikes. And it seems, there was a time when those names of number were not in use; and men were fayn to apply their fingers of one or both hands, to those things they desired to keep account of; and that thence it proceeded, that now our numerall words are but ten, in any Nation, and in some but five, and then they begin again. And he that can tell ten, if he recite them out of order, will lose himselfe, and not know when he has done: Much lesse will he be able to add, and substract, and performe all other operations of Arithmetique. So that without words, there is no possibility of reckoning of Numbers; much lesse of Magnitudes, of Swiftnesse, of Force, and other things, the reckonings whereof are necessary to the being, or well-being of man-kind.

When two Names are joynd together into a Consequence, or Affirmation; as thus, A Man Is A Living Creature; or thus, If He Be A Man, He Is A Living Creature, If the later name Living Creature, signifie all that the former name Man signifieth, then the affirmation, or consequence is True; otherwise False. For True and False are attributes of Speech, not of things. And where Speech is not, there is neither Truth nor Falshood. Errour there may be, as when wee expect that which shall not be; or suspect what has not been: but in neither case can a man be charged with Untruth.

Seeing then that Truth consisteth in the right ordering of names in our affirmations, a man that seeketh precise Truth, had need to remember what

every name he uses stands for; and to place it accordingly; or els he will find himselfe entangled in words, as a bird in lime-twiggs; the more he struggles, the more belimed. And therefore in Geometry, (which is the onely Science that it hath pleased God hitherto to bestow on mankind,) men begin at settling the significations of their words; which settling of significations, they call Definitions; and place them in the beginning of their reckoning.

By this it appears how necessary it is for any man that aspires to true Knowledge, to examine the Definitions of former Authors; and either to correct them, where they are negligently set down; or to make them himselfe. For the errours of Definitions multiply themselves, according as the reckoning proceeds; and lead men into absurdities, which at last they see, but cannot avoyd, without reckoning anew from the beginning; in which lyes the foundation of their errours. From whence it happens, that they which trust to books, do as they that cast up many little summs into a greater, without considering whether those little summes were rightly cast up or not; and at last finding the errour visible, and not mistrusting their first grounds, know not which way to cleere themselves; but spend time in fluttering over their bookes; as birds that entring by the chimney, and finding themselves inclosed in a chamber, flitter at the false light of a glasse window, for want of wit to consider which way they came in. So that in the right Definition of Names, lyes the first use of Speech; which is the Acquisition of Science: And in wrong, or no Definitions' lyes the first abuse; from which proceed all false and senslesse Tenets; which make those men that take their instruction from the authority of books, and not from their own meditation, to be as much below the condition of ignorant men, as men endued with true Science are above it. For between true Science, and erroneous Doctrines, Ignorance is in the middle. Naturall sense and imagination, are not subject to absurdity. Nature it selfe cannot erre: and as men abound in copiousnesse of language; so they become more wise, or more mad than ordinary. Nor is it possible without Letters for any man to become either excellently wise, or (unless his memory be hurt by disease, or ill constitution of organs) excellently foolish. For words are wise mens counters, they do but reckon by them: but they are the mony of fooles, that value them by the authority of an Aristotle, a Cicero, or a Thomas, or any other Doctor whatsoever, if but a man.



## Subject To Names

Subject To Names, is whatsoever can enter into, or be considered in an account; and be added one to another to make a summe; or substracted one from another, and leave a remainder. The Latines called Accounts of many Rationes, and accounting, Ratiocinatio: and that which we in bills or books of account call Items, they called Nomina; that is, Names: and thence it seems to proceed, that they extended the word Ratio, to the faculty of Reckoning in all other things. The Greeks have but one word Logos, for both Speech and Reason; not that they thought there was no Speech without Reason; but no Reasoning without Speech: And the act of reasoning they called syllogisme; which signifieth summing up of the consequences of one saying to another. And because the same things may enter into account for divers accidents; their names are (to shew that diversity) diversly wrested, and diversified. This diversity of names may be reduced to foure generall heads.

First, a thing may enter into account for Matter, or Body; as Living, Sensible, Rationall, Hot, Cold, Moved, Quiet; with all which names the word Matter, or Body is understood; all such, being names of Matter.

Secondly, it may enter into account, or be considered, for some accident or quality, which we conceive to be in it; as for Being Moved, for Being So Long, for Being Hot, &c; and then, of the name of the thing it selfe, by a little change or wresting, wee make a name for that accident, which we consider; and for Living put into account Life; for Moved, Motion; for Hot, Heat; for Long, Length, and the like. And all such Names, are the names of the accidents and properties, by which one Matter, and Body is distinguished from another. These are called Names Abstract; Because Severed (not from Matter, but) from the account of Matter.

Thirdly, we bring into account, the Properties of our own bodies, whereby we make such distinction: as when any thing is Seen by us, we reckon not the thing it selfe; but the Sight, the Colour, the Idea of it in the fancy: and when any thing is Heard, wee reckon it not; but the Hearing, or Sound onely, which is our fancy or conception of it by the Eare: and such are names of fancies.

Fourthly, we bring into account, consider, and give names, to Names themselves, and to Speeches: For, Generall, Universall, Speciall, Oequivocall, are names of Names. And Affirmation, Interrogation, Commandement, Narration, Syllogisme, Sermon, Oration, and many other such, are names of Speeches.



## **Use Of Names Positive**

And this is all the variety of Names Positive; which are put to mark somewhat which is in Nature, or may be feigned by the mind of man, as Bodies that are, or may be conceived to be; or of bodies, the Properties that are, or may be feigned to be; or Words and Speech.

## **Negative Names With Their Uses**

There be also other Names, called Negative; which are notes to signifie that a word is not the name of the thing in question; as these words Nothing, No Man, Infinite, Indocible, Three Want Foure, and the like; which are nevertheless of use in reckoning, or in correcting of reckoning; and call to mind our past cogitations, though they be not names of any thing; because they make us refuse to admit of Names not rightly used.

## Words Insignificant

All other names, are but insignificant sounds; and those of two sorts. One, when they are new, and yet their meaning not explained by Definition; whereof there have been abundance coyned by Schoole-men, and pusled Philosophers.

Another, when men make a name of two Names, whose significations are contradictory and inconsistent; as this name, an Incorporeall Body, or (which is all one) an Incorporeall Substance, and a great number more. For whensoever any affirmation is false, the two names of which it is composed, put together and made one, signifie nothing at all. For example if it be a false affirmation to say A Quadrangle Is Round, the word Round Quadrangle signifies nothing; but is a meere sound. So likewise if it be false, to say that vertue can be powred, or blown up and down; the words In-powred Vertue, In-blown Vertue, are as absurd and insignificant, as a Round Quadrangle. And therefore you shall hardly meet with a senselesse and insignificant word, that is not made up of some Latin or Greek names. A Frenchman seldome hears our Saviour called by the name of Parole, but by the name of Verbe often; yet Verbe and Parole differ no more, but that one is Latin, the other French.

## Understanding

When a man upon the hearing of any Speech, hath those thoughts which the words of that Speech, and their connexion, were ordained and constituted to signifie; Then he is said to understand it; Understanding being nothing els, but conception caused by Speech. And therefore if Speech be peculiar to man (as for ought I know it is,) then is Understanding peculiar to him also. And therefore of absurd and false affirmations, in case they be universall, there can be no Understanding; though many think they understand, then, when they do but repeat the words softly, or con them in their mind.

What kinds of Speeches signifie the Appetites, Aversions, and Passions of mans mind; and of their use and abuse, I shall speak when I have spoken of the Passions.

## **Inconstant Names**

The names of such things as affect us, that is, which please, and displease us, because all men be not alike affected with the same thing, nor the same man at all times, are in the common discourses of men, of Inconstant signification. For seeing all names are imposed to signifie our conceptions; and all our affections are but conceptions; when we conceive the same things differently, we can hardly avoyd different naming of them. For though the nature of that we conceive, be the same; yet the diversity of our reception of it, in respect of different constitutions of body, and prejudices of opinion, gives everything a tincture of our different passions. And therefore in reasoning, a man bust take heed of words; which besides the signification of what we imagine of their nature, disposition, and interest of the speaker; such as are the names of Vertues, and Vices; For one man calleth Wisdome, what another calleth Feare; and one Cruelty, what another Justice; one Prodigality, what another Magnanimity; one Gravity, what another Stupidity, &c. And therefore such names can never be true grounds of any ratiocination. No more can Metaphors, and Tropes of speech: but these are less dangerous, because they profess their inconstancy; which the other do not.

## **CHAPTER V. OF REASON, AND SCIENCE.**

## Reason What It Is

When a man Reasoneth, hee does nothing els but conceive a summe totall, from Addition of parcels; or conceive a Remainder, from Substraction of one summe from another: which (if it be done by Words,) is conceiving of the consequence of the names of all the parts, to the name of the whole; or from the names of the whole and one part, to the name of the other part. And though in some things, (as in numbers,) besides Adding and Subtracting, men name other operations, as Multiplying and Dividing; yet they are the same; for Multiplication, is but Addition together of things equall; and Division, but Subtracting of one thing, as often as we can. These operations are not incident to Numbers onely, but to all manner of things that can be added together, and taken one out of another. For as Arithmeticians teach to adde and subtract in Numbers; so the Geometricians teach the same in Lines, Figures (solid and superficial,) Angles, Proportions, Times, degrees of Swiftnesse, Force, Power, and the like; The Logicians teach the same in Consequences Of Words; adding together Two Names, to make an Affirmation; and Two Affirmations, to make a syllogisme; and Many syllogismes to make a Demonstration; and from the Summe, or Conclusion of a syllogisme, they subtract one Proposition, to finde the other. Writers of Politiques, adde together Pactions, to find mens Duties; and Lawyers, Lawes and Facts, to find what is Right and Wrong in the actions of private men. In summe, in what matter soever there is place for Addition and Substraction, there also is place for Reason; and where these have no place, there Reason has nothing at all to do.

## **Reason Defined**

Out of all which we may define, (that is to say determine,) what that is, which is meant by this word Reason, when we reckon it amongst the Faculties of the mind. For Reason, in this sense, is nothing but Reckoning (that is, Adding and Subtracting) of the Consequences of generall names agreed upon, for the Marking and Signifying of our thoughts; I say Marking them, when we reckon by our selves; and Signifying, when we demonstrate, or approve our reckonings to other men.

## Right Reason Where

And as in Arithmetique, unpractised men must, and Professors themselves may often erre, and cast up false; so also in any other subject of Reasoning, the ablest, most attentive, and most practised men, may deceive themselves, and inferre false Conclusions; Not but that Reason it selfe is always Right Reason, as well as Arithmetique is a certain and infallible art: But no one mans Reason, nor the Reason of any one number of men, makes the certaintie; no more than an account is therefore well cast up, because a great many men have unanimously approved it. And therefore, as when there is a controversy in an account, the parties must by their own accord, set up for right Reason, the Reason of some Arbitrator, or Judge, to whose sentence they will both stand, or their controversie must either come to blowes, or be undecided, for want of a right Reason constituted by Nature; so is it also in all debates of what kind soever: And when men that think themselves wiser than all others, clamor and demand right Reason for judge; yet seek no more, but that things should be determined, by no other mens reason but their own, it is as intolerable in the society of men, as it is in play after trump is turned, to use for trump on every occasion, that suite whereof they have most in their hand. For they do nothing els, that will have every of their passions, as it comes to bear sway in them, to be taken for right Reason, and that in their own controversies: bewraying their want of right Reason, by the claym they lay to it.

## The Use Of Reason

The Use and End of Reason, is not the finding of the summe, and truth of one, or a few consequences, remote from the first definitions, and settled significations of names; but to begin at these; and proceed from one consequence to another. For there can be no certainty of the last Conclusion, without a certainty of all those Affirmations and Negations, on which it was grounded, and inferred. As when a master of a family, in taking an account, casteth up the sums of all the bills of expence, into one sum; and not regarding how each bill is summed up, by those that give them in account; nor what it is he payes for; he advantages himselfe no more, than if he allowed the account in grosse, trusting to every of the accountants skill and honesty; so also in Reasoning of all other things, he that takes up conclusions on the trust of Authors, and doth not fetch them from the first Items in every Reckoning, (which are the significations of names settled by definitions), loses his labour; and does not know any thing; but onely beleeveth.

## Of Error And Absurdity

When a man reckons without the use of words, which may be done in particular things, (as when upon the sight of any one thing, we conjecture what was likely to have preceded, or is likely to follow upon it;) if that which he thought likely to follow, follows not; or that which he thought likely to have preceded it, hath not preceded it, this is called ERROR; to which even the most prudent men are subject. But when we Reason in Words of generall signification, and fall upon a generall inference which is false; though it be commonly called Error, it is indeed an ABSURDITY, or senseless Speech. For Error is but a deception, in presuming that somewhat is past, or to come; of which, though it were not past, or not to come; yet there was no impossibility discoverable. But when we make a generall assertion, unlesse it be a true one, the possibility of it is unconceivable. And words whereby we conceive nothing but the sound, are those we call Absurd, insignificant, and Non-sense. And therefore if a man should talk to me of a Round Quadrangle; or Accidents Of Bread In Cheese; or Immaterial Substances; or of A Free Subject; A Free Will; or any Free, but free from being hindred by opposition, I should not say he were in an Error; but that his words were without meaning; that is to say, Absurd.

I have said before, (in the second chapter,) that a Man did excell all other Animals in this faculty, that when he conceived any thing whatsoever, he was apt to enquire the consequences of it, and what effects he could do with it. And now I adde this other degree of the same excellence, that he can by words reduce the consequences he findes to generall Rules, called Theoremes, or Aphorismes; that is, he can Reason, or reckon, not onely in number; but in all other things, whereof one may be added unto, or substracted from another.

But this priviledge, is allayed by another; and that is, by the priviledge of Absurdity; to which no living creature is subject, but man onely. And of men, those are of all most subject to it, that professe Philosophy. For it is most true that Cicero sayth of them somewhere; that there can be nothing so absurd, but may be found in the books of Philosophers. And the reason

is manifest. For there is not one of them that begins his ratiocination from the Definitions, or Explications of the names they are to use; which is a method that hath been used onely in Geometry; whose Conclusions have thereby been made indisputable.

## Causes Of Absurditie

The first cause of Absurd conclusions I ascribe to the want of Method; in that they begin not their Ratiocination from Definitions; that is, from settled significations of their words: as if they could cast account, without knowing the value of the numerall words, One, Two, and Three.

And whereas all bodies enter into account upon divers considerations, (which I have mentioned in the precedent chapter;) these considerations being diversly named, divers absurdities proceed from the confusion, and unfit connexion of their names into assertions. And therefore

The second cause of Absurd assertions, I ascribe to the giving of names of Bodies, to Accidents; or of Accidents, to Bodies; As they do, that say, Faith Is Infused, or Inspired; when nothing can be Powred, or Breathed into any thing, but body; and that, Extension is Body; that Phantasmes are Spirits, &c.

The third I ascribe to the giving of the names of the Accidents of Bodies Without Us, to the Accidents of our Own Bodies; as they do that say, the Colour Is In The Body; The Sound Is In The Ayre, &c.

The fourth, to the giving of the names of Bodies, to Names, or Speeches; as they do that say, that There Be Things Universall; that A Living Creature Is Genus, or A Generall Thing, &c.

The fifth, to the giving of the names of Accidents, to Names and Speeches; as they do that say, The Nature Of A Thing Is In Its Definition; A Mans Command Is His Will; and the like.

The sixth, to the use of Metaphors, Tropes, and other Rhetoricall figures, in stead of words proper. For though it be lawfull to say, (for example) in common speech, The Way Goeth, Or Leadeth Hither, Or Thither, The Proverb Sayes This Or That (whereas wayes cannot go, nor Proverbs speak;) yet in reckoning, and seeking of truth, such speeches are not to be admitted.

The seventh, to names that signifie nothing; but are taken up, and learned by rote from the Schooles, as Hypostatical, Transubstantiate, Consubstantiate, Eternal-now, and the like canting of Schoole-men.

To him that can avoyd these things, it is not easie to fall into any absurdity, unlesse it be by the length of an account; wherein he may perhaps forget what went before. For all men by nature reason alike, and well, when they have good principles. For who is so stupid, as both to mistake in Geometry, and also to persist in it, when another detects his error to him?

## Science

By this it appears that Reason is not as Sense, and Memory, borne with us; nor gotten by Experience onely; as Prudence is; but attained by Industry; first in apt imposing of Names; and secondly by getting a good and orderly Method in proceeding from the Elements, which are Names, to Assertions made by Connexion of one of them to another; and so to syllogismes, which are the Connexions of one Assertion to another, till we come to a knowledge of all the Consequences of names appertaining to the subject in hand; and that is it, men call SCIENCE. And whereas Sense and Memory are but knowledge of Fact, which is a thing past, and irrevocable; Science is the knowledge of Consequences, and dependance of one fact upon another: by which, out of that we can presently do, we know how to do something els when we will, or the like, another time; Because when we see how any thing comes about, upon what causes, and by what manner; when the like causes come into our power, wee see how to make it produce the like effects.

Children therefore are not endued with Reason at all, till they have attained the use of Speech: but are called Reasonable Creatures, for the possibility apparent of having the use of Reason in time to come. And the most part of men, though they have the use of Reasoning a little way, as in numbring to some degree; yet it serves them to little use in common life; in which they govern themselves, some better, some worse, according to their differences of experience, quicknesse of memory, and inclinations to severall ends; but specially according to good or evill fortune, and the errors of one another. For as for Science, or certain rules of their actions, they are so farre from it, that they know not what it is. Geometry they have thought Conjuring: but for other Sciences, they who have not been taught the beginnings, and some progresse in them, that they may see how they be acquired and generated, are in this point like children, that having no thought of generation, are made believe by the women, that their brothers and sisters are not born, but found in the garden.

But yet they that have no Science, are in better, and nobler condition with their naturall Prudence; than men, that by mis-reasoning, or by

trusting them that reason wrong, fall upon false and absurd generall rules. For ignorance of causes, and of rules, does not set men so farre out of their way, as relying on false rules, and taking for causes of what they aspire to, those that are not so, but rather causes of the contrary.

To conclude, The Light of humane minds is Perspicuous Words, but by exact definitions first snuffed, and purged from ambiguity; Reason is the Pace; Encrease of Science, the Way; and the Benefit of man-kind, the End. And on the contrary, Metaphors, and senslesse and ambiguous words, are like *Ignes Fatui*; and reasoning upon them, is wandering amongst innumerable absurdities; and their end, contention, and sedition, or contempt.

## **Prudence & Sapience, With Their Difference**

As, much Experience, is Prudence; so, is much Science, Sapience. For though wee usually have one name of Wisedome for them both; yet the Latines did always distinguish between Prudentia and Sapientia, ascribing the former to Experience, the later to Science. But to make their difference appeare more cleerly, let us suppose one man endued with an excellent naturall use, and dexterity in handling his armes; and another to have added to that dexterity, an acquired Science, of where he can offend, or be offended by his adversarie, in every possible posture, or guard: The ability of the former, would be to the ability of the later, as Prudence to Sapience; both usefull; but the later infallible. But they that trusting onely to the authority of books, follow the blind blindly, are like him that trusting to the false rules of the master of fence, ventures praesumptuously upon an adversary, that either kills, or disgraces him.

## Signes Of Science

The signes of Science, are some, certain and infallible; some, uncertain. Certain, when he that pretendeth the Science of any thing, can teach the same; that is to say, demonstrate the truth thereof perspicuously to another: Uncertain, when onely some particular events answer to his pretence, and upon many occasions prove so as he sayes they must. Signes of prudence are all uncertain; because to observe by experience, and remember all circumstances that may alter the successe, is impossible. But in any businesse, whereof a man has not infallible Science to proceed by; to forsake his own natural judgement, and be guided by generall sentences read in Authors, and subject to many exceptions, is a signe of folly, and generally scorned by the name of Pedantry. And even of those men themselves, that in Councells of the Common-wealth, love to shew their reading of Politiques and History, very few do it in their domestique affaires, where their particular interest is concerned; having Prudence enough for their private affaires: but in publique they study more the reputation of their owne wit, than the successe of anothers businesse.

# **CHAPTER VI. OF THE INTERIOUR BEGINNINGS OF VOLUNTARY MOTIONS**

COMMONLY CALLED THE PASSIONS. AND THE SPEECHES BY  
WHICH THEY ARE EXPRESSED.

## **Motion Vitall And Animal**

There be in Animals, two sorts of Motions peculiar to them: One called Vitall; begun in generation, and continued without interruption through their whole life; such as are the Course of the Bloud, the Pulse, the Breathing, the Concoctions, Nutrition, Excretion, &c; to which Motions there needs no help of Imagination: The other in Animal Motion, otherwise called Voluntary Motion; as to Go, to Speak, to Move any of our limbes, in such manner as is first fancied in our minds. That Sense, is Motion in the organs and interiour parts of mans body, caused by the action of the things we See, Heare, &c.; And that Fancy is but the Reliques of the same Motion, remaining after Sense, has been already sayd in the first and second Chapters. And because Going, Speaking, and the like Voluntary motions, depend alwayes upon a precedent thought of Whither, Which Way, and What; it is evident, that the Imagination is the first internall beginning of all Voluntary Motion. And although unstudied men, doe not conceive any motion at all to be there, where the thing moved is invisible; or the space it is moved in, is (for the shortnesse of it) insensible; yet that doth not hinder, but that such Motions are. For let a space be never so little, that which is moved over a greater space, whereof that little one is part, must first be moved over that. These small beginnings of Motion, within the body of Man, before they appear in walking, speaking, striking, and other visible actions, are commonly called ENDEAVOUR.

## **Endeavour; Appetite; Desire; Hunger; Thirst; Aversion**

This Endeavour, when it is toward something which causes it, is called APPETITE, or DESIRE; the later, being the generall name; and the other, oftentimes restrayned to signifie the Desire of Food, namely Hunger and Thirst. And when the Endeavour is fromward something, it is generally called AVERSION. These words Appetite, and Aversion we have from the Latines; and they both of them signifie the motions, one of approaching, the other of retiring. So also do the Greek words for the same, which are orme and aphorme. For nature it selfe does often presse upon men those truths, which afterwards, when they look for somewhat beyond Nature, they stumble at. For the Schooles find in meere Appetite to go, or move, no actuall Motion at all: but because some Motion they must acknowledge, they call it Metaphoricall Motion; which is but an absurd speech; for though Words may be called metaphoricall; Bodies, and Motions cannot.

That which men Desire, they are also sayd to LOVE; and to HATE those things, for which they have Aversion. So that Desire, and Love, are the same thing; save that by Desire, we alwayes signifie the Absence of the object; by Love, most commonly the Presence of the same. So also by Aversion, we signifie the Absence; and by Hate, the Presence of the Object.

Of Appetites, and Aversions, some are born with men; as Appetite of food, Appetite of excretion, and exoneration, (which may also and more properly be called Aversions, from somewhat they feele in their Bodies;) and some other Appetites, not many. The rest, which are Appetites of particular things, proceed from Experience, and triall of their effects upon themselves, or other men. For of things wee know not at all, or believe not to be, we can have no further Desire, than to tast and try. But Aversion wee have for things, not onely which we know have hurt us; but also that we do not know whether they will hurt us, or not.



## Contempt

Those things which we neither Desire, nor Hate, we are said to Contemne: CONTEMPT being nothing els but an immobility, or contumacy of the Heart, in resisting the action of certain things; and proceeding from that the Heart is already moved otherwise, by either more potent objects; or from want of experience of them.

And because the constitution of a mans Body, is in continuall mutation; it is impossible that all the same things should alwayes cause in him the same Appetites, and aversions: much lesse can all men consent, in the Desire of almost any one and the same Object.

## **Good Evill**

But whatsoever is the object of any mans Appetite or Desire; that is it, which he for his part calleth Good: And the object of his Hate, and Aversion, evill; And of his contempt, Vile, and Inconsiderable. For these words of Good, evill, and Contemptible, are ever used with relation to the person that useth them: There being nothing simply and absolutely so; nor any common Rule of Good and evill, to be taken from the nature of the objects themselves; but from the Person of the man (where there is no Common-wealth;) or, (in a Common-wealth,) From the Person that representeth it; or from an Arbitrator or Judge, whom men disagreeing shall by consent set up, and make his sentence the Rule thereof.

## **Pulchrum Turpe; Delightfull Profitable; Unpleasant Unprofitable**

The Latine Tongue has two words, whose significations approach to those of Good and Evill; but are not precisely the same; And those are Pulchrum and Turpe. Whereof the former signifies that, which by some apparent signes promiseth Good; and the later, that, which promiseth evill. But in our Tongue we have not so generall names to expresse them by. But for Pulchrum, we say in some things, Fayre; in other Beautifull, or Handsome, or Gallant, or Honourable, or Comely, or Amiable; and for Turpe, Foule, Deformed, Ugly, Base, Nauseous, and the like, as the subject shall require; All which words, in their proper places signifie nothing els, but the Mine, or Countenance, that promiseth Good and evill. So that of Good there be three kinds; Good in the Promise, that is Pulchrum; Good in Effect, as the end desired, which is called Jucundum, Delightfull; and Good as the Means, which is called Utile, Profitable; and as many of evill: For evill, in Promise, is that they call Turpe; evill in Effect, and End, is Molestum, Unpleasant, Troublesome; and evill in the Means, Inutile, Unprofitable, Hurtfull.

## **Delight Displeasure**

As, in Sense, that which is really within us, is (As I have sayd before) onely Motion, caused by the action of externall objects, but in apparence; to the Sight, Light and Colour; to the Eare, Sound; to the Nostrill, Odour, &c: so, when the action of the same object is continued from the Eyes, Eares, and other organs to the Heart; the real effect there is nothing but Motion, or Endeavour; which consisteth in Appetite, or Aversion, to, or from the object moving. But the apparence, or sense of that motion, is that wee either call DELIGHT, or TROUBLE OF MIND.

## **Pleasure Offence**

This Motion, which is called Appetite, and for the apparence of it Delight, and Pleasure, seemeth to be, a corroboration of Vitall motion, and a help thereunto; and therefore such things as caused Delight, were not improperly called Jucunda, (A Juvando,) from helping or fortifying; and the contrary, Molesta, Offensive, from hindering, and troubling the motion vitall.

Pleasure therefore, (or Delight,) is the apparence, or sense of Good; and Molestation or Displeasure, the apparence, or sense of evill. And consequently all Appetite, Desire, and Love, is accompanied with some Delight more or lesse; and all Hatred, and Aversion, with more or lesse Displeasure and Offence.

## **Pleasures Of Sense; Pleasures Of The Mind; Joy Paine Griefe**

Of Pleasures, or Delights, some arise from the sense of an object Present; And those may be called Pleasures Of Sense, (The word Sensuall, as it is used by those onely that condemn them, having no place till there be Lawes.) Of this kind are all Onerations and Exonerations of the body; as also all that is pleasant, in the Sight, Hearing, Smell, Tast, Or Touch; Others arise from the Expectation, that proceeds from foresight of the End, or Consequence of things; whether those things in the Sense Please or Displease: And these are Pleasures Of The Mind of him that draweth those consequences; and are generally called JOY. In the like manner, Displeasures, are some in the Sense, and called PAYNE; others, in the Expectation of consequences, and are called GRIEFE.

These simple Passions called Appetite, Desire, Love, Aversion, Hate, Joy, and griefe, have their names for divers considerations diversified. As first, when they one succeed another, they are diversly called from the opinion men have of the likelihood of attaining what they desire. Secondly, from the object loved or hated. Thirdly, from the consideration of many of them together. Fourthly, from the Alteration or succession it selfe.

Hope— For Appetite with an opinion of attaining, is called HOPE.

Despaire— The same, without such opinion, DESPAIRE.

Feare— Aversion, with opinion of Hurt from the object, FEARE.

Courage— The same, with hope of avoyding that Hurt by resistance, COURAGE.

Anger— Sudden Courage, ANGER.

Confidence— Constant Hope, CONFIDENCE of our selves.

Diffidence— Constant Despayre, DIFFIDENCE of our selves.

Indignation— Anger for great hurt done to another, when we conceive the same to be done by Injury, INDIGNATION.

Benevolence— Desire of good to another, BENEVOLENCE, GOOD WILL, CHARITY. If to man generally, GOOD NATURE.

Covetousnesse— Desire of Riches, COVETOUSNESSE: a name used always in signification of blame; because men contending for them, are displeas'd with one anothers attaining them; though the desire in it selfe, be to be blamed, or allowed, according to the means by which those Riches are sought.

Ambition— Desire of Office, or precedence, AMBITION: a name used also in the worse sense, for the reason before mentioned.

Pusillanimity— Desire of things that conduce but a little to our ends; And fear of things that are but of little hindrance, PUSILLANIMITY.

Magnanimity— Contempt of little helps, and hindrances, MAGNANIMITY.

Valour— Magnanimity, in danger of Death, or Wounds, VALOUR, FORTITUDE.

Liberality— Magnanimity in the use of Riches, LIBERALITY

Miserableness— Pusillanimity, in the same WRETCHEDNESSE, MISERABLENESSE; or PARSIMONY; as it is liked or disliked.

Kindnesse— Love of Persons for society, KINDNESSE.

Naturall Lust— Love of Persons for Pleasing the sense onely, NATURAL LUST.

Luxury— Love of the same, acquired from Ruminacion, that is Imagination of Pleasure past, LUXURY.

The Passion Of Love; Jealousie— Love of one singularly, with desire to be singularly beloved, THE PASSION OF LOVE. The same, with fear that the love is not mutuall, JEALOUSIE.

Revengefulness— Desire, by doing hurt to another, to make him condemn some fact of his own, REVENGEFULNESSE.

Curiosity— Desire, to know why, and how, CURIOSITY; such as is in no living creature but Man; so that Man is distinguished, not onely by his Reason; but also by this singular Passion from other Animals; in whom the appetite of food, and other pleasures of Sense, by praedominance, take away the care of knowing causes; which is a Lust of the mind, that by a perseverance of delight in the continuall and indefatigable generation of Knowledge, exceedeth the short vehemence of any carnall Pleasure.

Religion Superstition; True Religion— Feare of power invisible, feigned by the mind, or imagined from tales publicly allowed, RELIGION; not allowed, superstition. And when the power imagined is truly such as we imagine, TRUE RELIGION.

Panique Terrour— Feare, without the apprehension of why, or what, PANIQUE TERROR; called so from the fables that make Pan the author of them; whereas in truth there is always in him that so feareth, first, some apprehension of the cause, though the rest run away by example; every one supposing his fellow to know why. And therefore this Passion happens to none but in a throng, or multitude of people.

Admiration— Joy, from apprehension of novelty, ADMIRATION; proper to man, because it excites the appetite of knowing the cause.

Glory Vaine-glory— Joy, arising from imagination of a man's own power and ability, is that exultation of the mind which is called GLORYING: which, if grounded upon the experience of his own former actions, is the same with Confidence: but if grounded on the flattery of others, or onely supposed by himselfe, for delight in the consequences of it, is called VAINE-GLORY: which name is properly given; because a well-grounded Confidence begetteth attempt; whereas the supposing of power does not, and is therefore rightly called Vaine.

Dejection— Griefe, from opinion of want of power, is called dejection of mind.

The Vaine-glory which consisteth in the feigning or supposing of abilities in ourselves, which we know are not, is most incident to young men, and nourished by the Histories or Fictions of Gallant Persons; and is corrected often times by Age, and Employment.

Sudden Glory Laughter— Sudden glory, is the passion which maketh those Grimaces called LAUGHTER; and is caused either by some sudden act of their own, that pleaseth them; or by the apprehension of some deformed thing in another, by comparison whereof they suddenly applaud themselves. And it is incident most to them, that are conscious of the fewest abilities in themselves; who are forced to keep themselves in their own favour, by observing the imperfections of other men. And therefore much Laughter at the defects of others is a signe of Pusillanimity. For of great minds, one of the proper workes is, to help and free others from scorn; and compare themselves onely with the most able.

Sudden Dejection Weeping— On the contrary, Sudden Dejection is the passion that causeth WEEPING; and is caused by such accidents, as suddenly take away some vehement hope, or some prop of their power: and they are most subject to it, that rely principally on helps externall, such as are Women, and Children. Therefore, some Weep for the loss of Friends; Others for their unkindnesse; others for the sudden stop made to their thoughts of revenge, by Reconciliation. But in all cases, both Laughter and Weeping, are sudden motions; Custome taking them both away. For no man Laughs at old jests; or Weeps for an old calamity.

Shame Blushing— Griefe, for the discovery of some defect of ability is SHAME, or the passion that discovereth itself in BLUSHING; and consisteth in the apprehension of some thing dishonourable; and in young men, is a signe of the love of good reputation; and commendable: in old men it is a signe of the same; but because it comes too late, not commendable.

Impudence— The Contempt of good reputation is called IMPUDENCE.

Pitty— Griefe, for the calamity of another is PITY; and ariseth from the imagination that the like calamity may befall himselfe; and therefore is called also COMPASSION, and in the phrase of this present time a FELLOW-FEELING: and therefore for Calamity arriving from great wickedness, the best men have the least Pitty; and for the same Calamity, those have least Pitty, that think themselves least obnoxious to the same.

Cruelty— Contempt, or little sense of the calamity of others, is that which men call CRUELTY; proceeding from Security of their own fortune. For, that any man should take pleasure in other mens' great harmes, without other end of his own, I do not conceive it possible.

Emulation Envy— Griefe, for the success of a Competitor in wealth, honour, or other good, if it be joynd with Endeavour to enforce our own abilities to equal or exceed him, is called EMULATION: but joynd with Endeavour to supplant or hinder a Competitor, ENVIE.

Deliberation— When in the mind of man, Appetites and Aversions, Hopes and Feares, concerning one and the same thing, arise alternately; and divers good and evill consequences of the doing, or omitting the thing propounded, come successively into our thoughts; so that sometimes we have an Appetite to it, sometimes an Aversion from it; sometimes Hope to be able to do it; sometimes Despaire, or Feare to attempt it; the whole sum

of Desires, Aversions, Hopes and Feares, continued till the thing be either done, or thought impossible, is that we call DELIBERATION.

Therefore of things past, there is no Deliberation; because manifestly impossible to be changed: nor of things known to be impossible, or thought so; because men know, or think such Deliberation vaine. But of things impossible, which we think possible, we may Deliberate; not knowing it is in vain. And it is called DELIBERATION; because it is a putting an end to the Liberty we had of doing, or omitting, according to our own Appetite, or Aversion.

This alternate succession of Appetites, Aversions, Hopes and Feares is no less in other living Creatures than in Man; and therefore Beasts also Deliberate.

Every Deliberation is then sayd to End when that whereof they Deliberate, is either done, or thought impossible; because till then wee retain the liberty of doing, or omitting, according to our Appetite, or Aversion.

## The Will

In Deliberation, the last Appetite, or Aversion, immediately adhaering to the action, or to the omission thereof, is that wee call the WILL; the Act, (not the faculty,) of Willing. And Beasts that have Deliberation must necessarily also have Will. The Definition of the Will, given commonly by the Schooles, that it is a Rationall Appetite, is not good. For if it were, then could there be no Voluntary Act against Reason. For a Voluntary Act is that, which proceedeth from the Will, and no other. But if in stead of a Rationall Appetite, we shall say an Appetite resulting from a precedent Deliberation, then the Definition is the same that I have given here. Will, therefore, Is The Last Appetite In Deliberating. And though we say in common Discourse, a man had a Will once to do a thing, that neverthelesse he forbore to do; yet that is properly but an Inclination, which makes no Action Voluntary; because the action depends not of it, but of the last Inclination, or Appetite. For if the intervenient Appetites make any action Voluntary, then by the same reason all intervenient Aversions should make the same action Involuntary; and so one and the same action should be both Voluntary & Involuntary.

By this it is manifest, that not onely actions that have their beginning from Covetousness, Ambition, Lust, or other Appetites to the thing propounded; but also those that have their beginning from Aversion, or Feare of those consequences that follow the omission, are Voluntary Actions.

## Formes Of Speech, In Passion

The formes of Speech by which the Passions are expressed, are partly the same, and partly different from those, by which we express our Thoughts. And first generally all Passions may be expressed Indicatively; as, I Love, I Feare, I Joy, I Deliberate, I Will, I Command: but some of them have particular expressions by themselves, which nevertheless are not affirmations, unless it be when they serve to make other inferences, besides that of the Passion they proceed from. Deliberation is expressed Subjunctively; which is a speech proper to signifie suppositions, with their consequences; as, If This Be Done, Then This Will Follow; and differs not from the language of Reasoning, save that Reasoning is in generall words, but Deliberation for the most part is of Particulars. The language of Desire, and Aversion, is Imperative; as, Do This, Forbear That; which when the party is obliged to do, or forbear, is Command; otherwise Prayer; or els Counsell. The language of Vaine-Glory, of Indignation, Pitty and Revengfulness, Optative: but of the Desire to know, there is a peculiar expression called Interrogative; as, What Is It, When Shall It, How Is It Done, and Why So? Other language of the Passions I find none: for Cursing, Swearing, Reviling, and the like, do not signifie as Speech; but as the actions of a tongue accustomed.

These forms of Speech, I say, are expressions, or voluntary significations of our Passions: but certain signes they be not; because they may be used arbitrarily, whether they that use them, have such Passions or not. The best signes of Passions present, are either in the countenance, motions of the body, actions, and ends, or aims, which we otherwise know the man to have.

## **Good And Evill Apparent**

And because in Deliberation the Appetites and Aversions are raised by foresight of the good and evill consequences, and sequels of the action whereof we Deliberate; the good or evill effect thereof dependeth on the foresight of a long chain of consequences, of which very seldome any man is able to see to the end. But for so far as a man seeth, if the Good in those consequences be greater than the evill, the whole chain is that which Writers call Apparent or Seeming Good. And contrarily, when the evill exceedeth the good, the whole is Apparent or Seeming Evill: so that he who hath by Experience, or Reason, the greatest and surest prospect of Consequences, Deliberates best himself; and is able, when he will, to give the best counsel unto others.

## **Felicity**

Continual Successes in obtaining those things which a man from time to time desireth, that is to say, continual prospering, is that men call FELICITY; I mean the Felicity of this life. For there is no such thing as perpetual Tranquillity of mind, while we live here; because Life itself is but Motion, and can never be without Desire, nor without Feare, no more than without Sense. What kind of Felicity God hath ordained to them that devoutly honour him, a man shall no sooner know, than enjoy; being joys, that now are as incomprehensible, as the word of School-men, Beatifical Vision, is unintelligible.



## **Praise Magnification**

The form of speech whereby men signifie their opinion of the Goodnesse of anything is PRAISE. That whereby they signifie the power and greatness of anything is MAGNIFYING. And that whereby they signifie the opinion they have of a man's felicity is by the Greeks called Makarismos, for which we have no name in our tongue. And thus much is sufficient for the present purpose to have been said of the passions.

## **CHAPTER VII. OF THE ENDS OR RESOLUTIONS OF DISCOURSE**

Of all Discourse, governed by desire of Knowledge, there is at last an End, either by attaining, or by giving over. And in the chain of Discourse, wheresoever it be interrupted, there is an End for that time.

## **Judgement, or Sentence Final; Doubt**

If the Discourse be meerly Mentall, it consisteth of thoughts that the thing will be, and will not be; or that it has been, and has not been, alternately. So that wheresoever you break off the chayn of a mans Discourse, you leave him in a Praesumption of It Will Be, or, It Will Not Be; or it Has Been, or, Has Not Been. All which is Opinion. And that which is alternate Appetite, in Deliberating concerning Good and Evil, the same is alternate Opinion in the Enquiry of the truth of Past, and Future. And as the last Appetite in Deliberation is called the Will, so the last Opinion in search of the truth of Past, and Future, is called the JUDGEMENT, or Resolute and Final Sentence of him that Discourseth. And as the whole chain of Appetites alternate, in the question of Good or Bad is called Deliberation; so the whole chain of Opinions alternate, in the question of True, or False is called DOUBT.

No Discourse whatsoever, can End in absolute knowledge of Fact, past, or to come. For, as for the knowledge of Fact, it is originally, Sense; and ever after, Memory. And for the knowledge of consequence, which I have said before is called Science, it is not Absolute, but Conditionall. No man can know by Discourse, that this, or that, is, has been, or will be; which is to know absolutely: but onely, that if This be, That is; if This has been, That has been; if This shall be, That shall be: which is to know conditionally; and that not the consequence of one thing to another; but of one name of a thing, to another name of the same thing.

## Science Opinion Conscience

And therefore, when the Discourse is put into Speech, and begins with the Definitions of Words, and proceeds by Connexion of the same into general Affirmations, and of these again into Syllogismes, the end or last sum is called the Conclusion; and the thought of the mind by it signified is that conditional Knowledge, or Knowledge of the consequence of words, which is commonly called Science. But if the first ground of such Discourse be not Definitions, or if the Definitions be not rightly joyed together into Syllogismes, then the End or Conclusion is again OPINION, namely of the truth of somewhat said, though sometimes in absurd and senseless words, without possibility of being understood. When two, or more men, know of one and the same fact, they are said to be CONSCIOUS of it one to another; which is as much as to know it together. And because such are fittest witnesses of the facts of one another, or of a third, it was, and ever will be reputed a very Evil act, for any man to speak against his Conscience; or to corrupt or force another so to do: Insomuch that the plea of Conscience, has been always hearkened unto very diligently in all times. Afterwards, men made use of the same word metaphorically, for the knowledge of their own secret facts, and secret thoughts; and therefore it is Rhetorically said that the Conscience is a thousand witnesses. And last of all, men, vehemently in love with their own new opinions, (though never so absurd,) and obstinately bent to maintain them, gave those their opinions also that revered name of Conscience, as if they would have it seem unlawful, to change or speak against them; and so pretend to know they are true, when they know at most but that they think so.

## Beliefe Faith

When a mans Discourse beginneth not at Definitions, it beginneth either at some other contemplation of his own, and then it is still called Opinion; Or it beginneth at some saying of another, of whose ability to know the truth, and of whose honesty in not deceiving, he doubteth not; and then the Discourse is not so much concerning the Thing, as the Person; And the Resolution is called BELEEFEE, and FAITH: Faith, In the man; Beleeefe, both Of the man, and Of the truth of what he sayes. So then in Beleeefe are two opinions; one of the saying of the man; the other of his vertue. To Have Faith In, or Trust To, or Beleeve A Man, signifie the same thing; namely, an opinion of the veracity of the man: But to Beleeve What Is Said, signifieth onely an opinion of the truth of the saying. But wee are to observe that this Phrase, I Beleeve In; as also the Latine, Credo In; and the Greek, Pisteno Eis, are never used but in the writings of Divines. In stead of them, in other writings are put, I Beleeve Him; I Have Faith In Him; I Rely On Him: and in Latin, Credo Illi; Fido Illi: and in Greek, Pisteno Anto: and that this singularity of the Ecclesiastical use of the word hath raised many disputes about the right object of the Christian Faith.

But by Beleeving In, as it is in the Creed, is meant, not trust in the Person; but Confession and acknowledgement of the Doctrine. For not onely Christians, but all manner of men do so believe in God, as to hold all for truth they heare him say, whether they understand it, or not; which is all the Faith and trust can possibly be had in any person whatsoever: But they do not all believe the Doctrine of the Creed.

From whence we may inferre, that when wee believe any saying whatsoever it be, to be true, from arguments taken, not from the thing it selfe, or from the principles of naturall Reason, but from the Authority, and good opinion wee have, of him that hath sayd it; then is the speaker, or person we believe in, or trust in, and whose word we take, the object of our Faith; and the Honour done in Believing, is done to him onely. And consequently, when wee Believe that the Scriptures are the word of God, having no immediate revelation from God himselfe, our Beleeefe, Faith, and Trust is in the Church; whose word we take, and acquiesce therein.

And they that believe that which a Prophet relates unto them in the name of God, take the word of the Prophet, do honour to him, and in him trust, and believe, touching the truth of what he relateth, whether he be a true, or a false Prophet. And so it is also with all other History. For if I should not believe all that is written By Historians, of the glorious acts of Alexander, or Caesar; I do not think the Ghost of Alexander, or Caesar, had any just cause to be offended; or any body else, but the Historian. If Livy say the Gods made once a Cow speak, and we believe it not; wee distrust not God therein, but Livy. So that it is evident, that whatsoever we believe, upon no other reason, than what is drawn from authority of men onely, and their writings; whether they be sent from God or not, is Faith in men onely.

**CHAPTER VIII. OF THE VERTUES  
COMMONLY CALLED INTELLECTUAL;**

**AND THEIR CONTRARY DEFECTS**

## **Intellectuall Vertue Defined**

Vertue generally, in all sorts of subjects, is somewhat that is valued for eminence; and consisteth in comparison. For if all things were equally in all men, nothing would be prized. And by Vertues INTELLECTUALL, are always understood such abilityes of the mind, as men praise, value, and desire should be in themselves; and go commonly under the name of a Good Witte; though the same word Witte, be used also, to distinguish one certain ability from the rest.

## **Wit, Naturall, Or Acquired**

These Vertues are of two sorts; Naturall, and Acquired. By Naturall, I mean not, that which a man hath from his Birth: for that is nothing else but Sense; wherein men differ so little one from another, and from brute Beasts, as it is not to be reckoned amongst Vertues. But I mean, that Witte, which is gotten by Use onely, and Experience; without Method, Culture, or Instruction. This NATURALL WITTE, consisteth principally in two things; Celerity Of Imagining, (that is, swift succession of one thought to another;) and Steddy Direction to some approved end. On the Contrary a slow Imagination, maketh that Defect, or fault of the mind, which is commonly called DULNESSE, Stupidity, and sometimes by other names that signifie slownesse of motion, or difficulty to be moved.

## **Good Wit, Or Fancy; Good Judgement; Discretion**

And this difference of quicknesse, is caused by the difference of mens passions; that love and dislike, some one thing, some another: and therefore some mens thoughts run one way, some another: and are held to, and observe differently the things that passe through their imagination. And whereas in his succession of mens thoughts, there is nothing to observe in the things they think on, but either in what they be Like One Another, or in what they be Unlike, or What They Serve For, or How They Serve To Such A Purpose; Those that observe their similitudes, in case they be such as are but rarely observed by others, are sayd to have a Good Wit; by which, in this occasion, is meant a Good Fancy. But they that observe their differences, and dissimilitudes; which is called Distinguishing, and Discerning, and Judging between thing and thing; in case, such discerning be not easie, are said to have a Good Judgement: and particularly in matter of conversation and businesse; wherein, times, places, and persons are to be discerned, this Vertue is called DISCRETION. The former, that is, Fancy, without the help of Judgement, is not commended as a Vertue: but the later which is Judgement, and Discretion, is commended for it selfe, without the help of Fancy. Besides the Discretion of times, places, and persons, necessary to a good Fancy, there is required also an often application of his thoughts to their End; that is to say, to some use to be made of them. This done; he that hath this Vertue, will be easily fitted with similitudes, that will please, not onely by illustration of his discourse, and adorning it with new and apt metaphors; but also, by the rarity or their invention. But without Steddinesse, and Direction to some End, a great Fancy is one kind of Madnesse; such as they have, that entring into any discourse, are snatched from their purpose, by every thing that comes in their thought, into so many, and so long digressions, and parentheses, that they utterly lose themselves: Which kind of folly, I know no particular name for: but the cause of it is, sometimes want of experience; whereby that seemeth to a man new and rare, which doth not so to others: sometimes Pusillanimity; by which that seems great to him, which other men think a trifle: and whatsoever is new,

or great, and therefore thought fit to be told, withdrawes a man by degrees from the intended way of his discourse.

In a good Poem, whether it be Epique, or Dramatique; as also in Sonnets, Epigrams, and other Pieces, both Judgement and Fancy are required: But the Fancy must be more eminent; because they please for the Extravagancy; but ought not to displease by Indiscretion.

In a good History, the Judgement must be eminent; because the goodnesse consisteth, in the Method, in the Truth, and in the Choise of the actions that are most profitable to be known. Fancy has no place, but onely in adorning the stile.

In Orations of Prayse, and in Invectives, the Fancy is praedominant; because the designe is not truth, but to Honour or Dishonour; which is done by noble, or by vile comparisons. The Judgement does but suggest what circumstances make an action laudable, or culpable.

In Hortatives, and Pleadings, as Truth, or Disguise serveth best to the Designe in hand; so is the Judgement, or the Fancy most required.

In Demonstration, in Councell, and all rigourous search of Truth, Judgement does all; except sometimes the understanding have need to be opened by some apt similitude; and then there is so much use of Fancy. But for Metaphors, they are in this case utterly excluded. For seeing they openly professe deceit; to admit them into Councell, or Reasoning, were manifest folly.

And in any Discourse whatsoever, if the defect of Discretion be apparent, how extravagant soever the Fancy be, the whole discourse will be taken for a signe of want of wit; and so will it never when the Discretion is manifest, though the Fancy be never so ordinary.

The secret thoughts of a man run over all things, holy, prophane, clean, obscene, grave, and light, without shame, or blame; which verball discourse cannot do, farther than the Judgement shall approve of the Time, Place, and Persons. An Anatomist, or a Physitian may speak, or write his judgement of unclean things; because it is not to please, but profit: but for another man to write his extravagant, and pleasant fancies of the same, is as if a man, from being tumbled into the dirt, should come and present himselfe before good company. And 'tis the want of Discretion that makes the difference. Again, in profest remissnesse of mind, and familiar company, a man may play with the sounds, and aequivocal significations

of words; and that many times with encounters of extraordinary Fancy: but in a Sermon, or in publique, or before persons unknown, or whom we ought to reverence, there is no Ginglyng of words that will not be accounted folly: and the difference is onely in the want of Discretion. So that where Wit is wanting, it is not Fancy that is wanting, but Discretion. Judgement therefore without Fancy is Wit, but Fancy without Judgement not.

## Prudence

When the thoughts of a man, that has a designe in hand, running over a multitude of things, observes how they conduce to that designe; or what designe they may conduce into; if his observations be such as are not easie, or usuall, This wit of his is called PRUDENCE; and dependeth on much Experience, and Memory of the like things, and their consequences heretofore. In which there is not so much difference of Men, as there is in their Fancies and Judgements; Because the Experience of men equall in age, is not much unequall, as to the quantity; but lyes in different occasions; every one having his private designes. To govern well a family, and a kingdome, are not different degrees of Prudence; but different sorts of businesse; no more then to draw a picture in little, or as great, or greater then the life, are different degrees of Art. A plain husband-man is more Prudent in affaires of his own house, then a Privy Counsellor in the affaires of another man.

## Craft

To Prudence, if you adde the use of unjust, or dishonest means, such as usually are prompted to men by Feare, or Want; you have that Crooked Wisdome, which is called CRAFT; which is a signe of Pusillanimity. For Magnanimity is contempt of unjust, or dishonest helps. And that which the Latines Call Versutia, (translated into English, Shifting,) and is a putting off of a present danger or incommodity, by engaging into a greater, as when a man robs one to pay another, is but a shorter sighted Craft, called Versutia, from Versura, which signifies taking mony at usurie, for the present payment of interest.

## Acquired Wit

As for Acquired Wit, (I mean acquired by method and instruction,) there is none but Reason; which is grounded on the right use of Speech; and produceth the Sciences. But of Reason and Science, I have already spoken in the fifth and sixth Chapters.

The causes of this difference of Witts, are in the Passions: and the difference of Passions, proceedeth partly from the different Constitution of the body, and partly from different Education. For if the difference proceeded from the temper of the brain, and the organs of Sense, either exterior or interior, there would be no lesse difference of men in their Sight, Hearing, or other Senses, than in their Fancies, and Discretions. It proceeds therefore from the Passions; which are different, not onely from the difference of mens complexions; but also from their difference of customes, and education.

The Passions that most of all cause the differences of Wit, are principally, the more or lesse Desire of Power, of Riches, of Knowledge, and of Honour. All which may be reduced to the first, that is Desire of Power. For Riches, Knowledge and Honour are but severall sorts of Power.

## Giddinesse Madnesse

And therefore, a man who has no great Passion for any of these things; but is as men terme it indifferent; though he may be so farre a good man, as to be free from giving offence; yet he cannot possibly have either a great Fancy, or much Judgement. For the Thoughts, are to the Desires, as Scouts, and Spies, to range abroad, and find the way to the things Desired: All Stedinesse of the minds motion, and all quicknesse of the same, proceeding from thence. For as to have no Desire, is to be Dead: so to have weak Passions, is Dulnesse; and to have Passions indifferently for every thing, GIDDINESSE, and Distraction; and to have stronger, and more vehement Passions for any thing, than is ordinarily seen in others, is that which men call MADNESSE.

Whereof there be almost as many kinds, as of the Passions themselves. Sometimes the extraordinary and extravagant Passion, proceedeth from the evill constitution of the organs of the Body, or harme done them; and sometimes the hurt, and indisposition of the Organs, is caused by the vehemence, or long continuance of the Passion. But in both cases the Madnesse is of one and the same nature.

The Passion, whose violence, or continuance maketh Madnesse, is either great Vaine-Glory; which is commonly called Pride, and Selfe-Conceipt; or great Dejection of mind.

## Rage

Pride, subjecteth a man to Anger, the excesse whereof, is the Madnesse called RAGE, and FURY. And thus it comes to passe that excessive desire of Revenge, when it becomes habituall, hurteth the organs, and becomes Rage: That excessive love, with jealousie, becomes also Rage: Excessive opinion of a mans own selfe, for divine inspiration, for wisdom, learning, forme, and the like, becomes Distraction, and Giddinesse: the same, joynd with Envy, Rage: Vehement opinion of the truth of any thing, contradicted by others, Rage.

## Melancholy

Dejection, subjects a man to causelesse fears; which is a Madnesse commonly called MELANCHOLY, apparent also in divers manners; as in haunting of solitudes, and graves; in superstitious behaviour; and in fearing some one, some another particular thing. In summe, all Passions that produce strange and unusuall behaviour, are called by the generall name of Madnesse. But of the severall kinds of Madnesse, he that would take the paines, might enrowle a legion. And if the Excesses be madnesse, there is no doubt but the Passions themselves, when they tend to Evill, are degrees of the same.

(For example,) Though the effect of folly, in them that are possessed of an opinion of being inspired, be not visible alwayes in one man, by any very extravagant action, that proceedeth from such Passion; yet when many of them conspire together, the Rage of the whole multitude is visible enough. For what argument of Madnesse can there be greater, than to clamour, strike, and throw stones at our best friends? Yet this is somewhat lesse than such a multitude will do. For they will clamour, fight against, and destroy those, by whom all their lifetime before, they have been protected, and secured from injury. And if this be Madnesse in the multitude, it is the same in every particular man. For as in the midst of the sea, though a man perceive no sound of that part of the water next him; yet he is well assured, that part contributes as much, to the Roaring of the Sea, as any other part, of the same quantity: so also, though wee perceive no great unquietnesse, in one, or two men; yet we may be well assured, that their singular Passions, are parts of the Seditious roaring of a troubled Nation. And if there were nothing else that bewrayed their madnesse; yet that very arrogating such inspiration to themselves, is argument enough. If some man in Bedlam should entertaine you with sober discourse; and you desire in taking leave, to know what he were, that you might another time requite his civility; and he should tell you, he were God the Father; I think you need expect no extravagant action for argument of his Madnesse.

This opinion of Inspiration, called commonly, Private Spirit, begins very often, from some lucky finding of an Errour generally held by others;

and not knowing, or not remembering, by what conduct of reason, they came to so singular a truth, (as they think it, though it be many times an untruth they light on,) they presently admire themselves; as being in the speciall grace of God Almighty, who hath revealed the same to them supernaturally, by his Spirit.

Again, that Madnesse is nothing else, but too much appearing Passion, may be gathered out of the effects of Wine, which are the same with those of the evill disposition of the organs. For the variety of behaviour in men that have drunk too much, is the same with that of Mad-men: some of them Raging, others Loving, others laughing, all extravagantly, but according to their severall domineering Passions: For the effect of the wine, does but remove Dissimulation; and take from them the sight of the deformity of their Passions. For, (I believe) the most sober men, when they walk alone without care and employment of the mind, would be unwilling the vanity and Extravagance of their thoughts at that time should be publicly seen: which is a confession, that Passions unguided, are for the most part meere Madnesse.

The opinions of the world, both in antient and later ages, concerning the cause of madnesse, have been two. Some, deriving them from the Passions; some, from Daemons, or Spirits, either good, or bad, which they thought might enter into a man, possesse him, and move his organs in such strange, and uncouth manner, as mad-men use to do. The former sort therefore, called such men, Mad-men: but the Later, called them sometimes Daemoniacs, (that is, possessed with spirits;) sometimes Energumeni, (that is agitated, or moved with spirits;) and now in Italy they are called not onely Pazzi, Mad-men; but also Spiritati, men possest.

There was once a great conflux of people in Abdera, a City of the Greeks, at the acting of the Tragedy of Andromeda, upon an extream hot day: whereupon, a great many of the spectators falling into Fevers, had this accident from the heat, and from The Tragedy together, that they did nothing but pronounce Iambiques, with the names of Perseus and Andromeda; which together with the Fever, was cured, by the comming on of Winter: And this madnesse was thought to proceed from the Passion imprinted by the Tragedy. Likewise there raigned a fit of madnesse in another Graecian city, which seized onely the young Maidens; and caused many of them to hang themselves. This was by most then thought an act of

the Divel. But one that suspected, that contempt of life in them, might proceed from some Passion of the mind, and supposing they did not contemne also their honour, gave counsell to the Magistrates, to strip such as so hang'd themselves, and let them hang out naked. This the story sayes cured that madnesse. But on the other side, the same Graecians, did often ascribe madnesse, to the operation of the Eumenides, or Furies; and sometimes of Ceres, Phoebus, and other Gods: so much did men attribute to Phantasmes, as to think them aerial living bodies; and generally to call them Spirits. And as the Romans in this, held the same opinion with the Greeks: so also did the Jewes; For they calle mad-men Prophets, or (according as they thought the spirits good or bad) Daemoniacks; and some of them called both Prophets, and Daemoniacks, mad-men; and some called the same man both Daemoniack, and mad-man. But for the Gentiles, 'tis no wonder; because Diseases, and Health; Vices, and Vertues; and many naturall accidents, were with them termed, and worshipped as Daemons. So that a man was to understand by Daemon, as well (sometimes) an Ague, as a Divell. But for the Jewes to have such opinion, is somewhat strange. For neither Moses, nor Abraham pretended to Prophecy by possession of a Spirit; but from the voyce of God; or by a Vision or Dream: Nor is there any thing in his Law, Morall, or Ceremoniall, by which they were taught, there was any such Enthusiasme; or any Possession. When God is sayd, (Numb. 11. 25.) to take from the Spirit that was in Moses, and give it to the 70. Elders, the Spirit of God (taking it for the substance of God) is not divided. The Scriptures by the Spirit of God in man, mean a mans spirit, enclined to Godlinesse. And where it is said (Exod. 28. 3.) "Whom I have filled with the Spirit of wisdome to make garments for Aaron," is not meant a spirit put into them, that can make garments; but the wisdome of their own spirits in that kind of work. In the like sense, the spirit of man, when it produceth unclean actions, is ordinarily called an unclean spirit; and so other spirits, though not alwayes, yet as often as the vertue or vice so stiled, is extraordinary, and Eminent. Neither did the other Prophets of the old Testament pretend Enthusiasme; or, that God spake in them; but to them by Voyce, Vision, or Dream; and the Burthen Of The Lord was not Possession, but Command. How then could the Jewes fall into this opinion of possession? I can imagine no reason, but that which is common to all men; namely, the want of curiosity to search naturall causes; and their placing Felicity, in the

acquisition of the grosse pleasures of the Senses, and the things that most immediately conduce thereto. For they that see any strange, and unusuall ability, or defect in a mans mind; unlesse they see withall, from what cause it may probably proceed, can hardly think it naturall; and if not naturall, they must needs thinke it supernaturall; and then what can it be, but that either God, or the Divell is in him? And hence it came to passe, when our Saviour (Mark 3.21.) was compassed about with the multitude, those of the house doubted he was mad, and went out to hold him: but the Scribes said he had Belzebub, and that was it, by which he cast out divels; as if the greater mad-man had awed the lesser. And that (John 10. 20.) some said, "He hath a Divell, and is mad;" whereas others holding him for a Prophet, sayd, "These are not the words of one that hath a Divell." So in the old Testament he that came to annoynt Jehu, (2 Kings 9.11.) was a Prophet; but some of the company asked Jehu, "What came that mad-man for?" So that in summe, it is manifest, that whosoever behaved himselfe in extraordinary manner, was thought by the Jewes to be possessed either with a good, or evill spirit; except by the Sadduces, who erred so farre on the other hand, as not to believe there were at all any spirits, (which is very neere to direct Atheisme;) and thereby perhaps the more provoked others, to terme such men Daemoniacks, rather than mad-men.

But why then does our Saviour proceed in the curing of them, as if they were possest; and not as if they were mad. To which I can give no other kind of answer, but that which is given to those that urge the Scripture in like manner against the opinion of the motion of the Earth. The Scripture was written to shew unto men the kingdome of God; and to prepare their mindes to become his obedient subjects; leaving the world, and the Philosophy thereof, to the disputation of men, for the exercising of their naturall Reason. Whether the Earths, or Suns motion make the day, and night; or whether the Exorbitant actions of men, proceed from Passion, or from the Divell, (so we worship him not) it is all one, as to our obedience, and subjection to God Almighty; which is the thing for which the Scripture was written. As for that our Saviour speaketh to the disease, as to a person; it is the usuall phrase of all that cure by words onely, as Christ did, (and Inchanters pretend to do, whether they speak to a Divel or not.) For is not Christ also said (Math. 8.26.) to have rebuked the winds? Is not he said also (Luk. 4. 39.) to rebuke a Fever? Yet this does not argue that a Fever is a Divel. And whereas many of these Divels are said to confesse Christ; it

is not necessary to interpret those places otherwise, than that those mad-men confessed him. And whereas our Saviour (Math. 12. 43.) speaketh of an unclean Spirit, that having gone out of a man, wandreth through dry places, seeking rest, and finding none; and returning into the same man, with seven other spirits worse than himselfe; It is manifestly a Parable, alluding to a man, that after a little endeavour to quit his lusts, is vanquished by the strength of them; and becomes seven times worse than he was. So that I see nothing at all in the Scripture, that requireth a beliefe, that Daemoniacks were any other thing but Mad-men.

## Insignificant Speech

There is yet another fault in the Discourses of some men; which may also be numbred amongst the sorts of Madnesse; namely, that abuse of words, whereof I have spoken before in the fifth chapter, by the Name of Absurdity. And that is, when men speak such words, as put together, have in them no signification at all; but are fallen upon by some, through misunderstanding of the words they have received, and repeat by rote; by others, from intention to deceive by obscurity. And this is incident to none but those, that converse in questions of matters incomprehensible, as the Schoole-men; or in questions of abstruse Philosophy. The common sort of men seldome speak Insignificantly, and are therefore, by those other Egregious persons counted Idiots. But to be assured their words are without any thing correspondent to them in the mind, there would need some Examples; which if any man require, let him take a Schoole-man into his hands, and see if he can translate any one chapter concerning any difficult point; as the Trinity; the Deity; the nature of Christ; Transubstantiation; Free-will. &c. into any of the moderne tongues, so as to make the same intelligible; or into any tolerable Latine, such as they were acquainted withall, that lived when the Latine tongue was Vulgar. What is the meaning of these words. "The first cause does not necessarily inflow any thing into the second, by force of the Essential subordination of the second causes, by which it may help it to worke?" They are the Translation of the Title of the sixth chapter of Suarez first Booke, Of The Concourse, Motion, And Help Of God. When men write whole volumes of such stuffe, are they not Mad, or intend to make others so? And particularly, in the question of Transubstantiation; where after certain words spoken, they that say, the White-nesse, Round-nesse, Magni-tude, Quali-ty, Corruptibili-ty, all which are incorporeall, &c. go out of the Wafer, into the Body of our blessed Saviour, do they not make those Nesses, Tudes and Ties, to be so many spirits possessing his body? For by Spirits, they mean alwayes things, that being incorporeall, are neverthesse moveable from one place to another. So that this kind of Absurdity, may rightly be numbred amongst the many sorts of Madnesse;

and all the time that guided by clear Thoughts of their worldly lust, they forbear disputing, or writing thus, but Lucide Intervals. And thus much of the Vertues and Defects Intellectuall.

# CHAPTER IX. OF THE SEVERALL SUBJECTS OF KNOWLEDGE

There are of KNOWLEDGE two kinds; whereof one is Knowledge Of Fact: the other Knowledge Of The Consequence Of One Affirmation To Another. The former is nothing else, but Sense and Memory, and is Absolute Knowledge; as when we see a Fact doing, or remember it done: And this is the Knowledge required in a Witsnesse. The later is called Science; and is Conditionall; as when we know, that, If The Figure Showne Be A Circle, Then Any Straight Line Through The Centre Shall Divide It Into Two Equall Parts. And this is the Knowledge required in a Philosopher; that is to say, of him that pretends to Reasoning.

The Register of Knowledge Of Fact is called History. Whereof there be two sorts: one called Naturall History; which is the History of such Facts, or Effects of Nature, as have no Dependance on Mans Will; Such as are the Histories of Metals, Plants, Animals, Regions, and the like. The other, is Civill History; which is the History of the Voluntary Actions of men in Common-wealths.

The Registers of Science, are such Books as contain the Demonstrations of Consequences of one Affirmation, to another; and are commonly called Books of Philosophy; whereof the sorts are many, according to the diversity of the Matter; And may be divided in such manner as I have divided them in the following Table.

I. Science, that is, Knowledge of Consequences; which is called also PHILOSOPHY

A. Consequences from Accidents of Bodies Naturall; which is called NATURALL PHILOSOPHY

1. Consequences from the Accidents common to all Bodies Naturall; which are Quantity, and Motion.

a. Consequences from Quantity, and Motion Indeterminate; which, being the Principles or first foundation of Philosophy, is called Philosophia Prima

PHILOSOPHIA PRIMA

b. Consequences from Motion, and Quantity Determined

- 1) Consequences from Quantity, and Motion Determined
  - a) By Figure, By Number
    - 1] Mathematiques,
 

GEOMETRY  
ARITHMETIQUE
  - 2) Consequences from the Motion, and Quantity of Bodies in Speciall
    - a) Consequences from the Motion, and Quantity of the great parts of the World, as the Earth and Stars,
      - 1] Cosmography
 

ASTRONOMY  
GEOGRAPHY
    - b) Consequences from the Motion of Speciall kinds, and Figures of Body,
      - 1] Mechaniques, Doctrine of Weight
 

Science of  
ENGINEERS  
ARCHITECTURE  
NAVIGATION
2. PHYSIQUES, or Consequences from Qualities
  - a. Consequences from the Qualities of Bodies Transient, such as sometimes appear, sometimes vanish
 

METEOROLOGY
  - b. Consequences from the Qualities of Bodies Permanent
    - 1) Consequences from the Qualities of the Starres
      - a) Consequences from the Light of the Starres. Out of this, and the Motion of the Sunne, is made the Science of
 

SCIOGRAPHY
      - b) Consequences from the Influence of the Starres,
 

ASTROLOGY
    - 2) Consequences of the Qualities from Liquid Bodies that fill the space between the Starres; such as are the Ayre, or substance aetherial.
    - 3) Consequences from Qualities of Bodies Terrestrial

- a) Consequences from parts of the Earth that are without Sense,
  - 1] Consequences from Qualities of Minerals, as Stones, Metals, &c
  - 2] Consequences from the Qualities of Vegetables

b) Consequences from Qualities of Animals

- 1] Consequences from Qualities of Animals in Generall
  - a] Consequences from Vision,
    - OPTIQUES
  - b] Consequences from Sounds,
    - MUSIQUE
  - c] Consequences from the rest of the senses
- 2] Consequences from Qualities of Men in Speciall
  - a] Consequences from Passions of Men,
    - ETHIQUES
  - b] Consequences from Speech,
    - i) In Magnifying, Vilifying, etc.
      - POETRY
    - ii) In Persuading,
      - RHETORIQUE
    - iii) In Reasoning,
      - LOGIQUE
    - iv) In Contracting,

The Science of  
JUST and UNJUST

- B. Consequences from the Accidents of Politique Bodies; which is called POLITIQUES, and CIVILL PHILOSOPHY
  - 1. Of Consequences from the Institution of COMMON-WEALTHS, to the Rights, and Duties of the Body Politique, or Soveraign.
  - 2. Of Consequences from the same, to the Duty and Right of the Subjects.



**CHAPTER X. OF POWER, WORTH, DIGNITY,  
HONOUR AND WORTHINESS**

## Power

The POWER of a Man, (to take it Universally,) is his present means, to obtain some future apparent Good. And is either Originall, or Instrumentall.

Naturall Power, is the eminence of the Faculties of Body, or Mind: as extraordinary Strength, Forme, Prudence, Arts, Eloquence, Liberality, Nobility. Instrumentall are those Powers, which acquired by these, or by fortune, are means and Instruments to acquire more: as Riches, Reputation, Friends, and the Secret working of God, which men call Good Luck. For the nature of Power, is in this point, like to Fame, increasing as it proceeds; or like the motion of heavy bodies, which the further they go, make still the more hast.

The Greatest of humane Powers, is that which is compounded of the Powers of most men, united by consent, in one person, Naturall, or civill, that has the use of all their Powers depending on his will; such as is the Power of a Common-wealth: or depending on the wills of each particular; such as is the Power of a Faction, or of divers factions leagued. Therefore to have servants, is Power; To have Friends, is Power: for they are strengths united.

Also Riches joyned with liberality, is Power; because it procureth friends, and servants: Without liberality, not so; because in this case they defend not; but expose men to Envy, as a Prey.

Reputation of power, is Power; because it draweth with it the adhaerance of those that need protection.

So is Reputation of love of a mans Country, (called Popularity,) for the same Reason.

Also, what quality soever maketh a man beloved, or feared of many; or the reputation of such quality, is Power; because it is a means to have the assistance, and service of many.

Good successe is Power; because it maketh reputation of Wisdome, or good fortune; which makes men either feare him, or rely on him.

Affability of men already in power, is encrease of Power; because it gaineth love.

Reputation of Prudence in the conduct of Peace or War, is Power; because to prudent men, we commit the government of our selves, more willingly than to others.

Nobility is Power, not in all places, but onely in those Commonwealths, where it has Priviledges: for in such priviledges consisteth their Power.

Eloquence is Power; because it is seeming Prudence.

Forme is Power; because being a promise of Good, it recommendeth men to the favour of women and strangers.

The Sciences, are small Power; because not eminent; and therefore, not acknowledged in any man; nor are at all, but in a few; and in them, but of a few things. For Science is of that nature, as none can understand it to be, but such as in a good measure have attained it.

Arts of publique use, as Fortification, making of Engines, and other Instruments of War; because they conferre to Defence, and Victory, are Power; And though the true Mother of them, be Science, namely the Mathematicques; yet, because they are brought into the Light, by the hand of the Artificer, they be esteemed (the Midwife passing with the vulgar for the Mother,) as his issue.

## Worth

The Value, or WORTH of a man, is as of all other things, his Price; that is to say, so much as would be given for the use of his Power: and therefore is not absolute; but a thing dependant on the need and judgement of another. An able conductor of Souldiers, is of great Price in time of War present, or imminent; but in Peace not so. A learned and uncorrupt Judge, is much Worth in time of Peace; but not so much in War. And as in other things, so in men, not the seller, but the buyer determines the Price. For let a man (as most men do,) rate themselves as the highest Value they can; yet their true Value is no more than it is esteemed by others.

The manifestation of the Value we set on one another, is that which is commonly called Honouring, and Dishonouring. To Value a man at a high rate, is to Honour him; at a low rate, is to Dishonour him. But high, and low, in this case, is to be understood by comparison to the rate that each man setteth on himselfe.

## **Dignity**

The publique worth of a man, which is the Value set on him by the Common-wealth, is that which men commonly call DIGNITY. And this Value of him by the Common-wealth, is understood, by offices of Command, Judicature, publike Employment; or by Names and Titles, introduced for distinction of such Value.



## To Honour and Dishonour

To pray to another, for ayde of any kind, is to HONOUR; because a signe we have an opinion he has power to help; and the more difficult the ayde is, the more is the Honour.

To obey, is to Honour; because no man obeyes them, whom they think have no power to help, or hurt them. And consequently to disobey, is to Dishonour.

To give great gifts to a man, is to Honour him; because 'tis buying of Protection, and acknowledging of Power. To give little gifts, is to Dishonour; because it is but Almes, and signifies an opinion of the need of small helps. To be sedulous in promoting anothers good; also to flatter, is to Honour; as a signe we seek his protection or ayde. To neglect, is to Dishonour.

To give way, or place to another, in any Commodity, is to Honour; being a confession of greater power. To arrogate, is to Dishonour.

To shew any signe of love, or feare of another, is to Honour; for both to love, and to feare, is to value. To contemne, or lesse to love or feare then he expects, is to Dishonour; for 'tis undervaluing.

To praise, magnifie, or call happy, is to Honour; because nothing but goodnesse, power, and felicity is valued. To revile, mock, or pittie, is to Dishonour.

To speak to another with consideration, to appear before him with decency, and humility, is to Honour him; as signes of feare to offend. To speak to him rashly, to do anything before him obscenely, slovenly, impudently, is to Dishonour.

To believe, to trust, to rely on another, is to Honour him; signe of opinion of his vertue and power. To distrust, or not believe, is to Dishonour.

To hearken to a mans counsell, or discourse of what kind soever, is to Honour; as a signe we think him wise, or eloquent, or witty. To sleep, or go forth, or talk the while, is to Dishonour.

To do those things to another, which he takes for signes of Honour, or which the Law or Custome makes so, is to Honour; because in approving the Honour done by others, he acknowledgeth the power which others acknowledge. To refuse to do them, is to Dishonour.

To agree with in opinion, is to Honour; as being a signe of approving his judgement, and wisdom. To dissent, is Dishonour; and an upbraiding of error; and (if the dissent be in many things) of folly.

To imitate, is to Honour; for it is vehemently to approve. To imitate ones Enemy, is to Dishonour.

To honour those another honours, is to Honour him; as a signe of approbation of his judgement. To honour his Enemies, is to Dishonour him.

To employ in counsell, or in actions of difficulty, is to Honour; as a signe of opinion of his wisdom, or other power. To deny employment in the same cases, to those that seek it, is to Dishonour.

All these wayes of Honouring, are naturall; and as well within, as without Common-wealths. But in Common-wealths, where he, or they that have the supreme Authority, can make whatsoever they please, to stand for signes of Honour, there be other Honours.

A Sovereigne doth Honour a Subject, with whatsoever Title, or Office, or Employment, or Action, that he himselfe will have taken for a signe of his will to Honour him.

The King of Persia, Honoured Mordecay, when he appointed he should be conducted through the streets in the Kings Garment, upon one of the Kings Horses, with a Crown on his head, and a Prince before him, proclayming, "Thus shall it be done to him that the King will honour." And yet another King of Persia, or the same another time, to one that demanded for some great service, to weare one of the Kings robes, gave him leave so to do; but with his addition, that he should weare it as the Kings foole; and then it was Dishonour. So that of Civill Honour; such as are Magistracy, Offices, Titles; and in some places Coats, and Scutchions painted: and men Honour such as have them, as having so many signes of favour in the Common-wealth; which favour is Power.

Honourable is whatsoever possession, action, or quality, is an argument and signe of Power.

And therefore To be Honoured, loved, or feared of many, is Honourable; as arguments of Power. To be Honoured of few or none, Dishonourable.

Good fortune (if lasting,) Honourable; as a signe of the favour of God. Ill fortune, and losses, Dishonourable. Riches, are Honourable; for they are Power. Poverty, Dishonourable. Magnanimity, Liberality, Hope, Courage, Confidence, are Honourable; for they proceed from the conscience of Power. Pusillanimity, Parsimony, Fear, Diffidence, are Dishonourable.

Timely Resolution, or determination of what a man is to do, is Honourable; as being the contempt of small difficulties, and dangers. And Irresolution, Dishonourable; as a signe of too much valuing of little impediments, and little advantages: For when a man has weighed things as long as the time permits, and resolves not, the difference of weight is but little; and therefore if he resolve not, he overvalues little things, which is Pusillanimity.

All Actions, and Speeches, that proceed, or seem to proceed from much Experience, Science, Discretion, or Wit, are Honourable; For all these are Powers. Actions, or Words that proceed from Errour, Ignorance, or Folly, Dishonourable.

Gravity, as farre forth as it seems to proceed from a mind employed on some thing else, is Honourable; because employment is a signe of Power. But if it seem to proceed from a purpose to appear grave, it is Dishonourable. For the gravity of the Former, is like the steddinesse of a Ship laden with Merchandise; but of the later, like the steddinesse of a Ship ballasted with Sand, and other trash.

To be Conspicuous, that is to say, to be known, for Wealth, Office, great Actions, or any eminent Good, is Honourable; as a signe of the power for which he is conspicuous. On the contrary, Obscurity, is Dishonourable.

To be descended from conspicuous Parents, is Honourable; because they the more easily attain the aydes, and friends of their Ancestors. On the contrary, to be descended from obscure Parentage, is Dishonourable.

Actions proceeding from Equity, joyned with losse, are Honourable; as signes of Magnanimity: for Magnanimity is a signe of Power. On the contrary, Craft, Shifting, neglect of Equity, is Dishonourable.

Nor does it alter the case of Honour, whether an action (so it be great and difficult, and consequently a signe of much power,) be just or unjust:

for Honour consisteth onely in the opinion of Power. Therefore the ancient Heathen did not thinke they Dishonoured, but greatly Honoured the Gods, when they introduced them in their Poems, committing Rapes, Thefts, and other great, but unjust, or unclean acts: In so much as nothing is so much celebrated in Jupiter, as his Adulteries; nor in Mercury, as his Frauds, and Thefts: of whose praises, in a hymne of Homer, the greatest is this, that being born in the morning, he had invented Musique at noon, and before night, stolen away the Cattell of Appollo, from his Herdsmen.

Also amongst men, till there were constituted great Common-wealths, it was thought no dishonour to be a Pyrate, or a High-way Theefe; but rather a lawfull Trade, not onely amongst the Greeks, but also amongst all other Nations; as is manifest by the Histories of antient time. And at this day, in this part of the world, private Duels are, and alwayes will be Honourable, though unlawfull, till such time as there shall be Honour ordained for them that refuse, and Ignominy for them that make the Challenge. For Duels also are many times effects of Courage; and the ground of Courage is alwayes Strength or Skill, which are Power; though for the most part they be effects of rash speaking, and of the fear of Dishonour, in one, or both the Combatants; who engaged by rashnesse, are driven into the Lists to avoyd disgrace.

Scutchions, and coats of Armes haereditary, where they have any eminent Priviledges, are Honourable; otherwise not: for their Power consisteth either in such Priviledges, or in Riches, or some such thing as is equally honoured in other men. This kind of Honour, commonly called Gentry, has been derived from the Antient Germans. For there never was any such thing known, where the German Customes were unknown. Nor is it now any where in use, where the Germans have not inhabited. The antient Greek Commanders, when they went to war, had their Shields painted with such Devises as they pleased; insomuch as an unpainted Buckler was a signe of Poverty, and of a common Souldier: but they transmitted not the Inheritance of them. The Romans transmitted the Marks of their Families: but they were the Images, not the Devises of their Ancestors. Amongst the people of Asia, Afrique, and America, there is not, nor was ever, any such thing. The Germans onely had that custome; from whom it has been derived into England, France, Spain, and Italy, when in great numbers they either ayded the Romans, or made their own Conquests in these Westerne parts of the world.

For Germany, being antiently, as all other Countries, in their beginnings, divided amongst an infinite number of little Lords, or Masters of Families, that continually had wars one with another; those Masters, or Lords, principally to the end they might, when they were Covered with Arms, be known by their followers; and partly for ornament, both painted their Armor, or their Scutchion, or Coat, with the picture of some Beast, or other thing; and also put some eminent and visible mark upon the Crest of their Helmets. And his ornament both of the Armes, and Crest, descended by inheritance to their Children; to the eldest pure, and to the rest with some note of diversity, such as the Old master, that is to say in Dutch, the Here-alt thought fit. But when many such Families, joyned together, made a greater Monarchy, this duty of the Herealt, to distinguish Scutchions, was made a private Office a part. And the issue of these Lords, is the great and antient Gentry; which for the most part bear living creatures, noted for courage, and rapine; or Castles, Battlements, Belts, Weapons, Bars, Palisadoes, and other notes of War; nothing being then in honour, but vertue military. Afterwards, not onely Kings, but popular Commonwealths, gave divers manners of Scutchions, to such as went forth to the War, or returned from it, for encouragement, or recompence to their service. All which, by an observing Reader, may be found in such ancient Histories, Greek and Latine, as make mention of the German Nation, and Manners, in their times.

## **Titles of Honour**

Titles of Honour, such as are Duke, Count, Marquis, and Baron, are Honourable; as signifying the value set upon them by the Sovereigne Power of the Common-wealth: Which Titles, were in old time titles of Office, and Command, derived some from the Romans, some from the Germans, and French. Dukes, in Latine Duces, being Generalls in War: Counts, Comites, such as bare the Generall company out of friendship; and were left to govern and defend places conquered, and pacified: Marquises, Marchiones, were Counts that governed the Marches, or bounds of the Empire. Which titles of Duke, Count, and Marquis, came into the Empire, about the time of Constantine the Great, from the customes of the German Militia. But Baron, seems to have been a Title of the Gaules, and signifies a Great man; such as were the Kings, or Princes men, whom they employed in war about their persons; and seems to be derived from Vir, to Ber, and Bar, that signified the same in the Language of the Gaules, that Vir in Latine; and thence to Bero, and Baro: so that such men were called Berones, and after Barones; and (in Spanish) Varones. But he that would know more particularly the originall of Titles of Honour, may find it, as I have done this, in Mr. Seldens most excellent Treatise of that subject. In processe of time these offices of Honour, by occasion of trouble, and for reasons of good and peacable government, were turned into meer Titles; serving for the most part, to distinguish the precedence, place, and order of subjects in the Common-wealth: and men were made Dukes, Counts, Marquises, and Barons of Places, wherein they had neither possession, nor command: and other Titles also, were devised to the same end.

## **Worthinesse Fitnessse**

WORTHINESSE, is a thing different from the worth, or value of a man; and also from his merit, or desert; and consisteth in a particular power, or ability for that, whereof he is said to be worthy: which particular ability, is usually named FITNESSSE, or Aptitude.

For he is Worthiest to be a Commander, to be a Judge, or to have any other charge, that is best fitted, with the qualities required to the well discharging of it; and Worthiest of Riches, that has the qualities most requisite for the well using of them: any of which qualities being absent, one may neverthelesse be a Worthy man, and valuable for some thing else. Again, a man may be Worthy of Riches, Office, and Employment, that neverthelesse, can plead no right to have it before another; and therefore cannot be said to merit or deserve it. For Merit, praesupposeth a right, and that the thing deserved is due by promise: Of which I shall say more hereafter, when I shall speak of Contracts.

**CHAPTER XI. OF THE DIFFERENCE OF  
MANNERS**

## **What Is Here Meant By Manners**

By MANNERS, I mean not here, Decency of behaviour; as how one man should salute another, or how a man should wash his mouth, or pick his teeth before company, and such other points of the Small Morals; But those qualities of man-kind, that concern their living together in Peace, and Unity. To which end we are to consider, that the Felicity of this life, consisteth not in the repose of a mind satisfied. For there is no such Finis Ultimus, (utmost ayme,) nor Summum Bonum, (greatest good,) as is spoken of in the Books of the old Morall Philosophers. Nor can a man any more live, whose Desires are at an end, than he, whose Senses and Imaginations are at a stand. Felicity is a continuall progresse of the desire, from one object to another; the attaining of the former, being still but the way to the later. The cause whereof is, That the object of mans desire, is not to enjoy once onely, and for one instant of time; but to assure for ever, the way of his future desire. And therefore the voluntary actions, and inclinations of all men, tend, not only to the procuring, but also to the assuring of a contented life; and differ onely in the way: which ariseth partly from the diversity of passions, in divers men; and partly from the difference of the knowledge, or opinion each one has of the causes, which produce the effect desired.

## **A Restlesse Desire Of Power, In All Men**

So that in the first place, I put for a generall inclination of all mankind, a perpetuall and restlesse desire of Power after power, that ceaseth onely in Death. And the cause of this, is not alwayes that a man hopes for a more intensive delight, than he has already attained to; or that he cannot be content with a moderate power: but because he cannot assure the power and means to live well, which he hath present, without the acquisition of more. And from hence it is, that Kings, whose power is greatest, turn their endeavours to the assuring it a home by Lawes, or abroad by Wars: and when that is done, there succeedeth a new desire; in some, of Fame from new Conquest; in others, of ease and sensuall pleasure; in others, of admiration, or being flattered for excellence in some art, or other ability of the mind.

## **Love Of Contention From Competition**

Competition of Riches, Honour, command, or other power, enclineth to Contention, Enmity, and War: because the way of one Competitor, to the attaining of his desire, is to kill, subdue, supplant, or repell the other. Particularly, competition of praise, enclineth to a reverence of Antiquity. For men contend with the living, not with the dead; to these ascribing more than due, that they may obscure the glory of the other.

## **Civil Obedience From Love Of Ease**

Desire of Ease, and sensuall Delight, disposeth men to obey a common Power: because by such Desires, a man doth abandon the protection might be hoped for from his own Industry, and labour.

## **From Feare Of Death Or Wounds**

Fear of Death, and Wounds, disposeth to the same; and for the same reason. On the contrary, needy men, and hardy, not contented with their present condition; as also, all men that are ambitious of Military command, are enclined to continue the causes of warre; and to stirre up trouble and sedition: for there is no honour Military but by warre; nor any such hope to mend an ill game, as by causing a new shuffle.

## **And From Love Of Arts**

Desire of Knowledge, and Arts of Peace, enclineth men to obey a common Power: For such Desire, containeth a desire of leasure; and consequently protection from some other Power than their own.

## **Love Of Vertue, From Love Of Praise**

Desire of Praise, disposeth to laudable actions, such as please them whose judgement they value; for of these men whom we contemn, we contemn also the Praises. Desire of Fame after death does the same. And though after death, there be no sense of the praise given us on Earth, as being joyes, that are either swallowed up in the unspeakable joyes of Heaven, or extinguished in the extreme torments of Hell: yet is not such Fame vain; because men have a present delight therein, from the foresight of it, and of the benefit that may rebound thereby to their posterity: which though they now see not, yet they imagine; and any thing that is pleasure in the sense, the same also is pleasure in the imagination.

## **Hate, From Difficulty Of Requiting Great Benefits**

To have received from one, to whom we think our selves equall, greater benefits than there is hope to Requite, disposeth to counterfiet love; but really secret hatred; and puts a man into the estate of a desperate debtor, that in declining the sight of his creditor, tacitely wishes him there, where he might never see him more. For benefits oblige; and obligation is thraldome; which is to ones equall, hateful. But to have received benefits from one, whom we acknowledge our superiour, enclines to love; because the obligation is no new depression: and cheerfull acceptation, (which men call Gratitude,) is such an honour done to the obliger, as is taken generally for retribution. Also to receive benefits, though from an equall, or inferiour, as long as there is hope of requitall, disposeth to love: for in the intention of the receiver, the obligation is of ayd, and service mutuall; from whence proceedeth an Emulation of who shall exceed in benefiting; the most noble and profitable contention possible; wherein the victor is pleased with his victory, and the other revenged by confessing it.

## **And From Conscience Of Deserving To Be Hated**

To have done more hurt to a man, than he can, or is willing to expiate, enclineth the doer to hate the sufferer. For he must expect revenge, or forgiveness; both which are hatefull.

## **Promptnesse To Hurt, From Fear**

Feare of oppression, disposeth a man to anticipate, or to seek ayd by society: for there is no other way by which a man can secure his life and liberty.

## **And From Distrust Of Their Own Wit**

Men that distrust their own subtilty, are in tumult, and sedition, better disposed for victory, than they that suppose themselves wise, or crafty. For these love to consult, the other (fearing to be circumvented,) to strike first. And in sedition, men being alwayes in the procincts of Battell, to hold together, and use all advantages of force, is a better stratagem, than any that can proceed from subtilty of Wit.

## **Vain Undertaking From Vain-glory**

Vain-glorious men, such as without being conscious to themselves of great sufficiency, delight in supposing themselves gallant men, are enclined onely to ostentation; but not to attempt: Because when danger or difficulty appears, they look for nothing but to have their insufficiency discovered.

Vain-glorious men, such as estimate their sufficiency by the flattery of other men, or the fortune of some precedent action, without assured ground of hope from the true knowledge of themselves, are enclined to rash engaging; and in the approach of danger, or difficulty, to retire if they can: because not seeing the way of safety, they will rather hazard their honour, which may be salved with an excuse; than their lives, for which no salve is sufficient.

## **Ambition, From Opinion Of Sufficiency**

Men that have a strong opinion of their own wisdom in matter of government, are disposed to Ambition. Because without publique Employment in counsell or magistracy, the honour of their wisdom is lost. And therefore Eloquent speakers are enclined to Ambition; for Eloquence seemeth wisdom, both to themselves and others

## **Irresolution, From Too Great Valuing Of Small Matters**

Pusillanimity disposeth men to Irresolution, and consequently to lose the occasions, and fittest opportunities of action. For after men have been in deliberation till the time of action approach, if it be not then manifest what is best to be done, tis a signe, the difference of Motives, the one way and the other, are not great: Therefore not to resolve then, is to lose the occasion by weighing of trifles; which is pusillanimity.

Frugality,(though in poor men a Vertue,) maketh a man unapt to atchieve such actions, as require the strength of many men at once: For it weakeneth their Endeavour, which is to be nourished and kept in vigor by Reward.

Confidence In Others From Ignorance Of The Marks Of Wisdome and Kindnesse Eloquence, with flattery, disposeth men to confide in them that have it; because the former is seeming Wisdome, the later seeming Kindnesse. Adde to them Military reputation, and it disposeth men to adhaere, and subject themselves to those men that have them. The two former, having given them caution against danger from him; the later gives them caution against danger from others.

## **And From The Ignorance Of Naturall Causes**

Want of Science, that is, Ignorance of causes, disposeth, or rather constraineth a man to rely on the advise, and authority of others. For all men whom the truth concernes, if they rely not on their own, must rely on the opinion of some other, whom they think wiser than themselves, and see not why he should deceive them.

## And From Want Of Understanding

Ignorance of the signification of words; which is, want of understanding, disposeth men to take on trust, not onely the truth they know not; but also the errors; and which is more, the non-sense of them they trust: For neither Error, nor non-sense, can without a perfect understanding of words, be detected.

From the same it proceedeth, that men give different names, to one and the same thing, from the difference of their own passions: As they that approve a private opinion, call it Opinion; but they that mislike it, Haeresie: and yet haeresie signifies no more than private opinion; but has onely a greater tincture of choler.

From the same also it proceedeth, that men cannot distinguish, without study and great understanding, between one action of many men, and many actions of one multitude; as for example, between the one action of all the Senators of Rome in killing Catiline, and the many actions of a number of Senators in killing Caesar; and therefore are disposed to take for the action of the people, that which is a multitude of actions done by a multitude of men, led perhaps by the perswasion of one.

Adhaerence To Custome, From Ignorance Of The Nature Of Right And Wrong Ignorance of the causes, and originall constitution of Right, Equity, Law, and Justice, disposeth a man to make Custome and Example the rule of his actions; in such manner, as to think that Unjust which it hath been the custome to punish; and that Just, of the impunity and approbation whereof they can produce an Example, or (as the Lawyers which onely use the false measure of Justice barbarously call it) a Precedent; like little children, that have no other rule of good and evill manners, but the correction they receive from their Parents, and Masters; save that children are constant to their rule, whereas men are not so; because grown strong, and stubborn, they appeale from custome to reason, and from reason to custome, as it serves their turn; receding from custome when their interest requires it, and setting themselves against reason, as oft as reason is against them: Which is the cause, that the doctrine of Right and Wrong, is perpetually disputed, both by the Pen and the Sword: whereas the doctrine

of Lines, and Figures, is not so; because men care not, in that subject what be truth, as a thing that crosses no mans ambition, profit, or lust. For I doubt not, but if it had been a thing contrary to any mans right of dominion, or to the interest of men that have dominion, That The Three Angles Of A Triangle Should Be Equall To Two Angles Of A Square; that doctrine should have been, if not disputed, yet by the burning of all books of Geometry, suppressed, as farre as he whom it concerned was able.

Adhaerence To Private Men, From Ignorance Of The Causes Of Peace  
Ignorance of remote causes, disposeth men to attribute all events, to the causes immediate, and Instrumentall: For these are all the causes they perceive. And hence it comes to passe, that in all places, men that are grieved with payments to the Publique, discharge their anger upon the Publicans, that is to say, Farmers, Collectors, and other Officers of the publique Revenue; and adhaere to such as find fault with the publike Government; and thereby, when they have engaged themselves beyond hope of justification, fall also upon the Supreme Authority, for feare of punishment, or shame of receiving pardon.

## **Credulity From Ignorance Of Nature**

Ignorance of naturall causes disposeth a man to Credulity, so as to believe many times impossibilities: for such know nothing to the contrary, but that they may be true; being unable to detect the Impossibility. And Credulity, because men love to be hearkened unto in company, disposeth them to lying: so that Ignorance it selfe without Malice, is able to make a man bothe to believe lyes, and tell them; and sometimes also to invent them.

## **Curiosity To Know, From Care Of Future Time**

Anxiety for the future time, disposeth men to enquire into the causes of things: because the knowledge of them, maketh men the better able to order the present to their best advantage.

## Naturall Religion, From The Same

Curiosity, or love of the knowledge of causes, draws a man from consideration of the effect, to seek the cause; and again, the cause of that cause; till of necessity he must come to this thought at last, that there is some cause, whereof there is no former cause, but is eternall; which is it men call God. So that it is impossible to make any profound enquiry into naturall causes, without being enclined thereby to believe there is one God Eternall; though they cannot have any Idea of him in their mind, answerable to his nature. For as a man that is born blind, hearing men talk of warming themselves by the fire, and being brought to warm himself by the same, may easily conceive, and assure himselfe, there is somewhat there, which men call Fire, and is the cause of the heat he feeles; but cannot imagine what it is like; nor have an Idea of it in his mind, such as they have that see it: so also, by the visible things of this world, and their admirable order, a man may conceive there is a cause of them, which men call God; and yet not have an Idea, or Image of him in his mind.

And they that make little, or no enquiry into the naturall causes of things, yet from the feare that proceeds from the ignorance it selfe, of what it is that hath the power to do them much good or harm, are enclined to suppose, and feign unto themselves, severall kinds of Powers Invisible; and to stand in awe of their own imaginations; and in time of distresse to invoke them; as also in the time of an expected good successe, to give them thanks; making the creatures of their own fancy, their Gods. By which means it hath come to passe, that from the innumerable variety of Fancy, men have created in the world innumerable sorts of Gods. And this Feare of things invisible, is the naturall Seed of that, which every one in himself calleth Religion; and in them that worship, or feare that Power otherwise than they do, Superstition.

And this seed of Religion, having been observed by many; some of those that have observed it, have been enclined thereby to nourish, dresse, and forme it into Lawes; and to adde to it of their own invention, any opinion of the causes of future events, by which they thought they should

best be able to govern others, and make unto themselves the greatest use of their Powers.

## **CHAPTER XII. OF RELIGION**

## **Religion, In Man Onely**

Seeing there are no signes, nor fruit of Religion, but in Man onely; there is no cause to doubt, but that the seed of Religion, is also onely in Man; and consisteth in some peculiar quality, or at least in some eminent degree thereof, not to be found in other Living creatures.

## **First, From His Desire Of Knowing Causes**

And first, it is peculiar to the nature of Man, to be inquisitive into the Causes of the Events they see, some more, some lesse; but all men so much, as to be curious in the search of the causes of their own good and evill fortune.

## **From The Consideration Of The Beginning Of Things**

Secondly, upon the sight of any thing that hath a Beginning, to think also it had a cause, which determined the same to begin, then when it did, rather than sooner or later.

## **From His Observation Of The Sequell Of Things**

Thirdly, whereas there is no other Felicity of Beasts, but the enjoying of their quotidian Food, Ease, and Lusts; as having little, or no foresight of the time to come, for want of observation, and memory of the order, consequence, and dependance of the things they see; Man observeth how one Event hath been produced by another; and remembreth in them Antecedence and Consequence; And when he cannot assure himselfe of the true causes of things, (for the causes of good and evill fortune for the most part are invisible,) he supposes causes of them, either such as his own fancy suggesteth; or trusteth to the Authority of other men, such as he thinks to be his friends, and wiser than himselfe.

The Naturall Cause Of Religion, The Anxiety Of The Time To Come  
The two first, make Anxiety. For being assured that there be causes of all things that have arrived hitherto, or shall arrive hereafter; it is impossible for a man, who continually endeavoureth to secure himselfe against the evill he feares, and procure the good he desireth, not to be in a perpetuall solicitude of the time to come; So that every man, especially those that are over provident, are in an estate like to that of Prometheus. For as Prometheus, (which interpreted, is, The Prudent Man,) was bound to the hill Caucasus, a place of large prospect, where, an Eagle feeding on his liver, devoured in the day, as much as was repayred in the night: So that man, which looks too far before him, in the care of future time, hath his heart all the day long, gnawed on by feare of death, poverty, or other calamity; and has no repose, nor pause of his anxiety, but in sleep.

## **Which Makes Them Fear The Power Of Invisible Things**

This perpetuall feare, alwayes accompanying mankind in the ignorance of causes, as it were in the Dark, must needs have for object something. And therefore when there is nothing to be seen, there is nothing to accuse, either of their good, or evill fortune, but some Power, or Agent Invisible: In which sense perhaps it was, that some of the old Poets said, that the Gods were at first created by humane Feare: which spoken of the Gods, (that is to say, of the many Gods of the Gentiles) is very true. But the acknowledging of one God Eternall, Infinite, and Omnipotent, may more easily be derived, from the desire men have to know the causes of naturall bodies, and their severall vertues, and operations; than from the feare of what was to befall them in time to come. For he that from any effect hee seeth come to passe, should reason to the next and immediate cause thereof, and from thence to the cause of that cause, and plunge himselfe profoundly in the pursuit of causes; shall at last come to this, that there must be (as even the Heathen Philosophers confessed) one First Mover; that is, a First, and an Eternall cause of all things; which is that which men mean by the name of God: And all this without thought of their fortune; the solicitude whereof, both enclines to fear, and hinders them from the search of the causes of other things; and thereby gives occasion of feigning of as many Gods, as there be men that feigne them.

## **And Suppose Them Incorporeall**

And for the matter, or substance of the Invisible Agents, so fancied; they could not by naturall cogitation, fall upon any other conceipt, but that it was the same with that of the Soule of man; and that the Soule of man, was of the same substance, with that which appeareth in a Dream, to one that sleepeth; or in a Looking-glasse, to one that is awake; which, men not knowing that such apparitions are nothing else but creatures of the Fancy, think to be reall, and externall Substances; and therefore call them Ghosts; as the Latines called them Imagines, and Umbrae; and thought them Spirits, that is, thin aereall bodies; and those Invisible Agents, which they feared, to bee like them; save that they appear, and vanish when they please. But the opinion that such Spirits were Incorporeall, or Immateriall, could never enter into the mind of any man by nature; because, though men may put together words of contradictory signification, as Spirit, and Incorporeall; yet they can never have the imagination of any thing answering to them: And therefore, men that by their own meditation, arrive to the acknowledgement of one Infinite, Omnipotent, and Eternall God, choose rather to confesse he is Incomprehensible, and above their understanding; than to define his Nature By Spirit Incorporeall, and then Confesse their definition to be unintelligible: or if they give him such a title, it is not Dogmatically, with intention to make the Divine Nature understood; but Piously, to honour him with attributes, of significations, as remote as they can from the grossnesse of Bodies Visible.

## **But Know Not The Way How They Effect Anything**

Then, for the way by which they think these Invisible Agents wrought their effects; that is to say, what immediate causes they used, in bringing things to passe, men that know not what it is that we call Causing, (that is, almost all men) have no other rule to guesse by, but by observing, and remembring what they have seen to precede the like effect at some other time, or times before, without seeing between the antecedent and subsequent Event, any dependance or connexion at all: And therefore from the like things past, they expect the like things to come; and hope for good or evill luck, superstitiously, from things that have no part at all in the causing of it: As the Athenians did for their war at Lepanto, demand another Phormio; the Pompeian faction for their warre in Afrique, another Scipio; and others have done in divers other occasions since. In like manner they attribute their fortune to a stander by, to a lucky or unlucky place, to words spoken, especially if the name of God be amongst them; as Charming, and Conjuring (the Leiturgy of Witches;) insomuch as to believe, they have power to turn a stone into bread, bread into a man, or any thing, into any thing.

## **But Honour Them As They Honour Men**

Thirdly, for the worship which naturally men exhibit to Powers invisible, it can be no other, but such expressions of their reverence, as they would use towards men; Gifts, Petitions, Thanks, Submission of Body, Considerate Addresses, sober Behaviour, premeditated Words, Swearing (that is, assuring one another of their promises,) by invoking them. Beyond that reason suggesteth nothing; but leaves them either to rest there; or for further ceremonies, to rely on those they believe to be wiser than themselves.

## **And Attribute To Them All Extraordinary Events**

Lastly, concerning how these Invisible Powers declare to men the things which shall hereafter come to passe, especially concerning their good or evill fortune in generall, or good or ill successe in any particular undertaking, men are naturally at a stand; save that using to conjecture of the time to come, by the time past, they are very apt, not onely to take casuall things, after one or two encounters, for Prognostiques of the like encounter ever after, but also to believe the like Prognostiques from other men, of whom they have once conceived a good opinion.

## **Foure Things, Naturall Seeds Of Religion**

And in these foure things, Opinion of Ghosts, Ignorance of second causes, Devotion towards what men fear, and Taking of things Casuall for Prognostiques, consisteth the Naturall seed of Religion; which by reason of the different Fancies, Judgements, and Passions of severall men, hath grown up into ceremonies so different, that those which are used by one man, are for the most part ridiculous to another.

## Made Different By Culture

For these seeds have received culture from two sorts of men. One sort have been they, that have nourished, and ordered them, according to their own invention. The other, have done it, by Gods commandement, and direction: but both sorts have done it, with a purpose to make those men that relyed on them, the more apt to Obedience, Lawes, Peace, Charity, and civill Society. So that the Religion of the former sort, is a part of humane Politiques; and teacheth part of the duty which Earthly Kings require of their Subjects. And the Religion of the later sort is Divine Politiques; and containeth Precepts to those that have yeilded themselves subjects in the Kingdome of God. Of the former sort, were all the Founders of Commonwealths, and the Law-givers of the Gentiles: Of the later sort, were Abraham, Moses, and our Blessed Saviour; by whom have been derived unto us the Lawes of the Kingdome of God.

## The Absurd Opinion Of Gentilisme

And for that part of Religion, which consisteth in opinions concerning the nature of Powers Invisible, there is almost nothing that has a name, that has not been esteemed amongst the Gentiles, in one place or another, a God, or Divell; or by their Poets feigned to be inanimated, inhabited, or possessed by some Spirit or other.

The unformed matter of the World, was a God, by the name of Chaos.

The Heaven, the Ocean, the Planets, the Fire, the Earth, the Winds, were so many Gods.

Men, Women, a Bird, a Crocodile, a Calf, a Dogge, a Snake, an Onion, a Leeke, Deified. Besides, that they filled almost all places, with spirits called Daemons; the plains, with Pan, and Panises, or Satyres; the Woods, with Fawnes, and Nymphs; the Sea, with Tritons, and other Nymphs; every River, and Fountayn, with a Ghost of his name, and with Nymphs; every house, with it Lares, or Familiars; every man, with his Genius; Hell, with Ghosts, and spirituall Officers, as Charon, Cerberus, and the Furies; and in the night time, all places with Larvae, Lemures, Ghosts of men deceased, and a whole kingdome of Fayries, and Bugbears. They have also ascribed Divinity, and built Temples to meer Accidents, and Qualities; such as are Time, Night, Day, Peace, Concord, Love, Contention, Vertue, Honour, Health, Rust, Fever, and the like; which when they prayed for, or against, they prayed to, as if there were Ghosts of those names hanging over their heads, and letting fall, or withholding that Good, or Evill, for, or against which they prayed. They invoked also their own Wit, by the name of Muses; their own Ignorance, by the name of Fortune; their own Lust, by the name of Cupid; their own Rage, by the name Furies; their own privy members by the name of Priapus; and attributed their pollutions, to Incubi, and Succubae: insomuch as there was nothing, which a Poet could introduce as a person in his Poem, which they did not make either a God, or a Divel.

The same authors of the Religion of the Gentiles, observing the second ground for Religion, which is mens Ignorance of causes; and thereby their

aptnesse to attribute their fortune to causes, on which there was no dependence at all apparent, took occasion to obtrude on their ignorance, instead of second causes, a kind of second and ministeriall Gods; ascribing the cause of Foecundity, to Venus; the cause of Arts, to Apollo; of Subtilty and Craft, to Mercury; of Tempests and stormes, to Aeolus; and of other effects, to other Gods: insomuch as there was amongst the Heathen almost as great variety of Gods, as of businesse.

And to the Worship, which naturally men conceived fit to bee used towards their Gods, namely Oblations, Prayers, Thanks, and the rest formerly named; the same Legislators of the Gentiles have added their Images, both in Picture, and Sculpture; that the more ignorant sort, (that is to say, the most part, or generality of the people,) thinking the Gods for whose representation they were made, were really included, and as it were housed within them, might so much the more stand in feare of them: And endowed them with lands, and houses, and officers, and revenues, set apart from all other humane uses; that is, consecrated, and made holy to those their Idols; as Caverns, Groves, Woods, Mountains, and whole Ilands; and have attributed to them, not onely the shapes, some of Men, some of Beasts, some of Monsters; but also the Faculties, and Passions of men and beasts; as Sense, Speech, Sex, Lust, Generation, (and this not onely by mixing one with another, to propagate the kind of Gods; but also by mixing with men, and women, to beget mongrill Gods, and but inmates of Heaven, as Bacchus, Hercules, and others;) besides, Anger, Revenge, and other passions of living creatures, and the actions proceeding from them, as Fraud, Theft, Adultery, Sodomie, and any vice that may be taken for an effect of Power, or a cause of Pleasure; and all such Vices, as amongst men are taken to be against Law, rather than against Honour.

Lastly, to the Prognostiques of time to come; which are naturally, but Conjectures upon the Experience of time past; and supernaturall, divine Revelation; the same authors of the Religion of the Gentiles, partly upon pretended Experience, partly upon pretended Revelation, have added innumerable other superstitious wayes of Divination; and made men believe they should find their fortunes, sometimes in the ambiguous or senslesse answers of the priests at Delphi, Delos, Ammon, and other famous Oracles; which answers, were made ambiguous by designe, to own the event both wayes; or absurd by the intoxicating vapour of the place, which is very frequent in sulphurous Cavernes: Sometimes in the leaves of

the Sibills; of whose Prophecyes (like those perhaps of Nostradamus; for the fragments now extant seem to be the invention of later times) there were some books in reputation in the time of the Roman Republique: Sometimes in the insignificant Speeches of Mad-men, supposed to be possessed with a divine Spirit; which Possession they called Enthusiasme; and these kinds of foretelling events, were accounted Theomancy, or Prophecy; Sometimes in the aspect of the Starres at their Nativity; which was called Horoscopy, and esteemed a part of judiciary Astrology: Sometimes in their own hopes and feares, called Thumomancy, or Presage: Sometimes in the Prediction of Witches, that pretended conference with the dead; which is called Necromancy, Conjuring, and Witchcraft; and is but juggling and confederate knavery: Sometimes in the Casuall flight, or feeding of birds; called Augury: Sometimes in the Entrayles of a sacrificed beast; which was Aruspicina: Sometimes in Dreams: Sometimes in Croaking of Ravens, or chattering of Birds: Sometimes in the Lineaments of the face; which was called Metoposcopy; or by Palmistry in the lines of the hand; in casuall words, called Omina: Sometimes in Monsters, or unusuall accidents; as Ecclipses, Comets, rare Meteors, Earthquakes, Inundations, uncouth Births, and the like, which they called Portenta and Ostenta, because they thought them to portend, or foreshew some great Calamity to come; Sometimes, in meer Lottery, as Crosse and Pile; counting holes in a sive; dipping of Verses in Homer, and Virgil; and innumerable other such vaine conceits. So easie are men to be drawn to believe any thing, from such men as have gotten credit with them; and can with gentlenesse, and dexterity, take hold of their fear, and ignorance.

The Designes Of The Authors Of The Religion Of The Heathen And therefore the first Founders, and Legislators of Common-wealths amongst the Gentiles, whose ends were only to keep the people in obedience, and peace, have in all places taken care; First, to imprint in their minds a believe, that those precepts which they gave concerning Religion, might not be thought to proceed from their own device, but from the dictates of some God, or other Spirit; or else that they themselves were of a higher nature than mere mortalls, that their Lawes might the more easily be received: So Numa Pompilius pretended to receive the Ceremonies he instituted amongst the Romans, from the Nymph Egeria: and the first King and founder of the Kingdome of Peru, pretended himselfe and his wife to be the children of the Sunne: and Mahomet, to set up his new Religion,

pretended to have conferences with the Holy Ghost, in forme of a Dove. Secondly, they have had a care, to make it believed, that the same things were displeasing to the Gods, which were forbidden by the Lawes. Thirdly, to prescribe Ceremonies, Supplications, Sacrifices, and Festivalls, by which they were to believe, the anger of the Gods might be appeased; and that ill success in War, great contagions of Sicknesse, Earthquakes, and each mans private Misery, came from the Anger of the Gods; and their Anger from the Neglect of their Worship, or the forgetting, or mistaking some point of the Ceremonies required. And though amongst the antient Romans, men were not forbidden to deny, that which in the Poets is written of the paines, and pleasures after this life; which divers of great authority, and gravity in that state have in their Harangues openly derided; yet that beliefe was alwaies more cherished, than the contrary.

And by these, and such other Institutions, they obtayned in order to their end, (which was the peace of the Commonwealth,) that the common people in their misfortunes, laying the fault on neglect, or error in their Ceremonies, or on their own disobedience to the lawes, were the lesse apt to mutiny against their Governors. And being entertained with the pomp, and pastime of Festivalls, and publike Games, made in honour of the Gods, needed nothing else but bread, to keep them from discontent, murmuring, and commotion against the State. And therefore the Romans, that had conquered the greatest part of the then known World, made no scruple of tollerating any Religion whatsoever in the City of Rome it selfe; unlesse it had something in it, that could not consist with their Civill Government; nor do we read, that any Religion was there forbidden, but that of the Jewes; who (being the peculiar Kingdome of God) thought it unlawfull to acknowledge subjection to any mortall King or State whatsoever. And thus you see how the Religion of the Gentiles was a part of their Policy.

The True Religion, And The Lawes Of Gods Kingdome The Same But where God himselfe, by supernaturall Revelation, planted Religion; there he also made to himselfe a peculiar Kingdome; and gave Lawes, not only of behaviour towards himselfe; but also towards one another; and thereby in the Kingdome of God, the Policy, and lawes Civill, are a part of Religion; and therefore the distinction of Temporall, and Spirituall Domination, hath there no place. It is true, that God is King of all the Earth: Yet may he be King of a peculiar, and chosen Nation. For there is no

more incongruity therein, than that he that hath the generall command of the whole Army, should have withall a peculiar Regiment, or Company of his own. God is King of all the Earth by his Power: but of his chosen people, he is King by Covenant. But to speake more largely of the Kingdome of God, both by Nature, and Covenant, I have in the following discourse assigned an other place.



## **The Causes Of Change In Religion**

From the propagation of Religion, it is not hard to understand the causes of the resolution of the same into its first seeds, or principles; which are only an opinion of a Deity, and Powers invisible, and supernaturall; that can never be so abolished out of humane nature, but that new Religions may againe be made to spring out of them, by the culture of such men, as for such purpose are in reputation.

For seeing all formed Religion, is founded at first, upon the faith which a multitude hath in some one person, whom they believe not only to be a wise man, and to labour to procure their happiness, but also to be a holy man, to whom God himselfe vouchsafeth to declare his will supernaturally; It followeth necessarily, when they that have the Government of Religion, shall come to have either the wisdom of those men, their sincerity, or their love suspected; or that they shall be unable to shew any probable token of divine Revelation; that the Religion which they desire to uphold, must be suspected likewise; and (without the feare of the Civill Sword) contradicted and rejected.

## **Injoyning Beleeffe Of Impossibilities**

That which taketh away the reputation of Wisedome, in him that formeth a Religion, or addeth to it when it is allready formed, is the enjoyning of a beleeffe of contradictories: For both parts of a contradiction cannot possibly be true: and therefore to enjoyne the beleeffe of them, is an argument of ignorance; which detects the Author in that; and discredits him in all things else he shall propound as from revelation supernaturall: which revelation a man may indeed have of many things above, but of nothing against naturall reason.

## **Doing Contrary To The Religion They Establish**

That which taketh away the reputation of Sincerity, is the doing, or saying of such things, as appeare to be signes, that what they require other men to believe, is not believed by themselves; all which doings, or sayings are therefore called Scandalous, because they be stumbling blocks, that make men to fall in the way of Religion: as Injustice, Cruelty, Prophanesse, Avarice, and Luxury. For who can believe, that he that doth ordinarily such actions, as proceed from any of these rootes, believeth there is any such Invisible Power to be feared, as he affrighteth other men withall, for lesser faults?

That which taketh away the reputation of Love, is the being detected of private ends: as when the beliefe they require of others, conduceth or seemeth to conduce to the acquiring of Dominion, Riches, Dignity, or secure Pleasure, to themselves onely, or specially. For that which men reap benefit by to themselves, they are thought to do for their own sakes, and not for love of others

## Want Of The Testimony Of Miracles

Lastly, the testimony that men can render of divine Calling, can be no other, than the operation of Miracles; or true Prophecy, (which also is a Miracle;) or extraordinary Felicity. And therefore, to those points of Religion, which have been received from them that did such Miracles; those that are added by such, as approve not their Calling by some Miracle, obtain no greater beliefe, than what the Custome, and Lawes of the places, in which they be educated, have wrought into them. For as in naturall things, men of judgement require naturall signes, and arguments; so in supernaturall things, they require signes supernaturall, (which are Miracles,) before they consent inwardly, and from their hearts.

All which causes of the weakening of mens faith, do manifestly appear in the Examples following. First, we have the Example of the children of Israel; who when Moses, that had approved his Calling to them by Miracles, and by the happy conduct of them out of Egypt, was absent but 40 dayes, revolted from the worship of the true God, recommended to them by him; and setting up (Exod.32 1,2) a Golden Calfe for their God, relapsed into the Idolatry of the Egyptians; from whom they had been so lately delivered. And again, after Moses, Aaron, Joshua, and that generation which had seen the great works of God in Israel, (Judges 2 11) were dead; another generation arose, and served Baal. So that Miracles fayling, Faith also failed.

Again, when the sons of Samuel, (1 Sam.8.3) being constituted by their father Judges in Bersabee, received bribes, and judged unjustly, the people of Israel refused any more to have God to be their King, in other manner than he was King of other people; and therefore cryed out to Samuel, to choose them a King after the manner of the Nations. So that Justice Fayling, Faith also fayled: Insomuch, as they deposed their God, from reigning over them.

And whereas in the planting of Christian Religion, the Oracles ceased in all parts of the Roman Empire, and the number of Christians encreased wonderfully every day, and in every place, by the preaching of the Apostles, and Evangelists; a great part of that successe, may reasonably be

attributed, to the contempt, into which the Priests of the Gentiles of that time, had brought themselves, by their uncleannesse, avarice, and juggling between Princes. Also the Religion of the Church of Rome, was partly, for the same cause abolished in England, and many other parts of Christendome; insomuch, as the fayling of Vertue in the Pastors, maketh Faith faile in the People: and partly from bringing of the Philosophy, and doctrine of Aristotle into Religion, by the Schoole-men; from whence there arose so many contradictions, and absurdities, as brought the Clergy into a reputation both of Ignorance, and of Fraudulent intention; and enclined people to revolt from them, either against the will of their own Princes, as in France, and Holland; or with their will, as in England.

Lastly, amongst the points by the Church of Rome declared necessary for Salvation, there be so many, manifestly to the advantage of the Pope, and of his spirituall subjects, residing in the territories of other Christian Princes, that were it not for the mutuall emulation of those Princes, they might without warre, or trouble, exclude all forraign Authority, as easily as it has been excluded in England. For who is there that does not see, to whose benefit it conduceth, to have it believed, that a King hath not his Authority from Christ, unlesse a Bishop crown him? That a King, if he be a Priest, cannot Marry? That whether a Prince be born in lawfull Marriage, or not, must be judged by Authority from Rome? That Subjects may be freed from their Alleageance, if by the Court of Rome, the King be judged an Heretique? That a King (as Chilperique of France) may be deposed by a Pope (as Pope Zachary,) for no cause; and his Kingdome given to one of his Subjects? That the Clergy, and Regulars, in what Country soever, shall be exempt from the Jurisdiction of their King, in cases criminall? Or who does not see, to whose profit redound the Fees of private Masses, and Vales of Purgatory; with other signes of private interest, enough to mortifie the most lively Faith, if (as I sayd) the civill Magistrate, and Custome did not more sustain it, than any opinion they have of the Sanctity, Wisdome, or Probity of their Teachers? So that I may attribute all the changes of Religion in the world, to one and the some cause; and that is, unpleasing Priests; and those not onely amongst Catholiques, but even in that Church that hath presumed most of Reformation.



## CHAPTER XIII. OF THE NATURALL CONDITION OF MANKIND,

### AS CONCERNING THEIR FELICITY, AND MISERY

Nature hath made men so equall, in the faculties of body, and mind; as that though there bee found one man sometimes manifestly stronger in body, or of quicker mind then another; yet when all is reckoned together, the difference between man, and man, is not so considerable, as that one man can thereupon claim to himselfe any benefit, to which another may not pretend, as well as he. For as to the strength of body, the weakest has strength enough to kill the strongest, either by secret machination, or by confederacy with others, that are in the same danger with himselfe.

And as to the faculties of the mind, (setting aside the arts grounded upon words, and especially that skill of proceeding upon generall, and infallible rules, called Science; which very few have, and but in few things; as being not a native faculty, born with us; nor attained, (as Prudence,) while we look after somewhat els,) I find yet a greater equality amongst men, than that of strength. For Prudence, is but Experience; which equall time, equally bestowes on all men, in those things they equally apply themselves unto. That which may perhaps make such equality incredible, is but a vain conceit of ones owne wisdom, which almost all men think they have in a greater degree, than the Vulgar; that is, than all men but themselves, and a few others, whom by Fame, or for concurring with themselves, they approve. For such is the nature of men, that howsoever they may acknowledge many others to be more witty, or more eloquent, or more learned; Yet they will hardly believe there be many so wise as themselves: For they see their own wit at hand, and other mens at a distance. But this proveth rather that men are in that point equall, than unequall. For there is not ordinarily a greater signe of the equall distribution of any thing, than that every man is contented with his share.



## **From Equality Proceeds Diffidence**

From this equality of ability, ariseth equality of hope in the attaining of our Ends. And therefore if any two men desire the same thing, which neverthelesse they cannot both enjoy, they become enemies; and in the way to their End, (which is principally their owne conservation, and sometimes their delectation only,) endeavour to destroy, or subdue one an other. And from hence it comes to passe, that where an Invader hath no more to feare, than an other mans single power; if one plant, sow, build, or possesse a convenient Seat, others may probably be expected to come prepared with forces united, to dispossesse, and deprive him, not only of the fruit of his labour, but also of his life, or liberty. And the Invader again is in the like danger of another.

## From Diffidence Warre

And from this diffidence of one another, there is no way for any man to secure himselfe, so reasonable, as Anticipation; that is, by force, or wiles, to master the persons of all men he can, so long, till he see no other power great enough to endanger him: And this is no more than his own conservation requireth, and is generally allowed. Also because there be some, that taking pleasure in contemplating their own power in the acts of conquest, which they pursue farther than their security requires; if others, that otherwise would be glad to be at ease within modest bounds, should not by invasion increase their power, they would not be able, long time, by standing only on their defence, to subsist. And by consequence, such augmentation of dominion over men, being necessary to a mans conservation, it ought to be allowed him.

Againe, men have no pleasure, (but on the contrary a great deale of grieffe) in keeping company, where there is no power able to over-awe them all. For every man looketh that his companion should value him, at the same rate he sets upon himselfe: And upon all signes of contempt, or undervaluing, naturally endeavours, as far as he dares (which amongst them that have no common power, to keep them in quiet, is far enough to make them destroy each other,) to extort a greater value from his contemners, by dommage; and from others, by the example.

So that in the nature of man, we find three principall causes of quarrel. First, Competition; Secondly, Diffidence; Thirdly, Glory.

The first, maketh men invade for Gain; the second, for Safety; and the third, for Reputation. The first use Violence, to make themselves Masters of other mens persons, wives, children, and cattell; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other signe of undervalue, either direct in their Persons, or by reflexion in their Kindred, their Friends, their Nation, their Profession, or their Name.

## **Out Of Civil States,**

There Is Alwayes Warre Of Every One Against Every One Hereby it is manifest, that during the time men live without a common Power to keep them all in awe, they are in that condition which is called Warre; and such a warre, as is of every man, against every man. For WARRE, consisteth not in Battell onely, or the act of fighting; but in a tract of time, wherein the Will to contend by Battell is sufficiently known: and therefore the notion of Time, is to be considered in the nature of Warre; as it is in the nature of Weather. For as the nature of Foule weather, lyeth not in a showre or two of rain; but in an inclination thereto of many dayes together: So the nature of War, consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary. All other time is PEACE.

## **The Incommodities Of Such A War**

Whatsoever therefore is consequent to a time of Warre, where every man is Enemy to every man; the same is consequent to the time, wherein men live without other security, than what their own strength, and their own invention shall furnish them withall. In such condition, there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth; no Navigation, nor use of the commodities that may be imported by Sea; no commodious Building; no Instruments of moving, and removing such things as require much force; no Knowledge of the face of the Earth; no account of Time; no Arts; no Letters; no Society; and which is worst of all, continuall feare, and danger of violent death; And the life of man, solitary, poore, nasty, brutish, and short.

It may seem strange to some man, that has not well weighed these things; that Nature should thus dissociate, and render men apt to invade, and destroy one another: and he may therefore, not trusting to this Inference, made from the Passions, desire perhaps to have the same confirmed by Experience. Let him therefore consider with himselfe, when taking a journey, he armes himselfe, and seeks to go well accompanied; when going to sleep, he locks his doores; when even in his house he locks his chests; and this when he knows there bee Lawes, and publike Officers, armed, to revenge all injuries shall bee done him; what opinion he has of his fellow subjects, when he rides armed; of his fellow Citizens, when he locks his doores; and of his children, and servants, when he locks his chests. Does he not there as much accuse mankind by his actions, as I do by my words? But neither of us accuse mans nature in it. The Desires, and other Passions of man, are in themselves no Sin. No more are the Actions, that proceed from those Passions, till they know a Law that forbids them; which till Lawes be made they cannot know: nor can any Law be made, till they have agreed upon the Person that shall make it.

It may peradventure be thought, there was never such a time, nor condition of warre as this; and I believe it was never generally so, over all the world: but there are many places, where they live so now. For the savage people in many places of America, except the government of small

Families, the concord whereof dependeth on naturall lust, have no government at all; and live at this day in that brutish manner, as I said before. Howsoever, it may be perceived what manner of life there would be, where there were no common Power to feare; by the manner of life, which men that have formerly lived under a peacefull government, use to degenerate into, in a civill Warre.

But though there had never been any time, wherein particular men were in a condition of warre one against another; yet in all times, Kings, and persons of Sovereigne authority, because of their Independency, are in continuall jealousies, and in the state and posture of Gladiators; having their weapons pointing, and their eyes fixed on one another; that is, their Forts, Garrisons, and Guns upon the Frontiers of their Kingdomes; and continuall Spyes upon their neighbours; which is a posture of War. But because they uphold thereby, the Industry of their Subjects; there does not follow from it, that misery, which accompanies the Liberty of particular men.

## **In Such A Warre, Nothing Is Unjust**

To this warre of every man against every man, this also is consequent; that nothing can be Unjust. The notions of Right and Wrong, Justice and Injustice have there no place. Where there is no common Power, there is no Law: where no Law, no Injustice. Force, and Fraud, are in warre the two Cardinall vertues. Justice, and Injustice are none of the Faculties neither of the Body, nor Mind. If they were, they might be in a man that were alone in the world, as well as his Senses, and Passions. They are Qualities, that relate to men in Society, not in Solitude. It is consequent also to the same condition, that there be no Propriety, no Dominion, no Mine and Thine distinct; but onely that to be every mans that he can get; and for so long, as he can keep it. And thus much for the ill condition, which man by meer Nature is actually placed in; though with a possibility to come out of it, consisting partly in the Passions, partly in his Reason.

## **The Passions That Incline Men To Peace**

The Passions that encline men to Peace, are Feare of Death; Desire of such things as are necessary to commodious living; and a Hope by their Industry to obtain them. And Reason suggesteth convenient Articles of Peace, upon which men may be drawn to agreement. These Articles, are they, which otherwise are called the Lawes of Nature: whereof I shall speak more particularly, in the two following Chapters.

**CHAPTER XIV. OF THE FIRST AND SECOND  
NATURALL LAWES, AND OF CONTRACTS**

## **Right Of Nature What**

The RIGHT OF NATURE, which Writers commonly call Jus Naturale, is the Liberty each man hath, to use his own power, as he will himselfe, for the preservation of his own Nature; that is to say, of his own Life; and consequently, of doing any thing, which in his own Judgement, and Reason, hee shall conceive to be the aptest means thereunto.

## **Liberty What**

By LIBERTY, is understood, according to the proper signification of the word, the absence of externall Impediments: which Impediments, may oft take away part of a mans power to do what hee would; but cannot hinder him from using the power left him, according as his judgement, and reason shall dictate to him.

## **A Law Of Nature What**

A LAW OF NATURE, (Lex Naturalis,) is a Precept, or generall Rule, found out by Reason, by which a man is forbidden to do, that, which is destructive of his life, or taketh away the means of preserving the same; and to omit, that, by which he thinketh it may be best preserved. For though they that speak of this subject, use to confound Jus, and Lex, Right and Law; yet they ought to be distinguished; because RIGHT, consisteth in liberty to do, or to forbear; Whereas LAW, determineth, and bindeth to one of them: so that Law, and Right, differ as much, as Obligation, and Liberty; which in one and the same matter are inconsistent.

## **Naturally Every Man Has Right To Everything**

And because the condition of Man, (as hath been declared in the precedent Chapter) is a condition of Warre of every one against every one; in which case every one is governed by his own Reason; and there is nothing he can make use of, that may not be a help unto him, in preserving his life against his enemyes; It followeth, that in such a condition, every man has a Right to every thing; even to one anothers body. And therefore, as long as this naturall Right of every man to every thing endureth, there can be no security to any man, (how strong or wise soever he be,) of living out the time, which Nature ordinarily alloweth men to live.

## **The Fundamental Law Of Nature**

And consequently it is a precept, or generall rule of Reason, "That every man, ought to endeavour Peace, as farre as he has hope of obtaining it; and when he cannot obtain it, that he may seek, and use, all helps, and advantages of Warre." The first branch, of which Rule, containeth the first, and Fundamentall Law of Nature; which is, "To seek Peace, and follow it." The Second, the summe of the Right of Nature; which is, "By all means we can, to defend our selves."

## **The Second Law Of Nature**

From this Fundamentall Law of Nature, by which men are commanded to endeavour Peace, is derived this second Law; "That a man be willing, when others are so too, as farre-forth, as for Peace, and defence of himselfe he shall think it necessary, to lay down this right to all things; and be contented with so much liberty against other men, as he would allow other men against himselfe." For as long as every man holdeth this Right, of doing any thing he liketh; so long are all men in the condition of Warre. But if other men will not lay down their Right, as well as he; then there is no Reason for any one, to devest himselfe of his: For that were to expose himselfe to Prey, (which no man is bound to) rather than to dispose himselfe to Peace. This is that Law of the Gospell; "Whatsoever you require that others should do to you, that do ye to them." And that Law of all men, "Quod tibi feiri non vis, alteri ne feceris."

## **What it is to lay down a Right**

To Lay Downe a mans Right to any thing, is to Devest himselfe of the Liberty, of hindring another of the benefit of his own Right to the same. For he that renounceth, or passeth away his Right, giveth not to any other man a Right which he had not before; because there is nothing to which every man had not Right by Nature: but onely standeth out of his way, that he may enjoy his own originall Right, without hindrance from him; not without hindrance from another. So that the effect which redoundeth to one man, by another mans defect of Right, is but so much diminution of impediments to the use of his own Right originall.

## **Renouncing (or) Transferring Right What; Obligation Duty Justice**

Right is layd aside, either by simply Renouncing it; or by Transferring it to another. By Simply RENOUNCING; when he cares not to whom the benefit thereof redoundeth. By TRANSFERRING; when he intendeth the benefit thereof to some certain person, or persons. And when a man hath in either manner abandoned, or granted away his Right; then is he said to be OBLIGED, or BOUND, not to hinder those, to whom such Right is granted, or abandoned, from the benefit of it: and that he Ought, and it his DUTY, not to make voyd that voluntary act of his own: and that such hindrance is INJUSTICE, and INJURY, as being Sine Jure; the Right being before renounced, or transferred. So that Injury, or Injustice, in the controversies of the world, is somewhat like to that, which in the disputations of Scholers is called Absurdity. For as it is there called an Absurdity, to contradict what one maintained in the Beginning: so in the world, it is called Injustice, and Injury, voluntarily to undo that, which from the beginning he had voluntarily done. The way by which a man either simply Renounceth, or Transferreth his Right, is a Declaration, or Signification, by some voluntary and sufficient signe, or signes, that he doth so Renounce, or Transferre; or hath so Renounced, or Transferred the same, to him that accepteth it. And these Signes are either Words onely, or Actions onely; or (as it happeneth most often) both Words and Actions. And the same are the BONDS, by which men are bound, and obliged: Bonds, that have their strength, not from their own Nature, (for nothing is more easily broken then a mans word,) but from Feare of some evill consequence upon the rupture.

## **Not All Rights Are Alienable**

Whensoever a man Transferreth his Right, or Renounceth it; it is either in consideration of some Right reciprocally transferred to himselfe; or for some other good he hopeth for thereby. For it is a voluntary act: and of the voluntary acts of every man, the object is some Good To Himselfe. And therefore there be some Rights, which no man can be understood by any words, or other signes, to have abandoned, or transferred. As first a man cannot lay down the right of resisting them, that assault him by force, to take away his life; because he cannot be understood to ayme thereby, at any Good to himselfe. The same may be sayd of Wounds, and Chayns, and Imprisonment; both because there is no benefit consequent to such patience; as there is to the patience of suffering another to be wounded, or imprisoned: as also because a man cannot tell, when he seeth men proceed against him by violence, whether they intend his death or not. And lastly the motive, and end for which this renouncing, and transferring or Right is introduced, is nothing else but the security of a mans person, in his life, and in the means of so preserving life, as not to be weary of it. And therefore if a man by words, or other signes, seem to despoyle himselfe of the End, for which those signes were intended; he is not to be understood as if he meant it, or that it was his will; but that he was ignorant of how such words and actions were to be interpreted.

## **Contract What**

**The mutuall transferring of Right, is that which men call  
CONTRACT.**

There is difference, between transferring of Right to the Thing; and transferring, or tradition, that is, delivery of the Thing it selfe. For the Thing may be delivered together with the Translation of the Right; as in buying and selling with ready mony; or exchange of goods, or lands: and it may be delivered some time after.

## **Covenant What**

Again, one of the Contractors, may deliver the Thing contracted for on his part, and leave the other to perform his part at some determinate time after, and in the mean time be trusted; and then the Contract on his part, is called PACT, or COVENANT: Or both parts may contract now, to performe hereafter: in which cases, he that is to performe in time to come, being trusted, his performance is called Keeping Of Promise, or Faith; and the fayling of performance (if it be voluntary) Violation Of Faith.

## **Free-gift**

When the transferring of Right, is not mutuall; but one of the parties transferreth, in hope to gain thereby friendship, or service from another, or from his friends; or in hope to gain the reputation of Charity, or Magnanimity; or to deliver his mind from the pain of compassion; or in hope of reward in heaven; This is not Contract, but GIFT, FREEGIFT, GRACE: which words signifie one and the same thing.

## **Signes Of Contract Expresse**

Signes of Contract, are either Expresse, or By Inference. Expresse, are words spoken with understanding of what they signifie; And such words are either of the time Present, or Past; as, I Give, I Grant, I Have Given, I Have Granted, I Will That This Be Yours: Or of the future; as, I Will Give, I Will Grant; which words of the future, are called Promise.

## **Signes Of Contract By Inference**

Signes by Inference, are sometimes the consequence of Words; sometimes the consequence of Silence; sometimes the consequence of Actions; sometimes the consequence of Forbearing an Action: and generally a signe by Inference, of any Contract, is whatsoever sufficiently argues the will of the Contractor.

## **Free Gift Passeth By Words Of The Present Or Past**

Words alone, if they be of the time to come, and contain a bare promise, are an insufficient signe of a Free-gift and therefore not obligatory. For if they be of the time to Come, as, To Morrow I Will Give, they are a signe I have not given yet, and consequently that my right is not transferred, but remaineth till I transferre it by some other Act. But if the words be of the time Present, or Past, as, "I have given, or do give to be delivered to morrow," then is my to morrows Right given away to day; and that by the vertue of the words, though there were no other argument of my will. And there is a great difference in the signification of these words, Volos Hoc Tuum Esse Cras, and Cros Dabo; that is between "I will that this be thine to morrow," and, "I will give it to thee to morrow:" For the word I Will, in the former manner of speech, signifies an act of the will Present; but in the later, it signifies a promise of an act of the will to Come: and therefore the former words, being of the Present, transferre a future right; the later, that be of the Future, transferre nothing. But if there be other signes of the Will to transferre a Right, besides Words; then, though the gift be Free, yet may the Right be understood to passe by words of the future: as if a man propound a Prize to him that comes first to the end of a race, The gift is Free; and though the words be of the Future, yet the Right passeth: for if he would not have his words so be understood, he should not have let them runne.

Signes Of Contract Are Words Both Of The Past, Present, and Future In Contracts, the right passeth, not onely where the words are of the time Present, or Past; but also where they are of the Future; because all Contract is mutuall translation, or change of Right; and therefore he that promiseth onely, because he hath already received the benefit for which he promiseth, is to be understood as if he intended the Right should passe: for unlesse he had been content to have his words so understood, the other would not have performed his part first. And for that cause, in buying, and selling, and other acts of Contract, A Promise is equivalent to a Covenant; and therefore obligatory.



## Merit What

He that performeth first in the case of a Contract, is said to MERIT that which he is to receive by the performance of the other; and he hath it as Due. Also when a Prize is propounded to many, which is to be given to him onely that winneth; or mony is thrown amongst many, to be enjoyed by them that catch it; though this be a Free Gift; yet so to Win, or so to Catch, is to Merit, and to have it as DUE. For the Right is transferred in the Propounding of the Prize, and in throwing down the mony; though it be not determined to whom, but by the Event of the contention. But there is between these two sorts of Merit, this difference, that In Contract, I Merit by vertue of my own power, and the Contractors need; but in this case of Free Gift, I am enabled to Merit onely by the benignity of the Giver; In Contract, I merit at The Contractors hand that hee should depart with his right; In this case of gift, I Merit not that the giver should part with his right; but that when he has parted with it, it should be mine, rather than anothers. And this I think to be the meaning of that distinction of the Schooles, between Meritum Congrui, and Meritum Condigni. For God Almighty, having promised Paradise to those men (hoodwinkt with carnall desires,) that can walk through this world according to the Precepts, and Limits prescribed by him; they say, he that shall so walk, shall Merit Paradise Ex Congruo. But because no man can demand a right to it, by his own Righteousnesse, or any other power in himselfe, but by the Free Grace of God onely; they say, no man can Merit Paradise Ex Condigno. This I say, I think is the meaning of that distinction; but because Disputers do not agree upon the signification of their own termes of Art, longer than it serves their turn; I will not affirme any thing of their meaning: onely this I say; when a gift is given indefinitely, as a prize to be contended for, he that winneth Meriteth, and may claime the Prize as Due.

## **Covenants Of Mutuall Trust, When Invalid**

If a Covenant be made, wherein neither of the parties performe presently, but trust one another; in the condition of meer Nature, (which is a condition of Warre of every man against every man,) upon any reasonable suspition, it is Voyd; But if there be a common Power set over them bothe, with right and force sufficient to compell performance; it is not Voyd. For he that performeth first, has no assurance the other will performe after; because the bonds of words are too weak to bridle mens ambition, avarice, anger, and other Passions, without the feare of some coerceive Power; which in the condition of meer Nature, where all men are equall, and judges of the justnesse of their own fears cannot possibly be supposed. And therefore he which performeth first, does but betray himselfe to his enemy; contrary to the Right (he can never abandon) of defending his life, and means of living.

But in a civill estate, where there is a Power set up to constrain those that would otherwise violate their faith, that feare is no more reasonable; and for that cause, he which by the Covenant is to perform first, is obliged so to do.

The cause of Feare, which maketh such a Covenant invalid, must be alwayes something arising after the Covenant made; as some new fact, or other signe of the Will not to performe; else it cannot make the Covenant Voyd. For that which could not hinder a man from promising, ought not to be admitted as a hindrance of performing.

## **Right To The End, Containeth Right To The Means**

He that transferreth any Right, transferreth the Means of enjoying it, as farre as lyeth in his power. As he that selleth Land, is understood to transferre the Herbage, and whatsoever growes upon it; Nor can he that sells a Mill turn away the Stream that drives it. And they that give to a man The Right of government in Sovereignty, are understood to give him the right of levying mony to maintain Souldiers; and of appointing Magistrates for the administration of Justice.

## **No Covenant With Beasts**

To make Covenant with bruit Beasts, is impossible; because not understanding our speech, they understand not, nor accept of any translation of Right; nor can translate any Right to another; and without mutuall acceptation, there is no Covenant.

## **Nor With God Without Speciall Revelation**

To make Covenant with God, is impossible, but by Mediation of such as God speaketh to, either by Revelation supernaturall, or by his Lieutenants that govern under him, and in his Name; For otherwise we know not whether our Covenants be accepted, or not. And therefore they that Vow any thing contrary to any law of Nature, Vow in vain; as being a thing unjust to pay such Vow. And if it be a thing commanded by the Law of Nature, it is not the Vow, but the Law that binds them.

## **No Covenant, But Of Possible And Future**

The matter, or subject of a Covenant, is alwayes something that falleth under deliberation; (For to Covenant, is an act of the Will; that is to say an act, and the last act, of deliberation;) and is therefore alwayes understood to be something to come; and which is judged Possible for him that Covenanteth, to performe.

And therefore, to promise that which is known to be Impossible, is no Covenant. But if that prove impossible afterwards, which before was thought possible, the Covenant is valid, and bindeth, (though not to the thing it selfe,) yet to the value; or, if that also be impossible, to the unfeigned endeavour of performing as much as is possible; for to more no man can be obliged.

## **Covenants How Made Voyd**

Men are freed of their Covenants two wayes; by Performing; or by being Forgiven. For Performance, is the naturall end of obligation; and Forgivenesse, the restitution of liberty; as being a retransferring of that Right, in which the obligation consisted.

## **Covenants Extorted By Feare Are Valide**

Covenants entred into by feare, in the condition of meer Nature, are obligatory. For example, if I Covenant to pay a ransome, or service for my life, to an enemy; I am bound by it. For it is a Contract, wherein one receiveth the benefit of life; the other is to receive mony, or service for it; and consequently, where no other Law (as in the condition, of meer Nature) forbiddeth the performance, the Covenant is valid. Therefore Prisoners of warre, if trusted with the payment of their Ransome, are obliged to pay it; And if a weaker Prince, make a disadvantageous peace with a stronger, for feare; he is bound to keep it; unlesse (as hath been sayd before) there ariseth some new, and just cause of feare, to renew the war. And even in Common-wealths, if I be forced to redeem my selfe from a Theefe by promising him mony, I am bound to pay it, till the Civill Law discharge me. For whatsoever I may lawfully do without Obligation, the same I may lawfully Covenant to do through feare: and what I lawfully Covenant, I cannot lawfully break.

## **The Former Covenant To One, Makes Voyd The Later To Another**

A former Covenant, makes voyd a later. For a man that hath passed away his Right to one man to day, hath it not to passe to morrow to another: and therefore the later promise passeth no Right, but is null.

## **A Mans Covenant Not To Defend Himself, Is Voyd**

A Covenant not to defend my selfe from force, by force, is alwayes voyd. For (as I have shewed before) no man can transferre, or lay down his Right to save himselfe from Death, Wounds, and Imprisonment, (the avoyding whereof is the onely End of laying down any Right,) and therefore the promise of not resisting force, in no Covenant transferreth any right; nor is obliging. For though a man may Covenant thus, "Unlesse I do so, or so, kill me;" he cannot Covenant thus "Unless I do so, or so, I will not resist you, when you come to kill me." For man by nature chooseth the lesser evill, which is danger of death in resisting; rather than the greater, which is certain and present death in not resisting. And this is granted to be true by all men, in that they lead Criminals to Execution, and Prison, with armed men, notwithstanding that such Criminals have consented to the Law, by which they are condemned.

## **No Man Obligated To Accuse Himselfe**

A Covenant to accuse ones Selfe, without assurance of pardon, is likewise invalide. For in the condition of Nature, where every man is Judge, there is no place for Accusation: and in the Civill State, the Accusation is followed with Punishment; which being Force, a man is not obliged not to resist. The same is also true, of the Accusation of those, by whose Condemnation a man falls into misery; as of a Father, Wife, or Benefactor. For the Testimony of such an Accuser, if it be not willingly given, is praesumed to be corrupted by Nature; and therefore not to be received: and where a mans Testimony is not to be credited, his not bound to give it. Also Accusations upon Torture, are not to be reputed as Testimonies. For Torture is to be used but as means of conjecture, and light, in the further examination, and search of truth; and what is in that case confessed, tendeth to the ease of him that is Tortured; not to the informing of the Torturers: and therefore ought not to have the credit of a sufficient Testimony: for whether he deliver himselfe by true, or false Accusation, he does it by the Right of preserving his own life.

## **The End Of An Oath; The Forme Of As Oath**

The force of Words, being (as I have formerly noted) too weak to hold men to the performance of their Covenants; there are in mans nature, but two imaginable helps to strengthen it. And those are either a Feare of the consequence of breaking their word; or a Glory, or Pride in appearing not to need to breake it. This later is a Generosity too rarely found to be presumed on, especially in the pursuers of Wealth, Command, or sensuall Pleasure; which are the greatest part of Mankind. The Passion to be reckoned upon, is Fear; whereof there be two very generall Objects: one, the Power of Spirits Invisible; the other, the Power of those men they shall therein Offend. Of these two, though the former be the greater Power, yet the feare of the later is commonly the greater Feare. The Feare of the former is in every man, his own Religion: which hath place in the nature of man before Civill Society. The later hath not so; at least not place enough, to keep men to their promises; because in the condition of meer Nature, the inequality of Power is not discerned, but by the event of Battell. So that before the time of Civill Society, or in the interruption thereof by Warre, there is nothing can strengthen a Covenant of Peace agreed on, against the temptations of Avarice, Ambition, Lust, or other strong desire, but the feare of that Invisible Power, which they every one Worship as God; and Feare as a Revenger of their perfidy. All therefore that can be done between two men not subject to Civill Power, is to put one another to swear by the God he feareth: Which Swearing or OATH, is a Forme Of Speech, Added To A Promise; By Which He That Promiseth, Signifieth, That Unlesse He Performe, He Renounceth The Mercy Of His God, Or Calleth To Him For Vengeance On Himselfe. Such was the Heathen Forme, "Let Jupiter kill me else, as I kill this Beast." So is our Forme, "I shall do thus, and thus, so help me God." And this, with the Rites and Ceremonies, which every one useth in his own Religion, that the feare of breaking faith might be the greater.



## **No Oath, But By God**

By this it appears, that an Oath taken according to any other Forme, or Rite, then his, that sweareth, is in vain; and no Oath: And there is no Swearing by any thing which the Swearer thinks not God. For though men have sometimes used to swear by their Kings, for feare, or flattery; yet they would have it thereby understood, they attributed to them Divine honour. And that Swearing unnecessarily by God, is but prophaning of his name: and Swearing by other things, as men do in common discourse, is not Swearing, but an impious Custome, gotten by too much vehemence of talking.

## **An Oath Addes Nothing To The Obligation**

It appears also, that the Oath addes nothing to the Obligation. For a Covenant, if lawfull, binds in the sight of God, without the Oath, as much as with it; if unlawfull, bindeth not at all; though it be confirmed with an Oath.

# **CHAPTER XV. OF OTHER LAWES OF NATURE**

## **The Third Law Of Nature, Justice**

From that law of Nature, by which we are obliged to transferre to another, such Rights, as being retained, hinder the peace of Mankind, there followeth a Third; which is this, That Men Performe Their Covenants Made: without which, Covenants are in vain, and but Empty words; and the Right of all men to all things remaining, wee are still in the condition of Warre.

## Justice And Injustice What

And in this law of Nature, consisteth the Fountain and Originall of JUSTICE. For where no Covenant hath preceded, there hath no Right been transferred, and every man has right to every thing; and consequently, no action can be Unjust. But when a Covenant is made, then to break it is Unjust: And the definition of INJUSTICE, is no other than The Not Performance Of Covenant. And whatsoever is not Unjust, is Just.

Justice And Propriety Begin With The Constitution of Common-wealth But because Covenants of mutuall trust, where there is a feare of not performance on either part, (as hath been said in the former Chapter,) are invalid; though the Originall of Justice be the making of Covenants; yet Injustice actually there can be none, till the cause of such feare be taken away; which while men are in the naturall condition of Warre, cannot be done. Therefore before the names of Just, and Unjust can have place, there must be some coercive Power, to compell men equally to the performance of their Covenants, by the terrour of some punishment, greater than the benefit they expect by the breach of their Covenant; and to make good that Propriety, which by mutuall Contract men acquire, in recompence of the universall Right they abandon: and such power there is none before the erection of a Common-wealth. And this is also to be gathered out of the ordinary definition of Justice in the Schooles: For they say, that "Justice is the constant Will of giving to every man his own." And therefore where there is no Own, that is, no Propriety, there is no Injustice; and where there is no coercive Power erected, that is, where there is no Common-wealth, there is no Propriety; all men having Right to all things: Therefore where there is no Common-wealth, there nothing is Unjust. So that the nature of Justice, consisteth in keeping of valid Covenants: but the Validity of Covenants begins not but with the Constitution of a Civill Power, sufficient to compell men to keep them: And then it is also that Propriety begins.



## Justice Not Contrary To Reason

The Foole hath sayd in his heart, there is no such thing as Justice; and sometimes also with his tongue; seriously alleaging, that every mans conservation, and contentment, being committed to his own care, there could be no reason, why every man might not do what he thought conduced thereunto; and therefore also to make, or not make; keep, or not keep Covenants, was not against Reason, when it conduced to ones benefit. He does not therein deny, that there be Covenants; and that they are sometimes broken, sometimes kept; and that such breach of them may be called Injustice, and the observance of them Justice: but he questioneth, whether Injustice, taking away the feare of God, (for the same Foole hath said in his heart there is no God,) may not sometimes stand with that Reason, which dictateth to every man his own good; and particularly then, when it conduceth to such a benefit, as shall put a man in a condition, to neglect not onely the dispraise, and revilings, but also the power of other men. The Kingdome of God is gotten by violence; but what if it could be gotten by unjust violence? were it against Reason so to get it, when it is impossible to receive hurt by it? and if it be not against Reason, it is not against Justice; or else Justice is not to be approved for good. From such reasoning as this, Succesfull wickednesse hath obtained the Name of Vertue; and some that in all other things have disallowed the violation of Faith; yet have allowed it, when it is for the getting of a Kingdome. And the Heathen that believed, that Saturn was deposed by his son Jupiter, believed neverthelesse the same Jupiter to be the avenger of Injustice: Somewhat like to a piece of Law in Cokes Commentaries on Litleton; where he sayes, If the right Heire of the Crown be attainted of Treason; yet the Crown shall descend to him, and Eo Instante the Atteynder be voyd; From which instances a man will be very prone to inferre; that when the Heire apparent of a Kingdome, shall kill him that is in possession, though his father; you may call it Injustice, or by what other name you will; yet it can never be against Reason, seeing all the voluntary actions of men tend to the benefit of themselves; and those actions are most Reasonable, that conduce most to their ends. This specious reasoning is nevertheless false.

For the question is not of promises mutuall, where there is no security of performance on either side; as when there is no Civill Power erected over the parties promising; for such promises are no Covenants: But either where one of the parties has performed already; or where there is a Power to make him performe; there is the question whether it be against reason, that is, against the benefit of the other to performe, or not. And I say it is not against reason. For the manifestation whereof, we are to consider; First, that when a man doth a thing, which notwithstanding any thing can be foreseen, and reckoned on, tendeth to his own destruction, howsoever some accident which he could not expect, arriving may turne it to his benefit; yet such events do not make it reasonably or wisely done. Secondly, that in a condition of Warre, wherein every man to every man, for want of a common Power to keep them all in awe, is an Enemy, there is no man can hope by his own strength, or wit, to defend himselfe from destruction, without the help of Confederates; where every one expects the same defence by the Confederation, that any one else does: and therefore he which declares he thinks it reason to deceive those that help him, can in reason expect no other means of safety, than what can be had from his own single Power. He therefore that breaketh his Covenant, and consequently declareth that he thinks he may with reason do so, cannot be received into any Society, that unite themselves for Peace and defence, but by the error of them that receive him; nor when he is received, be retayned in it, without seeing the danger of their error; which errors a man cannot reasonably reckon upon as the means of his security; and therefore if he be left, or cast out of Society, he perisheth; and if he live in Society, it is by the errors of other men, which he could not foresee, nor reckon upon; and consequently against the reason of his preservation; and so, as all men that contribute not to his destruction, forbear him onely out of ignorance of what is good for themselves.

As for the Instance of gaining the secure and perpetuall felicity of Heaven, by any way; it is frivolous: there being but one way imaginable; and that is not breaking, but keeping of Covenant.

And for the other Instance of attaining Sovereignty by Rebellion; it is manifest, that though the event follow, yet because it cannot reasonably be expected, but rather the contrary; and because by gaining it so, others are taught to gain the same in like manner, the attempt thereof is against reason. Justice therefore, that is to say, Keeping of Covenant, is a Rule of

Reason, by which we are forbidden to do any thing destructive to our life; and consequently a Law of Nature.

There be some that proceed further; and will not have the Law of Nature, to be those Rules which conduce to the preservation of mans life on earth; but to the attaining of an eternall felicity after death; to which they think the breach of Covenant may conduce; and consequently be just and reasonable; (such are they that think it a work of merit to kill, or depose, or rebell against, the Soveraigne Power constituted over them by their own consent.) But because there is no naturall knowledge of mans estate after death; much lesse of the reward that is then to be given to breach of Faith; but onely a believe grounded upon other mens saying, that they know it supernaturally, or that they know those, that knew them, that knew others, that knew it supernaturally; Breach of Faith cannot be called a Precept of Reason, or Nature.

## **Covenants Not Discharged By The Vice Of The Person To Whom Made**

Others, that allow for a Law of Nature, the keeping of Faith, do neverthelesse make exception of certain persons; as Heretiques, and such as use not to performe their Covenant to others: And this also is against reason. For if any fault of a man, be sufficient to discharge our Covenant made; the same ought in reason to have been sufficient to have hindred the making of it.

## **Justice Of Men, And Justice Of Actions What**

The names of Just, and Unjust, when they are attributed to Men, signifie one thing; and when they are attributed to Actions, another. When they are attributed to Men, they signifie Conformity, or Inconformity of Manners, to Reason. But when they are attributed to Actions, they signifie the Conformity, or Inconformity to Reason, not of Manners, or manner of life, but of particular Actions. A Just man therefore, is he that taketh all the care he can, that his Actions may be all Just: and an Unjust man, is he that neglecteth it. And such men are more often in our Language stiled by the names of Righteous, and Unrighteous; then Just, and Unjust; though the meaning be the same. Therefore a Righteous man, does not lose that Title, by one, or a few unjust Actions, that proceed from sudden Passion, or mistake of Things, or Persons: nor does an Unrighteous man, lose his character, for such Actions, as he does, or forbears to do, for feare: because his Will is not framed by the Justice, but by the apparant benefit of what he is to do. That which gives to humane Actions the relish of Justice, is a certain Noblenesse or Gallantnesse of courage, (rarely found,) by which a man scorns to be beholding for the contentment of his life, to fraud, or breach of promise. This Justice of the Manners, is that which is meant, where Justice is called a Vertue; and Injustice a Vice.

But the Justice of Actions denominates men, not Just, but Guiltlesse; and the Injustice of the same, (which is also called Injury,) gives them but the name of Guilty.

## **Justice Of Manners, And Justice Of Actions**

Again, the Injustice of Manners, is the disposition, or aptitude to do Injurie; and is Injustice before it proceed to Act; and without supposing any individuall person injured. But the Injustice of an Action, (that is to say Injury,) supposeth an individuall person Injured; namely him, to whom the Covenant was made: And therefore many times the injury is received by one man, when the dammage redoundeth to another. As when The Master commandeth his servant to give mony to a stranger; if it be not done, the Injury is done to the Master, whom he had before Covenanted to obey; but the dammage redoundeth to the stranger, to whom he had no Obligation; and therefore could not Injure him. And so also in Commonwealths, private men may remit to one another their debts; but not robberies or other violences, whereby they are endammaged; because the detaining of Debt, is an Injury to themselves; but Robbery and Violence, are Injuries to the Person of the Common-wealth.

## **Nothing Done To A Man, By His Own Consent Can Be Injury**

Whatsoever is done to a man, conformable to his own Will signified to the doer, is no Injury to him. For if he that doeth it, hath not passed away his originall right to do what he please, by some Antecedent Covenant, there is no breach of Covenant; and therefore no Injury done him. And if he have; then his Will to have it done being signified, is a release of that Covenant; and so again there is no Injury done him.

## **Justice Commutative, And Distributive**

Justice of Actions, is by Writers divided into Commutative, and Distributive; and the former they say consisteth in proportion Arithmetically; the later in proportion Geometrically. Commutative therefore, they place in the equality of value of the things contracted for; And Distributive, in the distribution of equal benefit, to men of equal merit. As if it were Injustice to sell dearer than we buy; or to give more to a man than he merits. The value of all things contracted for, is measured by the Appetite of the Contractors: and therefore the just value, is that which they be contented to give. And Merit (besides that which is by Covenant, where the performance on one part, meriteth the performance of the other part, and falls under Justice Commutative, not Distributive,) is not due by Justice; but is rewarded of Grace only. And therefore this distinction, in the sense wherein it useth to be expounded, is not right. To speak properly, Commutative Justice, is the Justice of a Contractor; that is, a Performance of Covenant, in Buying, and Selling; Hiring, and Letting to Hire; Lending, and Borrowing; Exchanging, Bartering, and other acts of Contract.

And Distributive Justice, the Justice of an Arbitrator; that is to say, the act of defining what is Just. Wherein, (being trusted by them that make him Arbitrator,) if he performe his Trust, he is said to distribute to every man his own: and his is indeed Just Distribution, and may be called (though improperly) Distributive Justice; but more properly Equity; which also is a Law of Nature, as shall be shewn in due place.

## **The Fourth Law Of Nature, Gratitude**

As Justice dependeth on Antecedent Covenant; so does Gratitude depend on Antecedent Grace; that is to say, Antecedent Free-gift: and is the fourth Law of Nature; which may be conceived in this Forme, "That a man which receiveth Benefit from another of meer Grace, Endeavour that he which giveth it, have no reasonable cause to repent him of his good will." For no man giveth, but with intention of Good to himselfe; because Gift is Voluntary; and of all Voluntary Acts, the Object is to every man his own Good; of which if men see they shall be frustrated, there will be no beginning of benevolence, or trust; nor consequently of mutuall help; nor of reconciliation of one man to another; and therefore they are to remain still in the condition of War; which is contrary to the first and Fundamentall Law of Nature, which commandeth men to Seek Peace. The breach of this Law, is called Ingratitude; and hath the same relation to Grace, that Injustice hath to Obligation by Covenant.

## **The Fifth, Mutuall accommodation, or Compleasance**

A fifth Law of Nature, is COMPLEASANCE; that is to say, "That every man strive to accommodate himselfe to the rest." For the understanding whereof, we may consider, that there is in mens aptnesse to Society; a diversity of Nature, rising from their diversity of Affections; not unlike to that we see in stones brought together for building of an Aedifice. For as that stone which by the asperity, and irregularity of Figure, takes more room from others, than it selfe fills; and for the hardnesse, cannot be easily made plain, and thereby hindereth the building, is by the builders cast away as unprofitable, and troublesome: so also, a man that by asperity of Nature, will strive to retain those things which to himselfe are superfluous, and to others necessary; and for the stubbornness of his Passions, cannot be corrected, is to be left, or cast out of Society, as combersome thereunto. For seeing every man, not onely by Right, but also by necessity of Nature, is supposed to endeavour all he can, to obtain that which is necessary for his conservation; He that shall oppose himselfe against it, for things superfluous, is guilty of the warre that thereupon is to follow; and therefore doth that, which is contrary to the fundamentall Law of Nature, which commandeth To Seek Peace. The observers of this Law, may be called SOCIABLE, (the Latines call them Comodi;) The contrary, Stubborn, Insociable, Froward, Intractable.

## **The Sixth, Facility To Pardon**

A sixth Law of Nature is this, "That upon caution of the Future time, a man ought to pardon the offences past of them that repenting, desire it." For PARDON, is nothing but granting of Peace; which though granted to them that persevere in their hostility, be not Peace, but Feare; yet not granted to them that give caution of the Future time, is signe of an aversion to Peace; and therefore contrary to the Law of Nature.

## **The Seventh, That In Revenges, Men Respect Onely The Future Good**

A seventh is, " That in Revenges, (that is, retribution of evil for evil,) Men look not at the greatnesse of the evill past, but the greatnesse of the good to follow." Whereby we are forbidden to inflict punishment with any other designe, than for correction of the offender, or direction of others. For this Law is consequent to the next before it, that commandeth Pardon, upon security of the Future Time. Besides, Revenge without respect to the Example, and profit to come, is a triumph, or glorying in the hurt of another, tending to no end; (for the End is alwayes somewhat to Come;) and glorying to no end, is vain-glory, and contrary to reason; and to hurt without reason, tendeth to the introduction of Warre; which is against the Law of Nature; and is commonly stiled by the name of Cruelty.

## **The Eighth, Against Contumely**

And because all signes of hatred, or contempt, provoke to fight; insomuch as most men choose rather to hazard their life, than not to be revenged; we may in the eighth place, for a Law of Nature set down this Precept, "That no man by deed, word, countenance, or gesture, declare Hatred, or Contempt of another." The breach of which Law, is commonly called Contumely.

## **The Ninth, Against Pride**

The question who is the better man, has no place in the condition of meer Nature; where, (as has been shewn before,) all men are equall. The inequallity that now is, has been introduced by the Lawes civill. I know that Aristotle in the first booke of his Politiques, for a foundation of his doctrine, maketh men by Nature, some more worthy to Command, meaning the wiser sort (such as he thought himselfe to be for his Philosophy;) others to Serve, (meaning those that had strong bodies, but were not Philosophers as he;) as if Master and Servant were not introduced by consent of men, but by difference of Wit; which is not only against reason; but also against experience. For there are very few so foolish, that had not rather governe themselves, than be governed by others: Nor when the wise in their own conceit, contend by force, with them who distrust their owne wisdom, do they alwaies, or often, or almost at any time, get the Victory. If Nature therefore have made men equall, that equalitie is to be acknowledged; or if Nature have made men unequall; yet because men that think themselves equall, will not enter into conditions of Peace, but upon Equall termes, such equalitie must be admitted. And therefore for the ninth Law of Nature, I put this, "That every man acknowledge other for his Equall by Nature." The breach of this Precept is Pride.

## **The Tenth Against Arrogance**

On this law, dependeth another, "That at the entrance into conditions of Peace, no man require to reserve to himselfe any Right, which he is not content should be reserved to every one of the rest." As it is necessary for all men that seek peace, to lay down certaine Rights of Nature; that is to say, not to have libertie to do all they list: so is it necessarie for mans life, to retaine some; as right to governe their owne bodies; enjoy aire, water, motion, waies to go from place to place; and all things else without which a man cannot live, or not live well. If in this case, at the making of Peace, men require for themselves, that which they would not have to be granted to others, they do contrary to the precedent law, that commandeth the acknowledgement of naturall equalitie, and therefore also against the law of Nature. The observers of this law, are those we call Modest, and the breakers Arrogant Men. The Greeks call the violation of this law pleonexia; that is, a desire of more than their share.

## **The Eleventh Equity**

Also "If a man be trusted to judge between man and man," it is a precept of the Law of Nature, "that he deale Equally between them." For without that, the Controversies of men cannot be determined but by Warre. He therefore that is partiall in judgment, doth what in him lies, to deterre men from the use of Judges, and Arbitrators; and consequently, (against the fundamentall Lawe of Nature) is the cause of Warre.

The observance of this law, from the equall distribution to each man, of that which in reason belongeth to him, is called EQUITY, and (as I have sayd before) distributive justice: the violation, Acception Of Persons, Prosopolepsia.

## **The Twelfth, Equall Use Of Things Common**

And from this followeth another law, "That such things as cannot be divided, be enjoyed in Common, if it can be; and if the quantity of the thing permit, without Stint; otherwise Proportionably to the number of them that have Right." For otherwise the distribution is Unequall, and contrary to Equitie.

## **The Thirteenth, Of Lot**

But some things there be, that can neither be divided, nor enjoyed in common. Then, The Law of Nature, which prescribeth Equity, requireth, "That the Entire Right; or else, (making the use alternate,) the First Possession, be determined by Lot." For equall distribution, is of the Law of Nature; and other means of equall distribution cannot be imagined.

## **The Fourteenth, Of Primogeniture, And First Seising**

Of Lots there be two sorts, Arbitrary, and Naturall. Arbitrary, is that which is agreed on by the Competitors; Naturall, is either Primogeniture, (which the Greek calls Kleronomia, which signifies, Given by Lot;) or First Seisure.

And therefore those things which cannot be enjoyed in common, nor divided, ought to be adjudged to the First Possessor; and in some cases to the First-Borne, as acquired by Lot.

## **The Fifteenth, Of Mediators**

It is also a Law of Nature, "That all men that mediate Peace, be allowed safe Conduct." For the Law that commandeth Peace, as the End, commandeth Intercession, as the Means; and to Intercession the Means is safe Conduct.

## **The Sixteenth, Of Submission To Arbitrement**

And because, though men be never so willing to observe these Lawes, there may neverthesse arise questions concerning a mans action; First, whether it were done, or not done; Secondly (if done) whether against the Law, or not against the Law; the former whereof, is called a question Of Fact; the later a question Of Right; therefore unlesse the parties to the question, Covenant mutually to stand to the sentence of another, they are as farre from Peace as ever. This other, to whose Sentence they submit, is called an ARBITRATOR. And therefore it is of the Law of Nature, "That they that are at controversie, submit their Right to the judgement of an Arbitrator."

## **The Seventeenth, No Man Is His Own Judge**

And seeing every man is presumed to do all things in order to his own benefit, no man is a fit Arbitrator in his own cause: and if he were never so fit; yet Equity allowing to each party equall benefit, if one be admitted to be Judge, the other is to be admitted also; & so the controversie, that is, the cause of War, remains, against the Law of Nature.

## **The Eighteenth, No Man To Be Judge, That Has In Him Cause Of Partiality**

For the same reason no man in any Cause ought to be received for Arbitrator, to whom greater profit, or honour, or pleasure apparently ariseth out of the victory of one party, than of the other: for he hath taken (though an unavoydable bribe, yet) a bribe; and no man can be obliged to trust him. And thus also the controversie, and the condition of War remaineth, contrary to the Law of Nature.

## **The Nineteenth, Of Witnesse**

And in a controversie of Fact, the Judge being to give no more credit to one, than to the other, (if there be no other Arguments) must give credit to a third; or to a third and fourth; or more: For else the question is undecided, and left to force, contrary to the Law of Nature.

These are the Lawes of Nature, dictating Peace, for a means of the conservation of men in multitudes; and which onely concern the doctrine of Civill Society. There be other things tending to the destruction of particular men; as Drunkenness, and all other parts of Intemperance; which may therefore also be reckoned amongst those things which the Law of Nature hath forbidden; but are not necessary to be mentioned, nor are pertinent enough to this place.

## **A Rule, By Which The Laws Of Nature May Easily Be Examined**

And though this may seem too subtile a deduction of the Lawes of Nature, to be taken notice of by all men; whereof the most part are too busie in getting food, and the rest too negligent to understand; yet to leave all men unexcusable, they have been contracted into one easie sum, intelligible even to the meanest capacity; and that is, "Do not that to another, which thou wouldest not have done to thy selfe;" which sheweth him, that he has no more to do in learning the Lawes of Nature, but, when weighing the actions of other men with his own, they seem too heavy, to put them into the other part of the ballance, and his own into their place, that his own passions, and selfe-love, may adde nothing to the weight; and then there is none of these Lawes of Nature that will not appear unto him very reasonable.

## **The Lawes Of Nature Oblige In Conscience Always,**

But In Effect Then Onely When There Is Security The Lawes of Nature oblige In Foro Interno; that is to say, they bind to a desire they should take place: but In Foro Externo; that is, to the putting them in act, not alwayes. For he that should be modest, and tractable, and performe all he promises, in such time, and place, where no man els should do so, should but make himselfe a prey to others, and procure his own certain ruine, contrary to the ground of all Lawes of Nature, which tend to Natures preservation. And again, he that shall observe the same Lawes towards him, observes them not himselfe, seeketh not Peace, but War; & consequently the destruction of his Nature by Violence.

And whatsoever Lawes bind In Foro Interno, may be broken, not onely by a fact contrary to the Law but also by a fact according to it, in case a man think it contrary. For though his Action in this case, be according to the Law; which where the Obligation is In Foro Interno, is a breach.

## **The Laws Of Nature Are Eternal;**

The Lawes of Nature are Immutable and Eternall, For Injustice, Ingratitude, Arrogance, Pride, Iniquity, Acception of persons, and the rest, can never be made lawfull. For it can never be that Warre shall preserve life, and Peace destroy it.

## **And Yet Easie**

The same Lawes, because they oblige onely to a desire, and endeavour, I mean an unfeigned and constant endeavour, are easie to be observed. For in that they require nothing but endeavour; he that endeavoureth their performance, fulfilleth them; and he that fulfilleth the Law, is Just.

## **The Science Of These Lawes, Is The True Morall Philosophy**

And the Science of them, is the true and onely Moral Philosophy. For Morall Philosophy is nothing else but the Science of what is Good, and Evill, in the conversation, and Society of mankind. Good, and Evill, are names that signifie our Appetites, and Aversions; which in different tempers, customes, and doctrines of men, are different: And divers men, differ not onely in their Judgement, on the senses of what is pleasant, and unpleasant to the tast, smell, hearing, touch, and sight; but also of what is conformable, or disagreeable to Reason, in the actions of common life. Nay, the same man, in divers times, differs from himselfe; and one time praiseth, that is, calleth Good, what another time he dispraiseth, and calleth Evil: From whence arise Disputes, Controversies, and at last War. And therefore so long as man is in the condition of meer Nature, (which is a condition of War,) as private Appetite is the measure of Good, and Evill: and consequently all men agree on this, that Peace is Good, and therefore also the way, or means of Peace, which (as I have shewed before) are Justice, Gratitude, Modesty, Equity, Mercy, & the rest of the Laws of Nature, are good; that is to say, Morall Vertues; and their contrarie Vices, Evill. Now the science of Vertue and Vice, is Morall Philosophie; and therefore the true Doctrine of the Lawes of Nature, is the true Morall Philosophie. But the Writers of Morall Philosophie, though they acknowledge the same Vertues and Vices; Yet not seeing wherein consisted their Goodnesse; nor that they come to be praised, as the meanes of peaceable, sociable, and comfortable living; place them in a mediocrity of passions: as if not the Cause, but the Degree of daring, made Fortitude; or not the Cause, but the Quantity of a gift, made Liberality.

These dictates of Reason, men use to call by the name of Lawes; but improperly: for they are but Conclusions, or Theoremes concerning what conduceth to the conservation and defence of themselves; whereas Law, properly is the word of him, that by right hath command over others. But yet if we consider the same Theoremes, as delivered in the word of God, that by right commandeth all things; then are they properly called Lawes.



## **CHAPTER XVI. OF PERSONS, AUTHORS, AND THINGS PERSONATED**

A Person What

A PERSON, is he "whose words or actions are considered, either as his own, or as representing the words or actions of an other man, or of any other thing to whom they are attributed, whether Truly or by Fiction."

## **Person Naturall, And Artificiall**

When they are considered as his owne, then is he called a Naturall Person: And when they are considered as representing the words and actions of an other, then is he a Feigned or Artificiall person.

## The Word Person, Whence

The word Person is latine: instead whereof the Greeks have Prosopon, which signifies the Face, as Persona in latine signifies the Disguise, or Outward Appearance of a man, counterfeited on the Stage; and sometimes more particularly that part of it, which disguiseth the face, as a Mask or Visard: And from the Stage, hath been translated to any Representer of speech and action, as well in Tribunalls, as Theaters. So that a Person, is the same that an Actor is, both on the Stage and in common Conversation; and to Personate, is to Act, or Represent himselfe, or an other; and he that acteth another, is said to beare his Person, or act in his name; (in which sence Cicero useth it where he saies, "Unus Sustineo Tres Personas; Mei, Adversarii, & Judicis, I beare three Persons; my own, my Adversaries, and the Judges;") and is called in diverse occasions, diversly; as a Representer, or Representative, a Lieutenant, a Vicar, an Attorney, a Deputy, a Procurator, an Actor, and the like.

## **Actor, Author; Authority**

Of Persons Artificiall, some have their words and actions Owned by those whom they represent. And then the Person is the Actor; and he that owneth his words and actions, is the AUTHOR: In which case the Actor acteth by Authority. For that which in speaking of goods and possessions, is called an Owner, and in latine Dominus, in Greeke Kurios; speaking of Actions, is called Author. And as the Right of possession, is called Dominion; so the Right of doing any Action, is called AUTHORITY. So that by Authority, is alwayes understood a Right of doing any act: and Done By Authority, done by Commission, or Licence from him whose right it is.

## **Covenants By Authority, Bind The Author**

From hence it followeth, that when the Actor maketh a Covenant by Authority, he bindeth thereby the Author, no lesse than if he had made it himselfe; and no lesse subjecteth him to all the consequences of the same. And therefore all that hath been said formerly, (Chap. 14) of the nature of Covenants between man and man in their naturall capacity, is true also when they are made by their Actors, Representers, or Procurators, that have authority from them, so far-forth as is in their Commission, but no farther.

And therefore he that maketh a Covenant with the Actor, or Representer, not knowing the Authority he hath, doth it at his own perill. For no man is obliged by a Covenant, whereof he is not Author; nor consequently by a Covenant made against, or beside the Authority he gave.

## **But Not The Actor**

When the Actor doth any thing against the Law of Nature by command of the Author, if he be obliged by former Covenant to obey him, not he, but the Author breaketh the Law of Nature: for though the Action be against the Law of Nature; yet it is not his: but contrarily; to refuse to do it, is against the Law of Nature, that forbiddeth breach of Covenant.

## **The Authority Is To Be Shewne**

And he that maketh a Covenant with the Author, by mediation of the Actor, not knowing what Authority he hath, but onely takes his word; in case such Authority be not made manifest unto him upon demand, is no longer obliged: For the Covenant made with the Author, is not valid, without his Counter-assurance. But if he that so Covenanteth, knew before hand he was to expect no other assurance, than the Actors word; then is the Covenant valid; because the Actor in this case maketh himselfe the Author. And therefore, as when the Authority is evident, the Covenant obligeth the Author, not the Actor; so when the Authority is feigned, it obligeth the Actor onely; there being no Author but himselfe.

## **Things Personated, Inanimate**

There are few things, that are incapable of being represented by Fiction. Inanimate things, as a Church, an Hospital, a Bridge, may be Personated by a Rector, Master, or Overseer. But things Inanimate, cannot be Authors, nor therefore give Authority to their Actors: Yet the Actors may have Authority to procure their maintenance, given them by those that are Owners, or Governours of those things. And therefore, such things cannot be Personated, before there be some state of Civill Government.

## **Irrational**

Likewise Children, Fooles, and Mad-men that have no use of Reason, may be Personated by Guardians, or Curators; but can be no Authors (during that time) of any action done by them, longer then (when they shall recover the use of Reason) they shall judge the same reasonable. Yet during the Folly, he that hath right of governing them, may give Authority to the Guardian. But this again has no place but in a State Civill, because before such estate, there is no Dominion of Persons.

## **False Gods**

An Idol, or meer Figment of the brain, may be Personated; as were the Gods of the Heathen; which by such Officers as the State appointed, were Personated, and held Possessions, and other Goods, and Rights, which men from time to time dedicated, and consecrated unto them. But idols cannot be Authors: for an Idol is nothing. The Authority proceeded from the State: and therefore before introduction of Civill Government, the Gods of the Heathen could not be Personated.

## **The True God**

The true God may be Personated. As he was; first, by Moses; who governed the Israelites, (that were not his, but Gods people,) not in his own name, with Hoc Dicit Moses; but in Gods Name, with Hoc Dicit Dominus. Secondly, by the son of man, his own Son our Blessed Saviour Jesus Christ, that came to reduce the Jewes, and induce all Nations into the Kingdome of his Father; not as of himselfe, but as sent from his Father. And thirdly, by the Holy Ghost, or Comforter, speaking, and working in the Apostles: which Holy Ghost, was a Comforter that came not of himselfe; but was sent, and proceeded from them both.

## **A Multitude Of Men, How One Person**

A Multitude of men, are made One Person, when they are by one man, or one Person, Represented; so that it be done with the consent of every one of that Multitude in particular. For it is the Unity of the Representer, not the Unity of the Represented, that maketh the Person One. And it is the Representer that beareth the Person, and but one Person: And Unity, cannot otherwise be understood in Multitude.

## **Every One Is Author**

And because the Multitude naturally is not One, but Many; they cannot be understood for one; but many Authors, of every thing their Representative faith, or doth in their name; Every man giving their common Representer, Authority from himselfe in particular; and owning all the actions the Representer doth, in case they give him Authority without stint: Otherwise, when they limit him in what, and how farre he shall represent them, none of them owneth more, than they gave him commission to Act.



## **An Actor May Be Many Men Made One By Plurality Of Voyces**

And if the Representative consist of many men, the voyce of the greater number, must be considered as the voyce of them all. For if the lesser number pronounce (for example) in the Affirmative, and the greater in the Negative, there will be Negatives more than enough to destroy the Affirmatives; and thereby the excesse of Negatives, standing uncontradicted, are the onely voyce the Representative hath.

## **Representatives, When The Number Is Even, Unprofitable**

And a Representative of even number, especially when the number is not great, whereby the contradictory voyces are oftentimes equall, is therefore oftentimes mute, and uncapable of Action. Yet in some cases contradictory voyces equall in number, may determine a question; as in condemning, or absolving, equality of votes, even in that they condemne not, do absolve; but not on the contrary condemne, in that they absolve not. For when a Cause is heard; not to condemne, is to absolve; but on the contrary, to say that not absolving, is condemning, is not true. The like it is in a deliberation of executing presently, or deferring till another time; For when the voyces are equall, the not decreeing Execution, is a decree of Dilation.

## Negative Voyce

Or if the number be odde, as three, or more, (men, or assemblies;) whereof every one has by a Negative Voice, authority to take away the effect of all the Affirmative Voices of the rest, This number is no Representative; because by the diversity of Opinions, and Interests of men, it becomes oftentimes, and in cases of the greatest consequence, a mute Person, and unapt, as for may things else, so for the government of a Multitude, especially in time of Warre.

Of Authors there be two sorts. The first simply so called; which I have before defined to be him, that owneth the Action of another simply. The second is he, that owneth an Action, or Covenant of another conditionally; that is to say, he undertaketh to do it, if the other doth it not, at, or before a certain time. And these Authors conditionall, are generally called SURETYES, in Latine Fidejussores, and Sponsores; and particularly for Debt, Praedes; and for Appearance before a Judge, or Magistrate, Vades.

## **PART II. OF COMMON-WEALTH**

**CHAPTER XVII. OF THE CAUSES,  
GENERATION, AND DEFINITION OF A**

COMMON-WEALTH

## **The End Of Common-wealth, Particular Security**

The finall Cause, End, or Designe of men, (who naturally love Liberty, and Dominion over others,) in the introduction of that restraint upon themselves, (in which wee see them live in Common-wealths,) is the foresight of their own preservation, and of a more contented life thereby; that is to say, of getting themselves out from that miserable condition of Warre, which is necessarily consequent (as hath been shewn) to the naturall Passions of men, when there is no visible Power to keep them in awe, and tye them by feare of punishment to the performance of their Covenants, and observation of these Lawes of Nature set down in the fourteenth and fifteenth Chapters.

## **Which Is Not To Be Had From The Law Of Nature:**

For the Lawes of Nature (as Justice, Equity, Modesty, Mercy, and (in summe) Doing To Others, As Wee Would Be Done To,) if themselves, without the terrour of some Power, to cause them to be observed, are contrary to our naturall Passions, that carry us to Partiality, Pride, Revenge, and the like. And Covenants, without the Sword, are but Words, and of no strength to secure a man at all. Therefore notwithstanding the Lawes of Nature, (which every one hath then kept, when he has the will to keep them, when he can do it safely,) if there be no Power erected, or not great enough for our security; every man will and may lawfully rely on his own strength and art, for caution against all other men. And in all places, where men have lived by small Families, to robbe and spoyle one another, has been a Trade, and so farre from being reputed against the Law of Nature, that the greater spoyles they gained, the greater was their honour; and men observed no other Lawes therein, but the Lawes of Honour; that is, to abstain from cruelty, leaving to men their lives, and instruments of husbandry. And as small Familyes did then; so now do Cities and Kingdomes which are but greater Families (for their own security) enlarge their Dominions, upon all pretences of danger, and fear of Invasion, or assistance that may be given to Invaders, endeavour as much as they can, to subdue, or weaken their neighbours, by open force, and secret arts, for want of other Caution, justly; and are remembred for it in after ages with honour.

## **Nor From The Conjunction Of A Few Men Or Familyes**

Nor is it the joyning together of a small number of men, that gives them this security; because in small numbers, small additions on the one side or the other, make the advantage of strength so great, as is sufficient to carry the Victory; and therefore gives encouragement to an Invasion. The Multitude sufficient to confide in for our Security, is not determined by any certain number, but by comparison with the Enemy we feare; and is then sufficient, when the odds of the Enemy is not of so visible and conspicuous moment, to determine the event of warre, as to move him to attempt.

## **Nor From A Great Multitude, Unlesse Directed By One Judgement**

And be there never so great a Multitude; yet if their actions be directed according to their particular judgements, and particular appetites, they can expect thereby no defence, nor protection, neither against a Common enemy, nor against the injuries of one another. For being distracted in opinions concerning the best use and application of their strength, they do not help, but hinder one another; and reduce their strength by mutuall opposition to nothing: whereby they are easily, not onely subdued by a very few that agree together; but also when there is no common enemy, they make warre upon each other, for their particular interests. For if we could suppose a great Multitude of men to consent in the observation of Justice, and other Lawes of Nature, without a common Power to keep them all in awe; we might as well suppose all Man-kind to do the same; and then there neither would be nor need to be any Civill Government, or Common-wealth at all; because there would be Peace without subjection.

## **And That Continually**

Nor is it enough for the security, which men desire should last all the time of their life, that they be governed, and directed by one judgement, for a limited time; as in one Battell, or one Warre. For though they obtain a Victory by their unanimous endeavour against a forraign enemy; yet afterwards, when either they have no common enemy, or he that by one part is held for an enemy, is by another part held for a friend, they must needs by the difference of their interests dissolve, and fall again into a Warre amongst themselves.

# **Why Certain Creatures Without Reason, Or Speech,**

## **Do Neverthelesse Live In Society, Without Any Coercive Power**

It is true, that certain living creatures, as Bees, and Ants, live sociably one with another, (which are therefore by Aristotle numbred amongst Politicall creatures;) and yet have no other direction, than their particular judgements and appetites; nor speech, whereby one of them can signifie to another, what he thinks expedient for the common benefit: and therefore some man may perhaps desire to know, why Man-kind cannot do the same. To which I answer,

First, that men are continually in competition for Honour and Dignity, which these creatures are not; and consequently amongst men there ariseth on that ground, Envy and Hatred, and finally Warre; but amongst these not so.

Secondly, that amongst these creatures, the Common good differeth not from the Private; and being by nature enclined to their private, they procure thereby the common benefit. But man, whose Joy consisteth in comparing himselfe with other men, can relish nothing but what is eminent.

Thirdly, that these creatures, having not (as man) the use of reason, do not see, nor think they see any fault, in the administration of their common businesse: whereas amongst men, there are very many, that thinke themselves wiser, and abler to govern the Publique, better than the rest; and these strive to reforme and innovate, one this way, another that way; and thereby bring it into Distraction and Civill warre.

Fourthly, that these creatures, though they have some use of voice, in making knowne to one another their desires, and other affections; yet they want that art of words, by which some men can represent to others, that which is Good, in the likenesse of Evill; and Evill, in the likenesse of Good; and augment, or diminish the apparent greatnesse of Good and Evill; discontenting men, and troubling their Peace at their pleasure.

Fiftly, irracionall creatures cannot distinguish betweene Injury, and Dammage; and therefore as long as they be at ease, they are not offended

with their fellowes: whereas Man is then most troublesome, when he is most at ease: for then it is that he loves to shew his Wisdome, and controule the Actions of them that governe the Common-wealth.

Lastly, the agreement of these creatures is Naturall; that of men, is by Covenant only, which is Artificiall: and therefore it is no wonder if there be somewhat else required (besides Covenant) to make their Agreement constant and lasting; which is a Common Power, to keep them in awe, and to direct their actions to the Common Benefit.

## The Generation Of A Common-wealth

The only way to erect such a Common Power, as may be able to defend them from the invasion of Forraigners, and the injuries of one another, and thereby to secure them in such sort, as that by their owne industrie, and by the fruites of the Earth, they may nourish themselves and live contentedly; is, to conferre all their power and strength upon one Man, or upon one Assembly of men, that may reduce all their Wills, by plurality of voices, unto one Will: which is as much as to say, to appoint one man, or Assembly of men, to beare their Person; and every one to owne, and acknowledge himselfe to be Author of whatsoever he that so beareth their Person, shall Act, or cause to be Acted, in those things which concerne the Common Peace and Safetie; and therein to submit their Wills, every one to his Will, and their Judgements, to his Judgment. This is more than Consent, or Concord; it is a reall Unitie of them all, in one and the same Person, made by Covenant of every man with every man, in such manner, as if every man should say to every man, "I Authorise and give up my Right of Governing my selfe, to this Man, or to this Assembly of men, on this condition, that thou give up thy Right to him, and Authorise all his Actions in like manner." This done, the Multitude so united in one Person, is called a COMMON-WEALTH, in latine CIVITAS. This is the Generation of that great LEVIATHAN, or rather (to speake more reverently) of that Mortall God, to which wee owe under the Immortall God, our peace and defence. For by this Authoritie, given him by every particular man in the Common-Wealth, he hath the use of so much Power and Strength conferred on him, that by terror thereof, he is inabled to forme the wills of them all, to Peace at home, and mutuall ayd against their enemies abroad.

## **The Definition Of A Common-wealth**

And in him consisteth the Essence of the Common-wealth; which (to define it,) is "One Person, of whose Acts a great Multitude, by mutuall Covenants one with another, have made themselves every one the Author, to the end he may use the strength and means of them all, as he shall think expedient, for their Peace and Common Defence."

## **Soveraigne, And Subject, What**

And he that carryeth this Person, as called SOVERAIGNE, and said to have Soveraigne Power; and every one besides, his SUBJECT.

The attaining to this Soveraigne Power, is by two wayes. One, by Naturall force; as when a man maketh his children, to submit themselves, and their children to his government, as being able to destroy them if they refuse, or by Warre subdueth his enemies to his will, giving them their lives on that condition. The other, is when men agree amongst themselves, to submit to some Man, or Assembly of men, voluntarily, on confidence to be protected by him against all others. This later, may be called a Politicall Common-wealth, or Common-wealth by Institution; and the former, a Common-wealth by Acquisition. And first, I shall speak of a Common-wealth by Institution.

**CHAPTER XVIII. OF THE RIGHTS OF  
SOVERAIGNES BY INSTITUTION**

## **The Act Of Instituting A Common-wealth, What**

A Common-wealth is said to be Instituted, when a Multitude of men do Agree, and Covenant, Every One With Every One, that to whatsoever Man, or Assembly Of Men, shall be given by the major part, the Right to Present the Person of them all, (that is to say, to be their Representative;) every one, as well he that Voted For It, as he that Voted Against It, shall Authorise all the Actions and Judgements, of that Man, or Assembly of men, in the same manner, as if they were his own, to the end, to live peaceably amongst themselves, and be protected against other men.

**The Consequences To Such Institution, Are**

# **I. The Subjects Cannot Change The Forme Of Government**

## **From this Institution of a Common-wealth are derived all the Rights, and**

Faculties of him, or them, on whom the Sovereign Power is conferred by the consent of the People assembled.

First, because they Covenant, it is to be understood, they are not obliged by former Covenant to any thing repugnant hereunto. And Consequently they that have already Instituted a Common-wealth, being thereby bound by Covenant, to own the Actions, and Judgements of one, cannot lawfully make a new Covenant, amongst themselves, to be obedient to any other, in any thing whatsoever, without his permission. And therefore, they that are subjects to a Monarch, cannot without his leave cast off Monarchy, and return to the confusion of a disunited Multitude; nor transferre their Person from him that beareth it, to another Man, or other Assembly of men: for they are bound, every man to every man, to Own, and be reputed Author of all, that he that already is their Sovereign, shall do, and judge fit to be done: so that any one man dissenting, all the rest should break their Covenant made to that man, which is injustice: and they have also every man given the Sovereignty to him that beareth their Person; and therefore if they depose him, they take from him that which is his own, and so again it is injustice. Besides, if he that attempteth to depose his Sovereign, be killed, or punished by him for such attempt, he is author of his own punishment, as being by the Institution, Author of all his Sovereign shall do: And because it is injustice for a man to do any thing, for which he may be punished by his own authority, he is also upon that title, unjust. And whereas some men have pretended for their disobedience to their Sovereign, a new Covenant, made, not with men, but with God; this also is unjust: for there is no Covenant with God, but by mediation of some body that representeth Gods Person; which none doth but Gods Lieutenant, who hath the Sovereignty under God. But this pretence of Covenant with God, is so evident a lye, even in the pretenders own consciences, that it is not onely an act of an unjust, but also of a vile, and unmanly disposition.



## 2. Sovereigne Power Cannot Be Forfeited

Secondly, Because the Right of bearing the Person of them all, is given to him they make Sovereigne, by Covenant onely of one to another, and not of him to any of them; there can happen no breach of Covenant on the part of the Sovereigne; and consequently none of his Subjects, by any pretence of forfeiture, can be freed from his Subjection. That he which is made Sovereigne maketh no Covenant with his Subjects beforehand, is manifest; because either he must make it with the whole multitude, as one party to the Covenant; or he must make a severall Covenant with every man. With the whole, as one party, it is impossible; because as yet they are not one Person: and if he make so many severall Covenants as there be men, those Covenants after he hath the Sovereignty are voyd, because what act soever can be pretended by any one of them for breach thereof, is the act both of himselfe, and of all the rest, because done in the Person, and by the Right of every one of them in particular. Besides, if any one, or more of them, pretend a breach of the Covenant made by the Sovereigne at his Institution; and others, or one other of his Subjects, or himselfe alone, pretend there was no such breach, there is in this case, no Judge to decide the controversie: it returns therefore to the Sword again; and every man recovereth the right of Protecting himselfe by his own strength, contrary to the designe they had in the Institution. It is therefore in vain to grant Sovereignty by way of precedent Covenant. The opinion that any Monarch receiveth his Power by Covenant, that is to say on Condition, proceedeth from want of understanding this easie truth, that Covenants being but words, and breath, have no force to oblige, contain, constrain, or protect any man, but what it has from the publique Sword; that is, from the untied hands of that Man, or Assembly of men that hath the Sovereignty, and whose actions are avouched by them all, and performed by the strength of them all, in him united. But when an Assembly of men is made Sovereigne; then no man imagineth any such Covenant to have past in the Institution; for no man is so dull as to say, for example, the People of Rome, made a Covenant with the Romans, to hold the Sovereignty on such or such conditions; which not performed, the Romans might lawfully

depose the Roman People. That men see not the reason to be alike in a Monarchy, and in a Popular Government, proceedeth from the ambition of some, that are kinder to the government of an Assembly, whereof they may hope to participate, than of Monarchy, which they despair to enjoy.

### **3. No Man Can Without Injustice Protest Against The**

Institution Of The Sovereigne Declared By The Major Part. Thirdly, because the major part hath by consenting voices declared a Sovereigne; he that dissented must now consent with the rest; that is, be contented to avow all the actions he shall do, or else justly be destroyed by the rest. For if he voluntarily entered into the Congregation of them that were assembled, he sufficiently declared thereby his will (and therefore tacitely covenanted) to stand to what the major part should ordayne: and therefore if he refuse to stand thereto, or make Protestation against any of their Decrees, he does contrary to his Covenant, and therefore unjustly. And whether he be of the Congregation, or not; and whether his consent be asked, or not, he must either submit to their decrees, or be left in the condition of warre he was in before; wherein he might without injustice be destroyed by any man whatsoever.

## **4. The Sovereigns Actions Cannot Be Justly Accused By The Subject**

Fourthly, because every Subject is by this Institution Author of all the Actions, and Judgements of the Sovereign Instituted; it followes, that whatsoever he doth, it can be no injury to any of his Subjects; nor ought he to be by any of them accused of Injustice. For he that doth any thing by authority from another, doth therein no injury to him by whose authority he acteth: But by this Institution of a Common-wealth, every particular man is Author of all the Sovereign doth; and consequently he that complaineth of injury from his Sovereign, complaineth of that whereof he himselfe is Author; and therefore ought not to accuse any man but himselfe; no nor himselfe of injury; because to do injury to ones selfe, is impossible. It is true that they that have Sovereign power, may commit Iniquity; but not Injustice, or Injury in the proper signification.

## **5. What Soever The Sovereigne Doth, Is Unpunishable By The Subject**

Fiftly, and consequently to that which was sayd last, no man that hath Sovereigne power can justly be put to death, or otherwise in any manner by his Subjects punished. For seeing every Subject is author of the actions of his Sovereigne; he punisheth another, for the actions committed by himselfe.

## **6. The Sovereigne Is Judge Of What Is Necessary For The Peace**

### **And Defence Of His Subjects**

And because the End of this Institution, is the Peace and Defence of them all; and whosoever has right to the End, has right to the Means; it belongeth of Right, to whatsoever Man, or Assembly that hath the Sovereignty, to be Judge both of the meanes of Peace and Defence; and also of the hindrances, and disturbances of the same; and to do whatsoever he shall think necessary to be done, both beforehand, for the preserving of Peace and Security, by prevention of discord at home and Hostility from abroad; and, when Peace and Security are lost, for the recovery of the same. And therefore,

## **And Judge Of What Doctrines Are Fit To Be Taught Them**

Sixtly, it is annexed to the Sovereignty, to be Judge of what Opinions and Doctrines are averse, and what conducing to Peace; and consequently, on what occasions, how farre, and what, men are to be trusted withall, in speaking to Multitudes of people; and who shall examine the Doctrines of all bookes before they be published. For the Actions of men proceed from their Opinions; and in the wel governing of Opinions, consisteth the well governing of mens Actions, in order to their Peace, and Concord. And though in matter of Doctrine, nothing ought to be regarded but the Truth; yet this is not repugnant to regulating of the same by Peace. For Doctrine Repugnant to Peace, can no more be True, than Peace and Concord can be against the Law of Nature. It is true, that in a Common-wealth, where by the negligence, or unskilfullnesse of Governours, and Teachers, false Doctrines are by time generally received; the contrary Truths may be generally offensive; Yet the most sudden, and rough busling in of a new Truth, that can be, does never breake the Peace, but onely somtimes awake the Warre. For those men that are so remissely governed, that they dare take up Armes, to defend, or introduce an Opinion, are still in Warre; and their condition not Peace, but only a Cessation of Armes for feare of one another; and they live as it were, in the procincts of battaile continually. It belongeth therefore to him that hath the Sovereign Power, to be Judge, or constitute all Judges of Opinions and Doctrines, as a thing necessary to Peace, thereby to prevent Discord and Civill Warre.

## **7. The Right Of Making Rules, Whereby The Subject May**

### **Every Man Know What Is So His Owne, As No Other Subject**

Can Without Injustice Take It From Him

Seventhly, is annexed to the Soveraigntie, the whole power of prescribing the Rules, whereby every man may know, what Goods he may enjoy and what Actions he may doe, without being molested by any of his fellow Subjects: And this is it men Call Propriety. For before constitution of Soveraign Power (as hath already been shewn) all men had right to all things; which necessarily causeth Warre: and therefore this Proprietie, being necessary to Peace, and depending on Soveraign Power, is the Act of the Power, in order to the publique peace. These Rules of Propriety (or Meum and Tuum) and of Good, Evill, Lawfull and Unlawfull in the actions of subjects, are the Civill Lawes, that is to say, the lawes of each Commonwealth in particular; though the name of Civill Law be now restrained to the antient Civill Lawes of the City of Rome; which being the head of a great part of the World, her Lawes at that time were in these parts the Civill Law.

## **8. To Him Also Belongeth The Right Of All Judicature**

### **And Decision Of Controversies:**

Eightly, is annexed to the Soveraigntie, the Right of Judicature; that is to say, of hearing and deciding all Controversies, which may arise concerning Law, either Civill, or naturall, or concerning Fact. For without the decision of Controversies, there is no protection of one Subject, against the injuries of another; the Lawes concerning Meum and Tuum are in vaine; and to every man remaineth, from the naturall and necessary appetite of his own conservation, the right of protecting himselfe by his private strength, which is the condition of Warre; and contrary to the end for which every Common-wealth is instituted.

## **9. And Of Making War, And Peace, As He Shall Think Best:**

Ninthly, is annexed to the Sovereignty, the Right of making Warre, and Peace with other Nations, and Common-wealths; that is to say, of Judging when it is for the publique good, and how great forces are to be assembled, armed, and payd for that end; and to levy mony upon the Subjects, to defray the expenses thereof. For the Power by which the people are to be defended, consisteth in their Armies; and the strength of an Army, in the union of their strength under one Command; which Command the Sovereign Instituted, therefore hath; because the command of the Militia, without other Institution, maketh him that hath it Sovereign. And therefore whosoever is made Generall of an Army, he that hath the Sovereign Power is alwayes Generallissimo.

## **10. And Of Choosing All Counsellours, And Ministers,**

### **Both Of Peace, And Warre:**

Tenthly, is annexed to the Sovereignty, the choosing of all Counsellours, Ministers, Magistrates, and Officers, both in peace, and War. For seeing the Sovereign is charged with the End, which is the common Peace and Defence; he is understood to have Power to use such Means, as he shall think most fit for his discharge.

## **11. And Of Rewarding, And Punishing, And That (Where No**

**Former Law hath Determined The Measure Of It) Arbitrary:**

Eleventhly, to the Sovereign is committed the Power of Rewarding with riches, or honour; and of Punishing with corporall, or pecuniary punishment, or with ignominy every Subject according to the Lawe he hath formerly made; or if there be no Law made, according as he shall judge most to conduce to the encouraging of men to serve the Commonwealth, or deterring of them from doing dis-service to the same.

## **12. And Of Honour And Order**

Lastly, considering what values men are naturally apt to set upon themselves; what respect they look for from others; and how little they value other men; from whence continually arise amongst them, Emulation, Quarrells, Factions, and at last Warre, to the destroying of one another, and diminution of their strength against a Common Enemy; It is necessary that there be Lawes of Honour, and a publique rate of the worth of such men as have deserved, or are able to deserve well of the Common-wealth; and that there be force in the hands of some or other, to put those Lawes in execution. But it hath already been shown, that not onely the whole Militia, or forces of the Common-wealth; but also the Judicature of all Controversies, is annexed to the Sovereignty. To the Sovereign therefore it belongeth also to give titles of Honour; and to appoint what Order of place, and dignity, each man shall hold; and what signes of respect, in publique or private meetings, they shall give to one another.

## **These Rights Are Indivisible**

These are the Rights, which make the Essence of Sovereignty; and which are the markes, whereby a man may discern in what Man, or Assembly of men, the Sovereign Power is placed, and resideth. For these are incommunicable, and inseparable. The Power to coyn Mony; to dispose of the estate and persons of Infant heires; to have praeemption in Markets; and all other Statute Praerogatives, may be transferred by the Sovereign; and yet the Power to protect his Subject be retained. But if he transferre the Militia, he retains the Judicature in vain, for want of execution of the Lawes; Or if he grant away the Power of raising Mony; the Militia is in vain: or if he give away the government of doctrines, men will be frighted into rebellion with the feare of Spirits. And so if we consider any one of the said Rights, we shall presently see, that the holding of all the rest, will produce no effect, in the conservation of Peace and Justice, the end for which all Common-wealths are Instituted. And this division is it, whereof it is said, "A kingdome divided in it selfe cannot stand:" For unlesse this division precede, division into opposite Armies can never happen. If there had not first been an opinion received of the greatest part of England, that these Powers were divided between the King, and the Lords, and the House of Commons, the people had never been divided, and fallen into this Civill Warre; first between those that disagreed in Politiques; and after between the Dissenters about the liberty of Religion; which have so instructed men in this point of Sovereign Right, that there be few now (in England,) that do not see, that these Rights are inseparable, and will be so generally acknowledged, at the next return of Peace; and so continue, till their miseries are forgotten; and no longer, except the vulgar be better taught than they have hetherto been.

# **And Can By No Grant Passe Away Without Direct**

## **Renouncing Of The Sovereign Power**

And because they are essentiall and inseparable Rights, it follows necessarily, that in whatsoever, words any of them seem to be granted away, yet if the Sovereign Power it selfe be not in direct termes renounced, and the name of Sovereign no more given by the Grantees to him that Grants them, the Grant is voyd: for when he has granted all he can, if we grant back the Sovereignty, all is restored, as inseparably annexed thereunto.

# **The Power And Honour Of Subjects Vanisheth In The Presence**

## **Of The Power Sovereign**

This great Authority being indivisible, and inseparably annexed to the Sovereignty, there is little ground for the opinion of them, that say of Sovereign Kings, though they be *Singulis Majores*, of greater Power than every one of their Subjects, yet they be *Universis Minores*, of lesse power than them all together. For if by All Together, they mean not the collective body as one person, then All Together, and Every One, signifie the same; and the speech is absurd. But if by All Together, they understand them as one Person (which person the Sovereign bears,) then the power of all together, is the same with the Sovereigns power; and so again the speech is absurd; which absurdity they see well enough, when the Sovereignty is in an Assembly of the people; but in a Monarch they see it not; and yet the power of Sovereignty is the same in whomsoever it be placed.

And as the Power, so also the Honour of the Sovereign, ought to be greater, than that of any, or all the Subjects. For in the Sovereignty is the fountain of Honour. The dignities of Lord, Earle, Duke, and Prince are his Creatures. As in the presence of the Master, the Servants are equall, and without any honour at all; So are the Subjects, in the presence of the Sovereign. And though they shine some more, some lesse, when they are out of his sight; yet in his presence, they shine no more than the Starres in presence of the Sun.

# **Sovereigne Power Not Hurtfull As The Want Of It,**

## **And The Hurt Proceeds For The Greatest Part From Not**

Submitting Readily, To A Lesse

But a man may here object, that the Condition of Subjects is very miserable; as being obnoxious to the lusts, and other irregular passions of him, or them that have so unlimited a Power in their hands. And commonly they that live under a Monarch, think it the fault of Monarchy; and they that live under the government of Democracy, or other Sovereign Assembly, attribute all the inconvenience to that forme of Commonwealth; whereas the Power in all formes, if they be perfect enough to protect them, is the same; not considering that the estate of Man can never be without some incommodity or other; and that the greatest, that in any forme of Government can possibly happen to the people in generall, is scarce sensible, in respect of the miseries, and horrible calamities, that accompany a Civill Warre; or that dissolute condition of masterlesse men, without subjection to Lawes, and a coercive Power to tye their hands from rapine, and revenge: nor considering that the greatest pressure of Sovereign Governours, proceedeth not from any delight, or profit they can expect in the dammage, or weakening of their subjects, in whose vigor, consisteth their own selves, that unwillingly contributing to their own defence, make it necessary for their Governours to draw from them what they can in time of Peace, that they may have means on any emergent occasion, or sudden need, to resist, or take advantage on their Enemies. For all men are by nature provided of notable multiplying glasses, (that is their Passions and Self-love,) through which, every little payment appeareth a great grievance; but are destitute of those prospective glasses, (namely Morall and Civill Science,) to see a farre off the miseries that hang over them, and cannot without such payments be avoyded.

**CHAPTER XIX. OF THE SEVERALL KINDS  
OF COMMON-WEALTH BY INSTITUTION,  
AND OF SUCCESSION TO THE SOVERAIGNE POWER**

## **The Different Formes Of Common-wealths But Three**

The difference of Common-wealths, consisteth in the difference of the Sovereign, or the Person representative of all and every one of the Multitude. And because the Sovereignty is either in one Man, or in an Assembly of more than one; and into that Assembly either Every man hath right to enter, or not every one, but Certain men distinguished from the rest; it is manifest, there can be but Three kinds of Common-wealth. For the Representative must needs be One man, or More: and if more, then it is the Assembly of All, or but of a Part. When the Representative is One man, then is the Common-wealth a MONARCHY: when an Assembly of All that will come together, then it is a DEMOCRACY, or Popular Common-wealth: when an Assembly of a Part onely, then it is called an ARISTOCRACY. Other kind of Common-wealth there can be none: for either One, or More, or All must have the Sovereign Power (which I have shewn to be indivisible) entire.

## **Tyranny And Oligarchy, But Different Names Of Monarchy, And Aristocracy**

There be other names of Government, in the Histories, and books of Policy; as Tyranny, and Oligarchy: But they are not the names of other Formes of Government, but of the same Formes misliked. For they that are discontented under Monarchy, call it Tyranny; and they that are displeas'd with Aristocracy, call it Oligarchy: so also, they which find themselves griev'd under a Democracy, call it Anarchy, (which signifies want of Government;) and yet I think no man believes, that want of Government, is any new kind of Government: nor by the same reason ought they to believe, that the Government is of one kind, when they like it, and another, when they dislike it, or are oppress'd by the Governours.

## **Subordinate Representatives Dangerous**

It is manifest, that men who are in absolute liberty, may, if they please, give Authority to One Man, to represent them every one; as well as give such Authority to any Assembly of men whatsoever; and consequently may subject themselves, if they think good, to a Monarch, as absolutely, as to any other Representative. Therefore, where there is already erected a Sovereign Power, there can be no other Representative of the same people, but onely to certain particular ends, by the Sovereign limited. For that were to erect two Sovereigns; and every man to have his person represented by two Actors, that by opposing one another, must needs divide that Power, which (if men will live in Peace) is indivisible, and thereby reduce the Multitude into the condition of Warre, contrary to the end for which all Sovereignty is instituted. And therefore as it is absurd, to think that a Sovereign Assembly, inviting the People of their Dominion, to send up their Deputies, with power to make known their Advise, or Desires, should therefore hold such Deputies, rather than themselves, for the absolute Representative of the people: so it is absurd also, to think the same in a Monarchy. And I know not how this so manifest a truth, should of late be so little observed; that in a Monarchy, he that had the Sovereignty from a descent of 600 years, was alone called Sovereign, had the title of Majesty from every one of his Subjects, and was unquestionably taken by them for their King; was notwithstanding never considered as their Representative; that name without contradiction passing for the title of those men, which at his command were sent up by the people to carry their Petitions, and give him (if he permitted it) their advise. Which may serve as an admonition, for those that are the true, and absolute Representative of a People, to instruct men in the nature of that Office, and to take heed how they admit of any other generall Representation upon any occasion whatsoever, if they mean to discharge the truth committed to them.

## **Comparison Of Monarchy, With Sovereign Assemblyes**

The difference between these three kindes of Common-wealth, consisteth not in the difference of Power; but in the difference of Convenience, or Aptitude to produce the Peace, and Security of the people; for which end they were instituted. And to compare Monarchy with the other two, we may observe; First, that whosoever beareth the Person of the people, or is one of that Assembly that bears it, beareth also his own naturall Person. And though he be carefull in his politique Person to procure the common interest; yet he is more, or no lesse carefull to procure the private good of himselfe, his family, kindred and friends; and for the most part, if the publique interest chance to crosse the private, he prefers the private: for the Passions of men, are commonly more potent than their Reason. From whence it follows, that where the publique and private interest are most closely united, there is the publique most advanced. Now in Monarchy, the private interest is the same with the publique. The riches, power, and honour of a Monarch arise onely from the riches, strength and reputation of his Subjects. For no King can be rich, nor glorious, nor secure; whose Subjects are either poore, or contemptible, or too weak through want, or dissention, to maintain a war against their enemies: Whereas in a Democracy, or Aristocracy, the publique prosperity conferres not so much to the private fortune of one that is corrupt, or ambitious, as doth many times a perfidious advice, a treacherous action, or a Civill warre.

Secondly, that a Monarch receiveth counsell of whom, when, and where he pleaseth; and consequently may heare the opinion of men versed in the matter about which he deliberates, of what rank or quality soever, and as long before the time of action, and with as much secrecy, as he will. But when a Sovereigne Assembly has need of Counsell, none are admitted but such as have a Right thereto from the beginning; which for the most part are of those who have beene versed more in the acquisition of Wealth than of Knowledge; and are to give their advice in long discourses, which may, and do commonly excite men to action, but not governe them in it. For the

Understanding is by the flame of the Passions, never enlightned, but dazled: Nor is there any place, or time, wherein an Assemblie can receive Counsell with secrecie, because of their owne Multitude.

Thirdly, that the Resolutions of a Monarch, are subject to no other Inconstancy, than that of Humane Nature; but in Assemblies, besides that of Nature, there ariseth an Inconstancy from the Number. For the absence of a few, that would have the Resolution once taken, continue firme, (which may happen by security, negligence, or private impediments,) or the diligent appearance of a few of the contrary opinion, undoes to day, all that was concluded yesterday.

Fourthly, that a Monarch cannot disagree with himselfe, out of envy, or interest; but an Assembly may; and that to such a height, as may produce a Civill Warre.

Fifthly, that in Monarchy there is this inconvenience; that any Subject, by the power of one man, for the enriching of a favourite or flatterer, may be deprived of all he possesseth; which I confesse is a great and inevitable inconvenience. But the same may as well happen, where the Sovereigne Power is in an Assembly: for their power is the same; and they are as subject to evill Counsell, and to be seduced by Orators, as a Monarch by Flatterers; and becoming one an others Flatterers, serve one anothers Covetousnesse and Ambition by turnes. And whereas the Favorites of an Assembly, are many; and the Kindred much more numerous, than of any Monarch. Besides, there is no Favourite of a Monarch, which cannot as well succour his friends, as hurt his enemies: But Orators, that is to say, Favourites of Sovereigne Assemblies, though they have great power to hurt, have little to save. For to accuse, requires lesse Eloquence (such is mans Nature) than to excuse; and condemnation, than absolution more resembles Justice.

Sixtly, that it is an inconvenience in Monarchie, that the Soveraigntie may descend upon an Infant, or one that cannot discern between Good and Evill: and consisteth in this, that the use of his Power, must be in the hand of another Man, or of some Assembly of men, which are to governe by his right, and in his name; as Curators, and Protectors of his Person, and Authority. But to say there is inconvenience, in putting the use of the Sovereign Power, into the hand of a Man, or an Assembly of men; is to say that all Government is more Inconvenient, than Confusion, and Civill

Warre. And therefore all the danger that can be pretended, must arise from the Contention of those, that for an office of so great honour, and profit, may become Competitors. To make it appear, that this inconvenience, proceedeth not from that forme of Government we call Monarchy, we are to consider, that the precedent Monarch, hath appointed who shall have the Tuition of his Infant Successor, either expressly by Testament, or tacitly, by not controlling the Custome in that case received: And then such inconvenience (if it happen) is to be attributed, not to the Monarchy, but to the Ambition, and Injustice of the Subjects; which in all kinds of Government, where the people are not well instructed in their Duty, and the Rights of Sovereignty, is the same. Or else the precedent Monarch, hath not at all taken order for such Tuition; And then the Law of Nature hath provided this sufficient rule, That the Tuition shall be in him, that hath by Nature most interest in the preservation of the Authority of the Infant, and to whom least benefit can accrue by his death, or diminution. For seeing every man by nature seeketh his own benefit, and promotion; to put an Infant into the power of those, that can promote themselves by his destruction, or dammage, is not Tuition, but Trechery. So that sufficient provision being taken, against all just quarrell, about the Government under a Child, if any contention arise to the disturbance of the publique Peace, it is not to be attributed to the forme of Monarchy, but to the ambition of Subjects, and ignorance of their Duty. On the other side, there is no great Common-wealth, the Sovereignty whereof is in a great Assembly, which is not, as to consultations of Peace, and Warre, and making of Lawes, in the same condition, as if the Government were in a Child. For as a Child wants the judgement to dissent from counsell given him, and is thereby necessitated to take the advise of them, or him, to whom he is committed: So an Assembly wanteth the liberty, to dissent from the counsell of the major part, be it good, or bad. And as a Child has need of a Tutor, or Protector, to preserve his Person, and Authority: So also (in great Common-wealths,) the Sovereign Assembly, in all great dangers and troubles, have need of Custodes Libertatis; that is of Dictators, or Protectors of their Authoritie; which are as much as Temporary Monarchs; to whom for a time, they may commit the entire exercise of their Power; and have (at the end of that time) been oftner deprived thereof, than Infant Kings, by their Protectors, Regents, or any other Tutors.

Though the Kinds of Soveraigntie be, as I have now shewn, but three; that is to say, Monarchie, where one Man has it; or Democracie, where the generall Assembly of Subjects hath it; or Aristocracie, where it is in an Assembly of certain persons nominated, or otherwise distinguished from the rest: Yet he that shall consider the particular Common-wealthes that have been, and are in the world, will not perhaps easily reduce them to three, and may thereby be inclined to think there be other Formes, arising from these mingled together. As for example, Elective Kingdomes; where Kings have the Soveraigne Power put into their hands for a time; of Kingdomes, wherein the King hath a power limited: which Governments, are nevertheless by most Writers called Monarchie. Likewise if a Popular, or Aristocraticall Common-wealth, subdue an Enemies Countrie, and govern the same, by a President, Procurator, or other Magistrate; this may seeme perhaps at first sight, to be a Democraticall, or Aristocraticall Government. But it is not so. For Elective Kings, are not Soveraignes, but Ministers of the Soveraigne; nor limited Kings Soveraignes, but Ministers of them that have the Soveraigne Power: nor are those Provinces which are in subjection to a Democracie, or Aristocracie of another Common-wealth, Democratically, or Aristocratically governed, but Monarchically.

And first, concerning an Elective King, whose power is limited to his life, as it is in many places of Christendome at this day; or to certaine Yeares or Moneths, as the Dictators power amongst the Romans; If he have Right to appoint his Successor, he is no more Elective but Hereditary. But if he have no Power to elect his Successor, then there is some other Man, or Assembly known, which after his decease may elect a new, or else the Common-wealth dieth, and dissolveth with him, and returneth to the condition of Warre. If it be known who have the power to give the Soveraigntie after his death, it is known also that the Soveraigntie was in them before: For none have right to give that which they have not right to possesse, and keep to themselves, if they think good. But if there be none that can give the Soveraigntie, after the decease of him that was first elected; then has he power, nay he is obliged by the Law of Nature, to provide, by establishing his Successor, to keep those that had trusted him with the Government, from relapsing into the miserable condition of Civill warre. And consequently he was, when elected, a Soveraign absolute.

Secondly, that King whose power is limited, is not superiour to him, or them that have the power to limit it; and he that is not superiour, is not

supreme; that is to say not Sovereign. The Sovereignty therefore was alwaies in that Assembly which had the Right to Limit him; and by consequence the government not Monarchy, but either Democracy, or Aristocracy; as of old time in Sparta; where the Kings had a priviledge to lead their Armies; but the Sovereignty was in the Ephori.

Thirdly, whereas heretofore the Roman People, governed the land of Judea (for example) by a President; yet was not Judea therefore a Democracy; because they were not governed by any Assembly, into which, any of them, had right to enter; nor by an Aristocracy; because they were not governed by any Assembly, into which, any man could enter by their Election: but they were governed by one Person, which though as to the people of Rome was an Assembly of the people, or Democracy; yet as to the people of Judea, which had no right at all of participating in the government, was a Monarch. For though where the people are governed by an Assembly, chosen by themselves out of their own number, the government is called a Democracy, or Aristocracy; yet when they are governed by an Assembly, not of their own choosing, 'tis a Monarchy; not of One man, over another man; but of one people, over another people.



## Of The Right Of Succession

Of all these Formes of Government, the matter being mortall, so that not onely Monarchs, but also whole Assemblies dy, it is necessary for the conservation of the peace of men, that as there was order taken for an Artificiall Man, so there be order also taken, for an Artificiall Eternity of life; without which, men that are governed by an Assembly, should return into the condition of Warre in every age; and they that are governed by One man, as soon as their Governour dyeth. This Artificiall Eternity, is that which men call the Right of Succession.

There is no perfect forme of Government, where the disposing of the Succession is not in the present Sovereign. For if it be in any other particular Man, or private Assembly, it is in a person subject, and may be assumed by the Sovereign at his pleasure; and consequently the Right is in himselfe. And if it be in no particular man, but left to a new choyce; then is the Common-wealth dissolved; and the Right is in him that can get it; contrary to the intention of them that did institute the Common-wealth, for their perpetuall, and not temporary security.

In a Democracy, the whole Assembly cannot faile, unlesse the Multitude that are to be governed faile. And therefore questions of the right of Succession, have in that forme of Government no place at all.

In an Aristocracy, when any of the Assembly dyeth, the election of another into his room belongeth to the Assembly, as the Sovereign, to whom belongeth the choosing of all Counsellours, and Officers. For that which the Representative doth, as Actor, every one of the Subjects doth, as Author. And though the Sovereign assembly, may give Power to others, to elect new men, for supply of their Court; yet it is still by their Authority, that the Election is made; and by the same it may (when the publique shall require it) be recalled.

The Present Monarch Hath Right To Dispose Of The Succession The greatest difficultie about the right of Succession, is in Monarchy: And the difficulty ariseth from this, that at first sight, it is not manifest who is to appoint the Successor; nor many times, who it is whom he hath appointed.

For in both these cases, there is required a more exact ratiocination, than every man is accustomed to use. As to the question, who shall appoint the Successor, of a Monarch that hath the Sovereign Authority; that is to say, (for Elective Kings and Princes have not the Sovereign Power in propriety, but in use only,) we are to consider, that either he that is in possession, has right to dispose of the Succession, or else that right is again in the dissolved Multitude. For the death of him that hath the Sovereign power in propriety, leaves the Multitude without any Sovereign at all; that is, without any Representative in whom they should be united, and be capable of doing any one action at all: And therefore they are incapable of Election of any new Monarch; every man having equall right to submit himselfe to such as he thinks best able to protect him, or if he can, protect himselfe by his owne sword; which is a returne to Confusion, and to the condition of a War of every man against every man, contrary to the end for which Monarchy had its first Institution. Therefore it is manifest, that by the Institution of Monarchy, the disposing of the Successor, is alwaies left to the Judgment and Will of the present Possessor.

And for the question (which may arise sometimes) who it is that the Monarch in possession, hath designed to the succession and inheritance of his power; it is determined by his expresse Words, and Testament; or by other tacite signes sufficient.

## **Succession Passeth By Expresse Words;**

By expresse Words, or Testament, when it is declared by him in his life time, viva voce, or by Writing; as the first Emperours of Rome declared who should be their Heires. For the word Heire does not of it selfe imply the Children, or nearest Kindred of a man; but whomsoever a man shall any way declare, he would have to succeed him in his Estate. If therefore a Monarch declare expresly, that such a man shall be his Heire, either by Word or Writing, then is that man immediately after the decease of his Predecessor, Invested in the right of being Monarch.

## **Or, By Not Controlling A Custome;**

But where Testament, and expresse Words are wanting, other naturall signes of the Will are to be followed: whereof the one is Custome. And therefore where the Custome is, that the next of Kindred absolutely succeedeth, there also the next of Kindred hath right to the Succession; for that, if the will of him that was in possession had been otherwise, he might easily have declared the same in his life time. And likewise where the Custome is, that the next of the Male Kindred succeedeth, there also the right of Succession is in the next of the Kindred Male, for the same reason. And so it is if the Custome were to advance the Female. For whatsoever Custome a man may by a word controule, and does not, it is a naturall signe he would have that Custome stand.

## **Or, By Presumption Of Naturall Affection**

But where neither Custome, nor Testament hath preceded, there it is to be understood, First, that a Monarchs will is, that the government remain Monarchicall; because he hath approved that government in himselfe. Secondly, that a Child of his own, Male, or Female, be preferred before any other; because men are presumed to be more enclined by nature, to advance their own children, than the children of other men; and of their own, rather a Male than a Female; because men, are naturally fitter than women, for actions of labour and danger. Thirdly, where his own Issue faileth, rather a Brother than a stranger; and so still the neerer in bloud, rather than the more remote, because it is alwayes presumed that the neerer of kin, is the neerer in affection; and 'tis evident that a man receives alwayes, by reflexion, the most honour from the greatnesse of his nearest kindred.

# **To Dispose Of The Succession, Though To A King Of Another Nation,**

## **Not Unlawfull**

But if it be lawfull for a Monarch to dispose of the Succession by words of Contract, or Testament, men may perhaps object a great inconvenience: for he may sell, or give his Right of governing to a stranger; which, because strangers (that is, men not used to live under the same government, not speaking the same language) do commonly undervalue one another, may turn to the oppression of his Subjects; which is indeed a great inconvenience; but it proceedeth not necessarily from the subjection to a strangers government, but from the unskilfulnesse of the Governours, ignorant of the true rules of Politiques. And therefore the Romans when they had subdued many Nations, to make their Government digestible, were wont to take away that grievance, as much as they thought necessary, by giving sometimes to whole Nations, and sometimes to Principall men of every Nation they conquered, not onely the Privileges, but also the Name of Romans; and took many of them into the Senate, and Offices of charge, even in the Roman City. And this was it our most wise King, King James, aymed at, in endeavouring the Union of his two Realms of England and Scotland. Which if he could have obtained, had in all likelihood prevented the Civill warres, which make both those Kingdomes at this present, miserable. It is not therefore any injury to the people, for a Monarch to dispose of the Succession by Will; though by the fault of many Princes, it hath been sometimes found inconvenient. Of the lawfulnessse of it, this also is an argument, that whatsoever inconvenience can arrive by giving a Kingdome to a stranger, may arrive also by so marrying with strangers, as the Right of Succession may descend upon them: yet this by all men is accounted lawfull.

## **CHAPTER XX. OF DOMINION PATERNALL AND DESPOTICALL**

A Common-wealth by Acquisition, is that, where the Sovereign Power is acquired by Force; And it is acquired by force, when men singly, or many together by plurality of voyces, for fear of death, or bonds, do authorise all the actions of that Man, or Assembly, that hath their lives and liberty in his Power.

## **Wherein Different From A Common-wealth By Institution**

And this kind of Dominion, or Sovereignty, differeth from Sovereignty by Institution, onely in this, That men who choose their Sovereign, do it for fear of one another, and not of him whom they Institute: But in this case, they subject themselves, to him they are afraid of. In both cases they do it for fear: which is to be noted by them, that hold all such Covenants, as proceed from fear of death, or violence, voyd: which if it were true, no man, in any kind of Common-wealth, could be obliged to Obedience. It is true, that in a Common-wealth once Instituted, or acquired, Promises proceeding from fear of death, or violence, are no Covenants, nor obliging, when the thing promised is contrary to the Lawes; But the reason is not, because it was made upon fear, but because he that promiseth, hath no right in the thing promised. Also, when he may lawfully performe, and doth not, it is not the Invalidity of the Covenant, that absolveth him, but the Sentence of the Sovereign. Otherwise, whensoever a man lawfully promiseth, he unlawfully breaketh: But when the Sovereign, who is the Actor, acquitteth him, then he is acquitted by him that exorted the promise, as by the Author of such absolution.

## **The Rights Of Sovereignty The Same In Both**

But the Rights, and Consequences of Sovereignty, are the same in both. His Power cannot, without his consent, be Transferred to another: He cannot Forfeit it: He cannot be Accused by any of his Subjects, of Injury: He cannot be Punished by them: He is Judge of what is necessary for Peace; and Judge of Doctrines: He is Sole Legislator; and Supreme Judge of Controversies; and of the Times, and Occasions of Warre, and Peace: to him it belongeth to choose Magistrates, Counsellours, Commanders, and all other Officers, and Ministers; and to determine of Rewards, and punishments, Honour, and Order. The reasons whereof, are the same which are alledged in the precedent Chapter, for the same Rights, and Consequences of Sovereignty by Institution.

## **Dominion Paternall How Attained Not By Generation, But By Contract**

Dominion is acquired two wayes; By Generation, and by Conquest. The right of Dominion by Generation, is that, which the Parent hath over his Children; and is called PATERNALL. And is not so derived from the Generation, as if therefore the Parent had Dominion over his Child because he begat him; but from the Childs Consent, either expresse, or by other sufficient arguments declared. For as to the Generation, God hath ordained to man a helper; and there be alwayes two that are equally Parents: the Dominion therefore over the Child, should belong equally to both; and he be equally subject to both, which is impossible; for no man can obey two Masters. And whereas some have attributed the Dominion to the Man onely, as being of the more excellent Sex; they misreckon in it. For there is not alwayes that difference of strength or prudence between the man and the woman, as that the right can be determined without War. In Common-wealths, this controversie is decided by the Civill Law: and for the most part, (but not alwayes) the sentence is in favour of the Father; because for the most part Common-wealths have been erected by the Fathers, not by the Mothers of families. But the question lyeth now in the state of meer Nature; where there are supposed no lawes of Matrimony; no lawes for the Education of Children; but the Law of Nature, and the naturall inclination of the Sexes, one to another, and to their children. In this condition of meer Nature, either the Parents between themselves dispose of the dominion over the Child by Contract; or do not dispose thereof at all. If they dispose thereof, the right passeth according to the Contract. We find in History that the Amazons Contracted with the Men of the neighbouring Countries, to whom they had recourse for issue, that the issue Male should be sent back, but the Female remain with themselves: so that the dominion of the Females was in the Mother.

## **Or Education;**

If there be no Contract, the Dominion is in the Mother. For in the condition of Meer Nature, where there are no Matrimoniall lawes, it cannot be known who is the Father, unlesse it be declared by the Mother: and therefore the right of Dominion over the Child dependeth on her will, and is consequently hers. Again, seeing the Infant is first in the power of the Mother; so as she may either nourish, or expose it, if she nourish it, it oweth its life to the Mother; and is therefore obliged to obey her, rather than any other; and by consequence the Dominion over it is hers. But if she expose it, and another find, and nourish it, the Dominion is in him that nourisheth it. For it ought to obey him by whom it is preserved; because preservation of life being the end, for which one man becomes subject to another, every man is supposed to promise obedience, to him, in whose power it is to save, or destroy him.

## **Or Precedent Subjection Of One Of The Parents To The Other**

If the Mother be the Fathers subject, the Child, is in the Fathers power: and if the Father be the Mothers subject, (as when a Sovereign Queen marrieth one of her subjects,) the Child is subject to the Mother; because the Father also is her subject.

If a man and a woman, Monarches of two severall Kingdomes, have a Child, and contract concerning who shall have the Dominion of him, the Right of the Dominion passeth by the Contract. If they contract not, the Dominion followeth the Dominion of the place of his residence. For the Sovereign of each Country hath Dominion over all that reside therein.

He that hath the Dominion over the Child, hath Dominion also over their Childrens Children. For he that hath Dominion over the person of a man, hath Dominion over all that is his; without which, Dominion were but a Title, without the effect.

## **The Right Of Succession Followeth The Rules Of The Rights Of Possession**

The Right of Succession to Paternall dominion, proceedeth in the same manner, as doth the Right of Succession to Monarchy; of which I have already sufficiently spoken in the precedent chapter.

## **Despotically Dominion, How Attained**

Dominion acquired by Conquest, or Victory in war, is that which some Writers call DESPOTICALLY, from Despotes, which signifieth a Lord, or Master; and is the Dominion of the Master over his Servant. And this Dominion is then acquired to the Victor, when the Vanquished, to avoid the present stroke of death, covenanteth either in expresse words, or by other sufficient signes of the Will, that so long as his life, and the liberty of his body is allowed him, the Victor shall have the use thereof, at his pleasure. And after such Covenant made, the Vanquished is a SERVANT, and not before: for by the word Servant (whether it be derived from Servire, to Serve, or from Servare, to Save, which I leave to Grammarians to dispute) is not meant a Captive, which is kept in prison, or bonds, till the owner of him that took him, or bought him of one that did, shall consider what to do with him: (for such men, (commonly called Slaves,) have no obligation at all; but may break their bonds, or the prison; and kill, or carry away captive their Master, justly:) but one, that being taken, hath corporall liberty allowed him; and upon promise not to run away, nor to do violence to his Master, is trusted by him.

## **Not By The Victory, But By The Consent Of The Vanquished**

It is not therefore the Victory, that giveth the right of Dominion over the Vanquished, but his own Covenant. Nor is he obliged because he is Conquered; that is to say, beaten, and taken, or put to flight; but because he commeth in, and submitteth to the Victor; Nor is the Victor obliged by an enemies rendring himselfe, (without promise of life,) to spare him for this his yeelding to discretion; which obliges not the Victor longer, than in his own discretion hee shall think fit.

And that men do, when they demand (as it is now called) Quarter, (which the Greeks called Zogria, taking alive,) is to evade the present fury of the Victor, by Submission, and to compound for their life, with Ransome, or Service: and therefore he that hath Quarter, hath not his life given, but deferred till farther deliberation; For it is not an yeelding on condition of life, but to discretion. And then onely is his life in security, and his service due, when the Victor hath trusted him with his corporall liberty. For Slaves that work in Prisons, or Fetters, do it not of duty, but to avoyd the cruelty of their task-masters.

The Master of the Servant, is Master also of all he hath; and may exact the use thereof; that is to say, of his goods, of his labour, of his servants, and of his children, as often as he shall think fit. For he holdeth his life of his Master, by the covenant of obedience; that is, of owning, and authorising whatsoever the Master shall do. And in case the Master, if he refuse, kill him, or cast him into bonds, or otherwise punish him for his disobedience, he is himselfe the author of the same; and cannot accuse him of injury.

In summe the Rights and Consequences of both Paternall and Despoticall Dominion, are the very same with those of a Sovereign by Institution; and for the same reasons: which reasons are set down in the precedent chapter. So that for a man that is Monarch of divers Nations, whereof he hath, in one the Sovereignty by Institution of the people assembled, and in another by Conquest, that is by the Submission of each

particular, to avoyd death or bonds; to demand of one Nation more than of the other, from the title of Conquest, as being a Conquered Nation, is an act of ignorance of the Rights of Sovereignty. For the Sovereign is absolute over both alike; or else there is no Sovereignty at all; and so every man may Lawfully protect himselfe, if he can, with his own sword, which is the condition of war.

## **Difference Between A Family And A Kingdom**

By this it appears, that a great Family if it be not part of some Commonwealth, is of it self, as to the Rights of Sovereignty, a little Monarchy; whether that Family consist of a man and his children; or of a man and his servants; or of a man, and his children, and servants together: wherein the Father of Master is the Sovereign. But yet a Family is not properly a Commonwealth; unlesse it be of that power by its own number, or by other opportunities, as not to be subdued without the hazard of war. For where a number of men are manifestly too weak to defend themselves united, every one may use his own reason in time of danger, to save his own life, either by flight, or by submission to the enemy, as hee shall think best; in the same manner as a very small company of souldiers, surprised by an army, may cast down their armes, and demand quarter, or run away, rather than be put to the sword. And thus much shall suffice; concerning what I find by speculation, and deduction, of Sovereign Rights, from the nature, need, and designes of men, in erecting of Commonwealths, and putting themselves under Monarchs, or Assemblies, entrusted with power enough for their protection.

## **The Right Of Monarchy From Scripture**

Let us now consider what the Scripture teacheth in the same point. To Moses, the children of Israel say thus. (Exod. 20. 19) "Speak thou to us, and we will heare thee; but let not God speak to us, lest we dye." This is absolute obedience to Moses. Concerning the Right of Kings, God himself by the mouth of Samuel, saith, (1 Sam. 8. 11, 12, &c.) "This shall be the Right of the King you will have to reigne over you. He shall take your sons, and set them to drive his Chariots, and to be his horsemen, and to run before his chariots; and gather in his harvest; and to make his engines of War, and Instruments of his chariots; and shall take your daughters to make perfumes, to be his Cookes, and Bakers. He shall take your fields, your vine-yards, and your olive-yards, and give them to his servants. He shall take the tyth of your corne and wine, and give it to the men of his chamber, and to his other servants. He shall take your man-servants, and your maid-servants, and the choice of your youth, and employ them in his businesse. He shall take the tyth of your flocks; and you shall be his servants." This is absolute power, and summed up in the last words, "you shall be his servants." Againe, when the people heard what power their King was to have, yet they consented thereto, and say thus, (Verse. 19 &c.) "We will be as all other nations, and our King shall judge our causes, and goe before us, to conduct our wars." Here is confirmed the Right that Sovereigns have, both to the Militia, and to all Judicature; in which is contened as absolute power, as one man can possibly transerre to another. Again, the prayer of King Salomon to God, was this. (1 Kings 3. 9) "Give to thy servant understanding, to judge thy people, and to discern between Good and Evill." It belongeth therefore to the Sovereigne to bee Judge, and to praescribe the Rules of Discerning Good and Evill; which Rules are Lawes; and therefore in him is the Legislative Power. Saul sought the life of David; yet when it was in his power to slay Saul, and his Servants would have done it, David forbad them, saying (1 Sam. 24. 9) "God forbid I should do such an act against my Lord, the anoynted of God." For obedience of servants St. Paul saith, (Coll. 3. 20) "Servants obey your masters in All things," and, (Verse. 22) "Children obey your Parents in All

things." There is simple obedience in those that are subject to Paternall, or Despotically Dominion. Again, (Math. 23. 2,3) "The Scribes and Pharisees sit in Moses chayre and therefore All that they shall bid you observe, that observe and do." There again is simple obedience. And St. Paul, (Tit. 3. 2) "Warn them that they subject themselves to Princes, and to those that are in Authority, & obey them." This obedience is also simple. Lastly, our Saviour himselfe acknowledges, that men ought to pay such taxes as are by Kings imposed, where he sayes, "Give to Caesar that which is Caesars;" and payed such taxes himselfe. And that the Kings word, is sufficient to take any thing from any subject, when there is need; and that the King is Judge of that need: For he himselfe, as King of the Jewes, commanded his Disciples to take the Asses, and Asses Colts to carry him into Jerusalem, saying, (Mat. 21. 2,3) "Go into the Village over against you, and you shall find a shee Ass tied, and her Colt with her, untie them, and bring them to me. And if any man ask you, what you mean by it, Say the Lord hath need of them: And they will let them go." They will not ask whether his necessity be a sufficient title; nor whether he be judge of that necessity; but acquiesce in the will of the Lord.

To these places may be added also that of Genesis, (Gen. 3. 5) "You shall be as Gods, knowing Good and Evill." and verse 11. "Who told thee that thou wast naked? hast thou eaten of the tree, of which I commanded thee thou shouldest not eat?" For the Cognisance of Judicature of Good and Evill, being forbidden by the name of the fruit of the tree of Knowledge, as a triall of Adams obedience; The Divell to enflame the Ambition of the woman, to whom that fruit already seemed beautifull, told her that by tasting it, they should be as Gods, knowing Good and Evill. Whereupon having both eaten, they did indeed take upon them Gods office, which is Judicature of Good and Evill; but acquired no new ability to distinguish between them aright. And whereas it is sayd, that having eaten, they saw they were naked; no man hath so interpreted that place, as if they had formerly blind, as saw not their own skins: the meaning is plain, that it was then they first judged their nakednesse (wherein it was Gods will to create them) to be uncomely; and by being ashamed, did tacitely censure God himselfe. And thereupon God saith, "Hast thou eaten, &c." as if he should say, doest thou that owest me obedience, take upon thee to judge of my Commandements? Whereby it is cleerly, (though

Allegorically,) signified, that the Commands of them that have the right to command, are not by their Subjects to be censured, nor disputed.

## **Sovereign Power Ought In All Common-wealths To Be Absolute**

So it appeareth plainly, to my understanding, both from Reason, and Scripture, that the Sovereign Power, whether placed in One Man, as in Monarchy, or in one Assembly of men, as in Popular, and Aristocraticall Common-wealths, is as great, as possibly men can be imagined to make it. And though of so unlimited a Power, men may fancy many evill consequences, yet the consequences of the want of it, which is perpetuall warre of every man against his neighbour, are much worse. The condition of man in this life shall never be without Inconveniencies; but there happeneth in no Common-wealth any great Inconvenience, but what proceeds from the Subjects disobedience, and breach of those Covenants, from which the Common-wealth had its being. And whosoever thinking Sovereign Power too great, will seek to make it lesse; must subject himselfe, to the Power, that can limit it; that is to say, to a greater.

The greatest objection is, that of the Practise; when men ask, where, and when, such Power has by Subjects been acknowledged. But one may ask them again, when, or where has there been a Kingdome long free from Sedition and Civill Warre. In those Nations, whose Common-wealths have been long-lived, and not been destroyed, but by forraign warre, the Subjects never did dispute of the Sovereign Power. But howsoever, an argument for the Practise of men, that have not sifted to the bottom, and with exact reason weighed the causes, and nature of Common-wealths, and suffer daily those miseries, that proceed from the ignorance thereof, is invalid. For though in all places of the world, men should lay the foundation of their houses on the sand, it could not thence be inferred, that so it ought to be. The skill of making, and maintaining Common-wealths, consisteth in certain Rules, as doth Arithmetique and Geometry; not (as Tennis-play) on Practise onely: which Rules, neither poor men have the leisure, nor men that have had the leisure, have hitherto had the curiosity, or the method to find out.



**CHAPTER XXI. OF THE LIBERTY OF  
SUBJECTS**

## Liberty What

Liberty, or FREEDOME, signifieth (properly) the absence of Opposition; (by Opposition, I mean externall Impediments of motion;) and may be applied no lesse to Irrational, and Inanimate creatures, than to Rationall. For whatsoever is so tyed, or environed, as it cannot move, but within a certain space, which space is determined by the opposition of some externall body, we say it hath not Liberty to go further. And so of all living creatures, whilst they are imprisoned, or restrained, with walls, or chayns; and of the water whilst it is kept in by banks, or vessels, that otherwise would spread it selfe into a larger space, we use to say, they are not at Liberty, to move in such manner, as without those externall impediments they would. But when the impediment of motion, is in the constitution of the thing it selfe, we use not to say, it wants the Liberty; but the Power to move; as when a stone lyeth still, or a man is fastned to his bed by sicknesse.

## **What It Is To Be Free**

And according to this proper, and generally received meaning of the word, A FREE-MAN, is "he, that in those things, which by his strength and wit he is able to do, is not hindred to doe what he has a will to." But when the words Free, and Liberty, are applyed to any thing but Bodies, they are abused; for that which is not subject to Motion, is not subject to Impediment: And therefore, when 'tis said (for example) The way is free, no liberty of the way is signified, but of those that walk in it without stop. And when we say a Guift is free, there is not meant any liberty of the Guift, but of the Giver, that was not bound by any law, or Covenant to give it. So when we Speak Freely, it is not the liberty of voice, or pronounciation, but of the man, whom no law hath obliged to speak otherwise then he did. Lastly, from the use of the word Freewill, no liberty can be inferred to the will, desire, or inclination, but the liberty of the man; which consisteth in this, that he finds no stop, in doing what he has the will, desire, or inclination to doe.

## **Feare And Liberty Consistent**

Feare and Liberty are consistent; as when a man throweth his goods into the Sea for Feare the ship should sink, he doth it neverthelesse very willingly, and may refuse to doe it if he will: It is therefore the action, of one that was Free; so a man sometimes pays his debt, only for Feare of Imprisonment, which because no body hindred him from detaining, was the action of a man at Liberty. And generally all actions which men doe in Common-wealths, for Feare of the law, or actions, which the doers had Liberty to omit.

## **Liberty And Necessity Consistent**

Liberty and Necessity are Consistent: As in the water, that hath not only Liberty, but a Necessity of descending by the Channel: so likewise in the Actions which men voluntarily doe; which (because they proceed from their will) proceed from Liberty; and yet because every act of mans will, and every desire, and inclination proceedeth from some cause, which causes in a continuall chaine (whose first link in the hand of God the first of all causes) proceed from Necessity. So that to him that could see the connexion of those causes, the Necessity of all mens voluntary actions, would appeare manifest. And therefore God, that seeth, and disposeth all things, seeth also that the Liberty of man in doing what he will, is accompanied with the Necessity of doing that which God will, & no more, nor lesse. For though men may do many things, which God does not command, nor is therefore Author of them; yet they can have no passion, nor appetite to any thing, of which appetite Gods will is not the cause. And did not his will assure the Necessity of mans will, and consequently of all that on mans will dependeth, the Liberty of men would be a contradiction, and impediment to the omnipotence and Liberty of God. And this shall suffice, (as to the matter in hand) of that naturall Liberty, which only is properly called Liberty.

## **Artificial Bonds, Or Covenants**

But as men, for the atteyning of peace, and conservation of themselves thereby, have made an Artificiall Man, which we call a Common-wealth; so also have they made Artificiall Chains, called Civill Lawes, which they themselves, by mutuall covenants, have fastned at one end, to the lips of that Man, or Assembly, to whom they have given the Sovereigne Power; and at the other end to their own Ears. These Bonds in their own nature but weak, may neverthelesse be made to hold, by the danger, though not by the difficulty of breaking them.

## **Liberty Of Subjects Consisteth In Liberty From Covenants**

In relation to these Bonds only it is, that I am to speak now, of the Liberty of Subjects. For seeing there is no Common-wealth in the world, for the regulating of all the actions, and words of men, (as being a thing impossible:) it followeth necessarily, that in all kinds of actions, by the laws praetermitted, men have the Liberty, of doing what their own reasons shall suggest, for the most profitable to themselves. For if wee take Liberty in the proper sense, for corporall Liberty; that is to say, freedome from chains, and prison, it were very absurd for men to clamor as they doe, for the Liberty they so manifestly enjoy. Againe, if we take Liberty, for an exemption from Lawes, it is no lesse absurd, for men to demand as they doe, that Liberty, by which all other men may be masters of their lives. And yet as absurd as it is, this is it they demand; not knowing that the Lawes are of no power to protect them, without a Sword in the hands of a man, or men, to cause those laws to be put in execution. The Liberty of a Subject, lyeth therefore only in those things, which in regulating their actions, the Sovereign hath praetermitted; such as is the Liberty to buy, and sell, and otherwise contract with one another; to choose their own aboad, their own diet, their own trade of life, and institute their children as they themselves think fit; & the like.

## **Liberty Of The Subject Consistent With Unlimited Power Of The Sovereign**

Nevertheless we are not to understand, that by such Liberty, the Sovereign Power of life, and death, is either abolished, or limited. For it has been already shewn, that nothing the Sovereign Representative can doe to a Subject, on what pretence soever, can properly be called Injustice, or Injury; because every Subject is Author of every act the Sovereign doth; so that he never wanteth Right to any thing, otherwise, than as he himself is the Subject of God, and bound thereby to observe the laws of Nature. And therefore it may, and doth often happen in Common-wealths, that a Subject may be put to death, by the command of the Sovereign Power; and yet neither doe the other wrong: as when Jephtha caused his daughter to be sacrificed: In which, and the like cases, he that so dieth, had Liberty to doe the action, for which he is nevertheless, without Injury put to death. And the same holdeth also in a Sovereign Prince, that putteth to death an Innocent Subject. For though the action be against the law of Nature, as being contrary to Equitie, (as was the killing of Uriah, by David;) yet it was not an Injurie to Uriah; but to God. Not to Uriah, because the right to doe what he pleased, was given him by Uriah himself; And yet to God, because David was Gods Subject; and prohibited all Iniquitie by the law of Nature. Which distinction, David himself, when he repented the fact, evidently confirmed, saying, "To thee only have I sinned." In the same manner, the people of Athens, when they banished the most potent of their Common-wealth for ten years, thought they committed no Injustice; and yet they never questioned what crime he had done; but what hurt he would doe: Nay they commanded the banishment of they knew not whom; and every Citizen bringing his Oystershell into the market place, written with the name of him he desired should be banished, without actuall accusing him, sometimes banished an Aristides, for his reputation of Justice; And sometimes a scurrilous Jester, as Hyperbolus, to make a Jest of it. And yet a man cannot say, the Sovereign People of Athens wanted right to banish them; or an Athenian the Libertie to Jest, or to be Just.



# **The Liberty Which Writers Praise, Is The Liberty Of Sovereigns;**

## **Not Of Private Men**

The Libertie, whereof there is so frequent, and honourable mention, in the Histories, and Philosophy of the Antient Greeks, and Romans, and in the writings, and discourse of those that from them have received all their learning in the Politiques, is not the Libertie of Particular men; but the Libertie of the Common-wealth: which is the same with that, which every man then should have, if there were no Civil Laws, nor Common-wealth at all. And the effects of it also be the same. For as amongst masterlesse men, there is perpetuall war, of every man against his neighbour; no inheritance, to transmit to the Son, nor to expect from the Father; no propriety of Goods, or Lands; no security; but a full and absolute Libertie in every Particular man: So in States, and Common-wealths not dependent on one another, every Common-wealth, (not every man) has an absolute Libertie, to doe what it shall judge (that is to say, what that Man, or Assemblie that representeth it, shall judge) most conducing to their benefit. But withall, they live in the condition of a perpetuall war, and upon the confines of battel, with their frontiers armed, and canons planted against their neighbours round about. The Athenians, and Romanes, were free; that is, free Common-wealths: not that any particular men had the Libertie to resist their own Representative; but that their Representative had the Libertie to resist, or invade other people. There is written on the Turrets of the city of Luca in great characters at this day, the word LIBERTAS; yet no man can thence inferre, that a particular man has more Libertie, or Immunitie from the service of the Commonwealth there, than in Constantinople. Whether a Common-wealth be Monarchicall, or Popular, the Freedome is still the same.

But it is an easy thing, for men to be deceived, by the specious name of Libertie; and for want of Judgement to distinguish, mistake that for their Private Inheritance, and Birth right, which is the right of the Publique only. And when the same error is confirmed by the authority of men in

reputation for their writings in this subject, it is no wonder if it produce sedition, and change of Government. In these western parts of the world, we are made to receive our opinions concerning the Institution, and Rights of Common-wealths, from Aristotle, Cicero, and other men, Greeks and Romanes, that living under Popular States, derived those Rights, not from the Principles of Nature, but transcribed them into their books, out of the Practice of their own Common-wealths, which were Popular; as the Grammarians describe the Rules of Language, out of the Practise of the time; or the Rules of Poetry, out of the Poems of Homer and Virgil. And because the Athenians were taught, (to keep them from desire of changing their Government,) that they were Freemen, and all that lived under Monarchy were slaves; therefore Aristotle puts it down in his Politiques, (lib.6.cap.2) "In democracy, Liberty is to be supposed: for 'tis commonly held, that no man is Free in any other Government." And as Aristotle; so Cicero, and other Writers have grounded their Civill doctrine, on the opinions of the Romans, who were taught to hate Monarchy, at first, by them that having deposed their Sovereign, shared amongst them the Sovereignty of Rome; and afterwards by their Successors. And by reading of these Greek, and Latine Authors, men from their childhood have gotten a habit (under a false shew of Liberty,) of favouring tumults, and of licentious controlling the actions of their Sovereigns; and again of controlling those controllers, with the effusion of so much blood; as I think I may truly say, there was never any thing so deerly bought, as these Western parts have bought the learning of the Greek and Latine tongues.

## **Liberty Of The Subject How To Be Measured**

To come now to the particulars of the true Liberty of a Subject; that is to say, what are the things, which though commanded by the Sovereign, he may neverthelesse, without Injustice, refuse to do; we are to consider, what Rights we passe away, when we make a Common-wealth; or (which is all one,) what Liberty we deny our selves, by owning all the Actions (without exception) of the Man, or Assembly we make our Sovereign. For in the act of our Submission, consisteth both our Obligation, and our Liberty; which must therefore be inferred by arguments taken from thence; there being no Obligation on any man, which ariseth not from some Act of his own; for all men equally, are by Nature Free. And because such arguments, must either be drawn from the expresse words, "I Authorise all his Actions," or from the Intention of him that submitteth himselfe to his Power, (which Intention is to be understood by the End for which he so submitteth;) The Obligation, and Liberty of the Subject, is to be derived, either from those Words, (or others equivalent;) or else from the End of the Institution of Sovereignty; namely, the Peace of the Subjects within themselves, and their Defence against a common Enemy.

# **Subjects Have Liberty To Defend Their Own Bodies,**

## **Even Against Them That Lawfully Invade Them**

First therefore, seeing Sovereignty by Institution, is by Covenant of every one to every one; and Sovereignty by Acquisition, by Covenants of the Vanquished to the Victor, or Child to the Parent; It is manifest, that every Subject has Liberty in all those things, the right whereof cannot by Covenant be transferred. I have shewn before in the 14. Chapter, that Covenants, not to defend a mans own body, are voyd. Therefore,

## **Are Not Bound To Hurt Themselves;**

If the Sovereign command a man (though justly condemned,) to kill, wound, or mayme himselfe; or not to resist those that assault him; or to abstain from the use of food, ayre, medicine, or any other thing, without which he cannot live; yet hath that man the Liberty to disobey.

If a man be interrogated by the Sovereign, or his Authority, concerning a crime done by himselfe, he is not bound (without assurance of Pardon) to confesse it; because no man (as I have shewn in the same Chapter) can be obliged by Covenant to accuse himselfe.

Again, the Consent of a Subject to Sovereign Power, is contained in these words, "I Authorise, or take upon me, all his actions;" in which there is no restriction at all, of his own former naturall Liberty: For by allowing him to Kill Me, I am not bound to Kill my selfe when he commands me. "'Tis one thing to say 'Kill me, or my fellow, if you please;' another thing to say, 'I will kill my selfe, or my fellow.'" It followeth therefore, that

No man is bound by the words themselves, either to kill himselfe, or any other man; And consequently, that the Obligation a man may sometimes have, upon the Command of the Sovereign to execute any dangerous, or dishonourable Office, dependeth not on the Words of our Submission; but on the Intention; which is to be understood by the End thereof. When therefore our refusall to obey, frustrates the End for which the Sovereignty was ordained; then there is no Liberty to refuse: otherwise there is.



## **Nor To Warfare, Unless They Voluntarily Undertake It**

Upon this ground, a man that is commanded as a Souldier to fight against the enemy, though his Sovereign have Right enough to punish his refusall with death, may neverthesse in many cases refuse, without Injustice; as when he substituteth a sufficient Souldier in his place: for in this case he deserteth not the service of the Common-wealth. And there is allowance to be made for naturall timorousnesse, not onely to women, (of whom no such dangerous duty is expected,) but also to men of feminine courage. When Armies fight, there is on one side, or both, a running away; yet when they do it not out of trechery, but fear, they are not esteemed to do it unjustly, but dishonourably. For the same reason, to avoyd battell, is not Injustice, but Cowardise. But he that inrowleth himselfe a Souldier, or taketh imprest mony, taketh away the excuse of a timorous nature; and is obliged, not onely to go to the battell, but also not to run from it, without his Captaines leave. And when the Defence of the Common-wealth, requireth at once the help of all that are able to bear Arms, every one is obliged; because otherwise the Institution of the Common-wealth, which they have not the purpose, or courage to preserve, was in vain.

To resist the Sword of the Common-wealth, in defence of another man, guilty, or innocent, no man hath Liberty; because such Liberty, takes away from the Sovereign, the means of Protecting us; and is therefore destructive of the very essence of Government. But in case a great many men together, have already resisted the Sovereign Power Unjustly, or committed some Capitall crime, for which every one of them expecteth death, whether have they not the Liberty then to joyn together, and assist, and defend one another? Certainly they have: For they but defend their lives, which the guilty man may as well do, as the Innocent. There was indeed injustice in the first breach of their duty; Their bearing of Arms subsequent to it, though it be to maintain what they have done, is no new unjust act. And if it be onely to defend their persons, it is not unjust at all. But the offer of Pardon taketh from them, to whom it is offered, the plea

of self-defence, and maketh their perseverance in assisting, or defending the rest, unlawfull.

## **The Greatest Liberty Of Subjects, Dependeth On The Silence Of The Law**

As for other Liberties, they depend on the silence of the Law. In cases where the Sovereign has prescribed no rule, there the Subject hath the liberty to do, or forbear, according to his own discretion. And therefore such Liberty is in some places more, and in some lesse; and in some times more, in other times lesse, according as they that have the Sovereignty shall think most convenient. As for Example, there was a time, when in England a man might enter in to his own Land, (and dispossesse such as wrongfully possessed it) by force. But in after-times, that Liberty of Forcible entry, was taken away by a Statute made (by the King) in Parliament. And in some places of the world, men have the Liberty of many wives: in other places, such Liberty is not allowed.

If a Subject have a controversie with his Sovereigne, of Debt, or of right of possession of lands or goods, or concerning any service required at his hands, or concerning any penalty corporall, or pecuniary, grounded on a precedent Law; He hath the same Liberty to sue for his right, as if it were against a Subject; and before such Judges, as are appointed by the Sovereign. For seeing the Sovereign demandeth by force of a former Law, and not by vertue of his Power; he declareth thereby, that he requireth no more, than shall appear to be due by that Law. The sute therefore is not contrary to the will of the Sovereign; and consequently the Subject hath the Liberty to demand the hearing of his Cause; and sentence, according to that Law. But if he demand, or take any thing by pretence of his Power; there lyeth, in that case, no action of Law: for all that is done by him in Vertue of his Power, is done by the Authority of every subject, and consequently, he that brings an action against the Sovereign, brings it against himselfe.

If a Monarch, or Sovereign Assembly, grant a Liberty to all, or any of his Subjects; which Grant standing, he is disabled to provide for their safety, the Grant is voyd; unlesse he directly renounce, or transferre the Sovereignty to another. For in that he might openly, (if it had been his

will,) and in plain termes, have renounced, or transferred it, and did not; it is to be understood it was not his will; but that the Grant proceeded from ignorance of the repugnancy between such a Liberty and the Sovereign Power; and therefore the Sovereignty is still retain'd; and consequently all those Powers, which are necessary to the exercising thereof; such as are the Power of Warre, and Peace, of Judicature, of appointing Officers, and Councillours, of levying Mony, and the rest named in the 18th Chapter.

## **In What Cases Subjects Absolved Of Their Obedience To Their Sovereign**

The Obligation of Subjects to the Sovereign is understood to last as long, and no longer, than the power lasteth, by which he is able to protect them. For the right men have by Nature to protect themselves, when none else can protect them, can by no Covenant be relinquished. The Sovereignty is the Soule of the Common-wealth; which once departed from the Body, the members doe no more receive their motion from it. The end of Obedience is Protection; which, wheresoever a man seeth it, either in his own, or in anothers sword, Nature applyeth his obedience to it, and his endeavour to maintaine it. And though Sovereignty, in the intention of them that make it, be immortall; yet is it in its own nature, not only subject to violent death, by forreign war; but also through the ignorance, and passions of men, it hath in it, from the very institution, many seeds of a naturall mortality, by Intestine Discord.

## **In Case Of Captivity**

If a Subject be taken prisoner in war; or his person, or his means of life be within the Guards of the enemy, and hath his life and corporall Libertie given him, on condition to be Subject to the Victor, he hath Libertie to accept the condition; and having accepted it, is the subject of him that took him; because he had no other way to preserve himselfe. The case is the same, if he be deteined on the same termes, in a forreign country. But if a man be held in prison, or bonds, or is not trusted with the libertie of his bodie; he cannot be understood to be bound by Covenant to subjection; and therefore may, if he can, make his escape by any means whatsoever.

## **In Case The Sovereign Cast Off The Government From Himself And Heyrs**

If a Monarch shall relinquish the Sovereignty, both for himself, and his heires; His Subjects returne to the absolute Libertie of Nature; because, though Nature may declare who are his Sons, and who are the nerest of his Kin; yet it dependeth on his own will, (as hath been said in the precedent chapter,) who shall be his Heyr. If therefore he will have no Heyre, there is no Sovereignty, nor Subjection. The case is the same, if he dye without known Kindred, and without declaration of his Heyre. For then there can no Heire be known, and consequently no Subjection be due.

## **In Case Of Banishment**

If the Sovereign Banish his Subject; during the Banishment, he is not Subject. But he that is sent on a message, or hath leave to travell, is still Subject; but it is, by Contract between Sovereigns, not by vertue of the covenant of Subjection. For whosoever entreth into anothers dominion, is Subject to all the Lawes thereof; unless he have a privilege by the amity of the Sovereigns, or by speciall licence.

## **In Case The Sovereign Render Himself Subject To Another**

If a Monarch subdued by war, render himself Subject to the Victor; his Subjects are delivered from their former obligation, and become obliged to the Victor. But if he be held prisoner, or have not the liberty of his own Body; he is not understood to have given away the Right of Soveraigntie; and therefore his Subjects are obliged to yield obedience to the Magistrates formerly placed, governing not in their own name, but in his. For, his Right remaining, the question is only of the Administration; that is to say, of the Magistrates and Officers; which, if he have not means to name, he is supposed to approve those, which he himself had formerly appointed.

**CHAPTER XXII. OF SYSTEMES SUBJECT,  
POLITICALL, AND PRIVATE**

## The Divers Sorts Of Systemes Of People

Having spoken of the Generation, Forme, and Power of a Commonwealth, I am in order to speak next of the parts thereof. And first of Systemes, which resemble the similar parts, or Muscles of a Body naturall. By SYSTEMES; I understand any numbers of men joyned in one Interest, or one Businesse. Of which, some are Regular, and some Irregular. Regular are those, where one Man, or Assembly of men, is constituted Representative of the whole number. All other are Irregular.

Of Regular, some are Absolute, and Independent, subject to none but their own Representative: such are only Common-wealths; Of which I have spoken already in the 5. last preceding chapters. Others are Dependent; that is to say, Subordinate to some Sovereign Power, to which every one, as also their Representative is Subject.

Of Systemes subordinate, some are Politicall, and some Private. Politicall (otherwise Called Bodies Politique, and Persons In Law,) are those, which are made by authority from the Sovereign Power of the Common-wealth. Private, are those, which are constituted by Subjects amongst themselves, or by authoritie from a stranger. For no authority derived from forraign power, within the Dominion of another, is Publique there, but Private.

And of Private Systemes, some are Lawfull; some Unlawfull: Lawfull, are those which are allowed by the Common-wealth: all other are Unlawfull. Irregular Systemes, are those which having no Representative, consist only in concourse of People; which if not forbidden by the Common-wealth, nor made on evill designe, (such as are conflux of People to markets, or shews, or any other harmelesse end,) are Lawfull. But when the Intention is evill, or (if the number be considerable) unknown, they are Unlawfull.

## **In All Bodies Politique The Power Of The Representative Is Limited**

In Bodies Politique, the power of the Representative is alwaies Limited: And that which prescribeth the limits thereof, is the Power Sovereign. For Power Unlimited, is absolute Sovereignty. And the Sovereign, in every Commonwealth, is the absolute Representative of all the Subjects; and therefore no other, can be Representative of any part of them, but so far forth, as he shall give leave; And to give leave to a Body Politique of Subjects, to have an absolute Representative to all intents and purposes, were to abandon the Government of so much of the Commonwealth, and to divide the Dominion, contrary to their Peace and Defence, which the Sovereign cannot be understood to doe, by any Grant, that does not plainly, and directly discharge them of their subjection. For consequences of words, are not the signes of his will, when other consequences are signes of the contrary; but rather signes of error, and misreckoning; to which all mankind is too prone.

The bounds of that Power, which is given to the Representative of a Bodie Politique, are to be taken notice of, from two things. One is their Writt, or Letters from the Sovereign: the other is the Law of the Commonwealth.

## **By Letters Patents**

For though in the Institution or Acquisition of a Common-wealth, which is independent, there needs no Writing, because the Power of the Representative has there no other bounds, but such as are set out by the unwritten Law of Nature; yet in subordinate bodies, there are such diversities of Limitation necessary, concerning their businesses, times, and places, as can neither be remembered without Letters, nor taken notice of, unlesse such Letters be Patent, that they may be read to them, and withall sealed, or testified, with the Seales, or other permanent signes of the Authority Sovereign.

## **And The Lawes**

And because such Limitation is not alwaies easie, or perhaps possible to be described in writing; the ordinary Lawes, common to all Subjects, must determine, that the Representative may lawfully do, in all Cases, where the Letters themselves are silent. And therefore

## **When The Representative Is One Man, His Unwarranted Acts His Own Onely**

In a Body Politique, if the Representative be one man, whatsoever he does in the Person of the Body, which is not warranted in his Letters, nor by the Lawes, is his own act, and not the act of the Body, nor of any other Member thereof besides himselfe: Because further than his Letters, or the Lawes limit, he representeth no mans person, but his own. But what he does according to these, is the act of every one: For of the Act of the Sovereign every one is Author, because he is their Representative unlimited; and the act of him that recedes not from the Letters of the Sovereign, is the act of the Sovereign, and therefore every member of the Body is Author of it.

## **When It Is An Assembly, It Is The Act Of Them That Assented Onely**

But if the Representative be an Assembly, whatsoever that Assembly shall Decree, not warranted by their Letters, or the Lawes, is the act of the Assembly, or Body Politique, and the act of every one by whose Vote the Decree was made; but not the act of any man that being present Voted to the contrary; nor of any man absent, unlesse he Voted it by procuracy. It is the act of the Assembly, because Voted by the major part; and if it be a crime, the Assembly may be punished, as farre-forth as it is capable, as by dissolution, or forfeiture of their Letters (which is to such artificiall, and fictitious Bodies, capitall,) or (if the Assembly have a Common stock, wherein none of the Innocent Members have propriety,) by pecuniary Mulct. For from corporall penalties Nature hath exempted all Bodies Politique. But they that gave not their Vote, are therefore Innocent, because the Assembly cannot Represent any man in things unwarranted by their Letters, and consequently are not involved in their Votes.

When The Representative Is One Man, If He Borrow Mony, Or Owe It, By Contract; He Is Lyable Onely, The Members Not If the person of the Body Politique being in one man, borrow mony of a stranger, that is, of one that is not of the same Body, (for no Letters need limit borrowing, seeing it is left to mens own inclinations to limit lending) the debt is the Representatives. For if he should have Authority from his Letters, to make the members pay what he borroweth, he should have by consequence the Sovereignty of them; and therefore the grant were either voyd, as proceeding from Errour, commonly incident to humane Nature, and an insufficient signe of the will of the Granter; or if it be avowed by him, then is the Representer Sovereign, and falleth not under the present question, which is onely of Bodies subordinate. No member therefore is obliged to pay the debt so borrowed, but the Representative himselfe: because he that lendeth it, being a stranger to the Letters, and to the qualification of the Body, understandeth those onely for his debtors, that are engaged; and seeing the Representer can ingage himselfe, and none

else, has him onely for Debtor; who must therefore pay him, out of the common stock (if there be any), or (if there be none) out of his own estate.

If he come into debt by Contract, or Mulct, the case is the same.

## **When It Is An Assembly, They Onely Are Liable That Have Assented**

But when the Representative is an Assembly, and the debt to a stranger; all they, and onely they are responsible for the debt, that gave their votes to the borrowing of it, or to the Contract that made it due, or to the fact for which the Mulct was imposed; because every one of those in voting did engage himselfe for the payment: For he that is author of the borrowing, is obliged to the payment, even of the whole debt, though when payd by any one, he be discharged.

## **If The Debt Be To One Of The Assembly, The Body Onely Is Obliged**

But if the debt be to one of the Assembly, the Assembly onely is obliged to the payment, out of their common stock (if they have any:) For having liberty of Vote, if he Vote the Mony, shall be borrowed, he Votes it shall be payd; If he Vote it shall not be borrowed, or be absent, yet because in lending, he voteth the borrowing, he contradicteth his former Vote, and is obliged by the later, and becomes both borrower and lender, and consequently cannot demand payment from any particular man, but from the common Treasure onely; which fayling he hath no remedy, nor complaint, but against himselfe, that being privy to the acts of the Assembly, and their means to pay, and not being enforced, did neverthelesse through his own folly lend his mony.

## **Protestation Against The Decrees Of Bodies Politique**

Sometimes Lawful; But Against Sovereign Power Never It is manifest by this, that in Bodies Politique subordinate, and subject to a Sovereign Power, it is sometimes not onely lawfull, but expedient, for a particular man to make open protestation against the decrees of the Representative Assembly, and cause their dissent to be Registred, or to take witness of it; because otherwise they may be obliged to pay debts contracted, and be responsible for crimes committed by other men: But in a Sovereign Assembly, that liberty is taken away, both because he that protesteth there, denies their Sovereignty; and also because whatsoever is commanded by the Sovereign Power, is as to the Subject (though not so alwayes in the sight of God) justified by the Command; for of such command every Subject is the Author.

## **Bodies Politique For Government Of A Province, Colony, Or Town**

The variety of Bodies Politique, is almost infinite; for they are not onely distinguished by the severall affaires, for which they are constituted, wherein there is an unspeakable diversitie; but also by the times, places, and numbers, subject to many limitations. And as to their affaires, some are ordained for Government; As first, the Government of a Province may be committed to an Assembly of men, wherein all resolutions shall depend on the Votes of the major part; and then this Assembly is a Body Politique, and their power limited by Commission. This word Province signifies a charge, or care of businesse, which he whose businesse it is, committeth to another man, to be administred for, and under him; and therefore when in one Common-wealth there be divers Countries, that have their Lawes distinct one from another, or are farre distant in place, the Administration of the Government being committed to divers persons, those Countries where the Sovereign is not resident, but governs by Commission, are called Provinces. But of the government of a Province, by an Assembly residing in the Province it selfe, there be few examples. The Romans who had the Sovereignty of many Provinces; yet governed them alwaies by Presidents, and Praetors; and not by Assemblies, as they governed the City of Rome, and Territories adjacent. In like manner, when there were Colonies sent from England, to Plant Virginia, and Sommer-Ilands; though the government of them here, were committed to Assemblies in London, yet did those Assemblies never commit the Government under them to any Assembly there; but did to each Plantation send one Governour; For though every man, where he can be present by Nature, desires to participate of government; yet where they cannot be present, they are by Nature also enclined, to commit the Government of their common Interest rather to a Monarchicall, then a Popular form of Government: which is also evident in those men that have great private estates; who when they are unwilling to take the paines of administring the businesse that belongs to them, choose rather to trust one Servant, than a Assembly either of their friends or servants. But howsoever it be in fact, yet we may suppose the

Government of a Province, or Colony committed to an Assembly: and when it is, that which in this place I have to say, is this; that whatsoever debt is by that Assembly contracted; or whatsoever unlawfull Act is decreed, is the Act onely of those that assented, and not of any that dissented, or were absent, for the reasons before alledged. Also that an Assembly residing out of the bounds of that Colony whereof they have the government, cannot execute any power over the persons, or goods of any of the Colonie, to seize on them for debt, or other duty, in any place without the Colony it selfe, as having no Jurisdiction, nor Authoritie elsewhere, but are left to the remedie, which the Law of the place alloweth them. And though the Assembly have right, to impose a Mulct upon any of their members, that shall break the Lawes they make; yet out of the Colonie it selfe, they have no right to execute the same. And that which is said here, of the Rights of an Assembly, for the government of a Province, or a Colony, is appliable also to an Assembly for the Government of a Town, or University, or a College, or a Church, or for any other Government over the persons of men.

And generally, in all Bodies Politique, if any particular member conceive himself Injured by the Body it self, the Cognisance of his cause belongeth to the Sovereign, and those the Sovereign hath ordained for Judges in such causes, or shall ordaine for that particular cause; and not to the Body it self. For the whole Body is in this case his fellow subject, which in a Sovereign Assembly, is otherwise: for there, if the Sovereign be not Judge, though in his own cause, there can be no Judge at all.

## **Bodies Politique For Ordering Of Trade**

In a Bodie Politique, for the well ordering of forraigne Traffique, the most commodious Representative is an Assembly of all the members; that is to say, such a one, as every one that adventureth his mony, may be present at all the Deliberations, and Resolutions of the Body, if they will themselves. For proof whereof, we are to consider the end, for which men that are Merchants, and may buy and sell, export, and import their Merchandise, according to their own discretions, doe neverthelesse bind themselves up in one Corporation. It is true, there be few Merchants, that with the Merchandise they buy at home, can fraight a Ship, to export it; or with that they buy abroad, to bring it home; and have therefore need to joyn together in one Society; where every man may either participate of the gaine, according to the proportion of his adventure; or take his own; and sell what he transports, or imports, at such prices as he thinks fit. But this is no Body Politique, there being no Common Representative to oblige them to any other Law, than that which is common to all other subjects. The End of their Incorporating, is to make their gaine the greater; which is done two wayes; by sole buying, and sole selling, both at home, and abroad. So that to grant to a Company of Merchants to be a Corporation, or Body Politique, is to grant them a double Monopoly, whereof one is to be sole buyers; another to be sole sellers. For when there is a Company incorporate for any particular forraign Country, they only export the Commodities vendible in that Country; which is sole buying at home, and sole selling abroad. For at home there is but one buyer, and abroad but one that selleth: both which is gainfull to the Merchant, because thereby they buy at home at lower, and sell abroad at higher rates: And abroad there is but one buyer of forraign Merchandise, and but one that sels them at home; both which againe are gainfull to the adventurers.

Of this double Monopoly one part is disadvantageous to the people at home, the other to forraigners. For at home by their sole exportation they set what price they please on the husbandry and handy-works of the people; and by the sole importation, what price they please on all forraign commodities the people have need of; both which are ill for the people. On

the contrary, by the sole selling of the native commodities abroad, and sole buying the forraign commodities upon the place, they raise the price of those, and abate the price of these, to the disadvantage of the forraigner: For where but one selleth, the Merchandise is the dearer; and where but one buyeth the cheaper: Such Corporations therefore are no other then Monopolies; though they would be very profitable for a Common-wealth, if being bound up into one body in forraigne Markets they were at liberty at home, every man to buy, and sell at what price he could.

The end then of these Bodies of Merchants, being not a Common benefit to the whole Body, (which have in this case no common stock, but what is deducted out of the particular adventures, for building, buying, victualling and manning of Ships,) but the particular gaine of every adventurer, it is reason that every one be acquainted with the employment of his own; that is, that every one be of the Assembly, that shall have the power to order the same; and be acquainted with their accounts. And therefore the Representative of such a Body must be an Assembly, where every member of the Body may be present at the consultations, if he will.

If a Body Politique of Merchants, contract a debt to a stranger by the act of their Representative Assembly, every Member is lyable by himself for the whole. For a stranger can take no notice of their private Lawes, but considereth them as so many particular men, obliged every one to the whole payment, till payment made by one dischargeth all the rest: But if the debt be to one of the Company, the creditor is debter for the whole to himself, and cannot therefore demand his debt, but only from the common stock, if there be any.

If the Common-wealth impose a Tax upon the Body, it is understood to be layd upon every member proportionably to his particular adventure in the Company. For there is in this case no other common stock, but what is made of their particular adventures.

If a Mulct be layd upon the Body for some unlawfull act, they only are lyable by whose votes the act was decreed, or by whose assistance it was executed; for in none of the rest is there any other crime but being of the Body; which if a crime, (because the Body was ordeyned by the authority of the Common-wealth,) is not his.

If one of the Members be indebted to the Body, he may be sued by the Body; but his goods cannot be taken, nor his person imprisoned by the

authority of the Body; but only by Authority of the Common-wealth: for if they can doe it by their own Authority, they can by their own Authority give judgement that the debt is due, which is as much as to be Judge in their own Cause.

## **A Bodie Politique For Counsel To Be Give To The Sovereign**

These Bodies made for the government of Men, or of Traffique, be either perpetuall, or for a time prescribed by writing. But there be Bodies also whose times are limited, and that only by the nature of their businesse. For example, if a Sovereign Monarch, or a Sovereign Assembly, shall think fit to give command to the towns, and other severall parts of their territory, to send to him their Deputies, to enforme him of the condition, and necessities of the Subjects, or to advise with him for the making of good Lawes, or for any other cause, as with one Person representing the whole Country, such Deputies, having a place and time of meeting assigned them, are there, and at that time, a Body Politique, representing every Subject of that Dominion; but it is onely for such matters as shall be propounded unto them by that Man, or Assembly, that by the Sovereign Authority sent for them; and when it shall be declared that nothing more shall be propounded, nor debated by them, the Body is dissolved. For if they were the absolute Representative of the people, then were it the Sovereign Assembly; and so there would be two Sovereign Assemblies, or two Sovereigns, over the same people; which cannot consist with their Peace. And therefore where there is once a Sovereignty, there can be no absolute Representation of the people, but by it. And for the limits of how farre such a Body shall represent the whole People, they are set forth in the Writing by which they were sent for. For the People cannot choose their Deputies to other intent, than is in the Writing directed to them from their Sovereign expressed.

## **A Regular Private Body, Lawfull, As A Family**

Private Bodies Regular, and Lawfull, are those that are constituted without Letters, or other written Authority, saving the Lawes common to all other Subjects. And because they be united in one Person Representative, they are held for Regular; such as are all Families, in which the Father, or Master ordereth the whole Family. For he obligeth his Children, and Servants, as farre as the Law permitteth, though not further, because none of them are bound to obedience in those actions, which the Law hath forbidden to be done. In all other actions, during the time they are under domestique government, they are subject to their Fathers, and Masters, as to their immediate Sovereigns. For the Father, and Master being before the Institution of Common-wealth, absolute Sovereigns in their own Families, they lose afterward no more of their Authority, than the Law of the Common-wealth taketh from them.

## **Private Bodies Regular, But Unlawfull**

Private Bodies Regular, but Unlawfull, are those that unite themselves into one person Representative, without any publique Authority at all; such as are the Corporations of Beggars, Theeves and Gipsies, the better to order their trade of begging, and stealing; and the Corporations of men, that by Authority from any forraign Person, unite themselves in anothers Dominion, for easier propagation of Doctrines, and for making a party, against the Power of the Common-wealth.

## **Systemes Irregular, Such As Are Private Leagues**

Irregular Systemes, in their nature, but Leagues, or sometimes meer concourse of people, without union to any particular designe, not by obligation of one to another, but proceeding onely from a similitude of wills and inclinations, become Lawfull, or Unlawfull, according to the lawfulness, or unlawfulness of every particular mans design therein: And his designe is to be understood by the occasion.

The Leagues of Subjects, (because Leagues are commonly made for mutuall defence,) are in a Common-wealth (which is no more than a League of all the Subjects together) for the most part unnecessary, and savour of unlawfull designe; and are for that cause Unlawfull, and go commonly by the name of factions, or Conspiracies. For a League being a connexion of men by Covenants, if there be no power given to any one Man or Assembly, (as in the condition of meer Nature) to compell them to performance, is so long onely valid, as there ariseth no just cause of distrust: and therefore Leagues between Common-wealths, over whom there is no humane Power established, to keep them all in awe, are not onely lawfull, but also profitable for the time they last. But Leagues of the Subjects of one and the same Common-wealth, where every one may obtain his right by means of the Sovereign Power, are unnecessary to the maintaining of Peace and Justice, and (in case the designe of them be evill, or Unknown to the Common-wealth) unlawfull. For all uniting of strength by private men, is, if for evill intent, unjust; if for intent unknown, dangerous to the Publique, and unjustly concealed.

## Secret Cabals

If the Sovereign Power be in a great Assembly, and a number of men, part of the Assembly, without authority, consult a part, to contrive the guidance of the rest; This is a Faction, or Conspiracy unlawfull, as being a fraudulent seducing of the Assembly for their particular interest. But if he, whose private interest is to be debated, and judged in the Assembly, make as many friends as he can; in him it is no Injustice; because in this case he is no part of the Assembly. And though he hire such friends with mony, (unlesse there be an expresse Law against it,) yet it is not Injustice. For sometimes, (as mens manners are,) Justice cannot be had without mony; and every man may think his own cause just, till it be heard, and judged.

## **Feuds Of Private Families**

In all Common-wealths, if a private man entertain more servants, than the government of his estate, and lawfull employment he has for them requires, it is Faction, and unlawfull. For having the protection of the Common-wealth, he needeth not the defence of private force. And whereas in Nations not throughly civilized, severall numerous Families have lived in continuall hostility, and invaded one another with private force; yet it is evident enough, that they have done unjustly; or else that they had no Common-wealth.

## Factions For Government

And as Factions for Kindred, so also Factions for Government of Religion, as of Papists, Protestants, &c. or of State, as Patricians, and Plebeians of old time in Rome, and of Aristocraticalls and Democraticalls of old time in Greece, are unjust, as being contrary to the peace and safety of the people, and a taking of the Sword out of the hand of the Sovereign.

Concourse of people, is an Irregular Systeme, the lawfulness, or unlawfulness, whereof dependeth on the occasion, and on the number of them that are assembled. If the occasion be lawfull, and manifest, the Concourse is lawfull; as the usuall meeting of men at Church, or at a publique Shew, in usuall numbers: for if the numbers be extraordinarily great, the occasion is not evident; and consequently he that cannot render a particular and good account of his being amongst them, is to be judged conscious of an unlawfull, and tumultuous designe. It may be lawfull for a thousand men, to joyn in a Petition to be delivered to a Judge, or Magistrate; yet if a thousand men come to present it, it is a tumultuous Assembly; because there needs but one or two for that purpose. But in such cases as these, it is not a set number that makes the Assembly Unlawfull, but such a number, as the present Officers are not able to suppress, and bring to Justice.

When an unusuall number of men, assemble against a man whom they accuse; the Assembly is an Unlawfull tumult; because they may deliver their accusation to the Magistrate by a few, or by one man. Such was the case of St. Paul at Ephesus; where Demetrius, and a great number of other men, brought two of Pauls companions before the Magistrate, saying with one Voyce, "Great is Diana of the Ephesians;" which was their way of demanding Justice against them for teaching the people such doctrine, as was against their Religion, and Trade. The occasion here, considering the Lawes of that People, was just; yet was their Assembly Judged Unlawfull, and the Magistrate reprehended them for it, in these words,(Acts 19. 40) "If Demetrius and the other work-men can accuse any man, of any thing, there be Pleas, and Deputies, let them accuse one another. And if you have any other thing to demand, your case may be judged in an Assembly

Lawfully called. For we are in danger to be accused for this dayes sedition, because, there is no cause by which any man can render any reason of this Concourse of People." Where he calleth an Assembly, whereof men can give no just account, a Sedition, and such as they could not answer for. And this is all I shall say concerning Systemes, and Assemblyes of People, which may be compared (as I said,) to the Similar parts of mans Body; such as be Lawfull, to the Muscles; such as are Unlawfull, to Wens, Biles, and Apostemes, engendred by the unnaturall conflux of evill humours.

## **CHAPTER XXIII. OF THE PUBLIQUE MINISTERS OF SOVERAIGN POWER**

In the last Chapter I have spoken of the Similar parts of a Commonwealth; In this I shall speak of the parts Organicall, which are Publique Ministers.

## **Publique Minister Who**

A PUBLIQUE MINISTER, is he, that by the Sovereign, (whether a Monarch, or an Assembly,) is employed in any affaires, with Authority to represent in that employment, the Person of the Common-wealth. And whereas every man, or assembly that hath Sovereignty, representeth two Persons, or (as the more common phrase is) has two Capacities, one Naturall, and another Politique, (as a Monarch, hath the person not onely of the Common-wealth, but also of a man; and a Sovereign Assembly hath the Person not onely of the Common-wealth, but also of the Assembly); they that be servants to them in their naturall Capacity, are not Publique Ministers; but those onely that serve them in the Administration of the Publique businesse. And therefore neither Ushers, nor Sergeants, nor other Officers that waite on the Assembly, for no other purpose, but for the commodity of the men assembled, in an Aristocracy, or Democracy; nor Stewards, Chamberlains, Cofferers, or any other Officers of the houshold of a Monarch, are Publique Ministers in a Monarchy.

## **Ministers For The Generall Administration**

Of Publique Ministers, some have charge committed to them of a general Administration, either of the whole Dominion, or of a part thereof. Of the whole, as to a Protector, or Regent, may bee committed by the Predecessor of an Infant King, during his minority, the whole Administration of his Kingdome. In which case, every Subject is so far obliged to obedience, as the Ordinances he shall make, and the commands he shall give be in the Kings name, and not inconsistent with his Sovereigne Power. Of a Part, or Province; as when either a Monarch, or a Sovereign Assembly, shall give the generall charge thereof to a Governour, Lieutenant, Praefect, or Vice-Roy: And in this case also, every one of that Province, is obliged to all he shall doe in the name of the Sovereign, and that not incompatible with the Soveraigns Right. For such Protectors, Vice-Roys, and Governours, have no other right, but what depends on the Soveraigns Will; and no Commission that can be given them, can be interpreted for a Declaration of the will to transference the Sovereignty, without expresse and perspicuous words to that purpose. And this kind of Publique Ministers resembleth the Nerves, and Tendons that move the severall limbs of a body naturall.

## **For Speciall Administration, As For Oeconomy**

Others have speciall Administration; that is to say, charges of some speciall businesse, either at home, or abroad: As at home, First, for the Oeconomy of a Common-wealth, They that have Authority concerning the Treasure, as Tributes, Impositions, Rents, Fines, or whatsoever publique revenue, to collect, receive, issue, or take the Accounts thereof, are Publique Ministers: Ministers, because they serve the Person Representative, and can doe nothing against his Command, nor without his Authority: Publique, because they serve him in his Politicall Capacity.

Secondly, they that have Authority concerning the Militia; to have the custody of Armes, Forts, Ports; to Levy, Pay, or Conduct Souldiers; or to provide for any necessary thing for the use of war, either by Land or Sea, are publique Ministers. But a Souldier without Command, though he fight for the Common-wealth, does not therefore represent the Person of it; because there is none to represent it to. For every one that hath command, represents it to them only whom he commandeth.

## **For Instruction Of The People**

They also that have authority to teach, or to enable others to teach the people their duty to the Sovereign Power, and instruct them in the knowledge of what is just, and unjust, thereby to render them more apt to live in godlinesse, and in peace among themselves, and resist the publique enemy, are Publique Ministers: Ministers, in that they doe it not by their own Authority, but by anothers; and Publique, because they doe it (or should doe it) by no Authority, but that of the Sovereign. The Monarch, or the Sovereign Assembly only hath immediate Authority from God, to teach and instruct the people; and no man but the Sovereign, receiveth his power *Dei Gratia* simply; that is to say, from the favour of none but God: All other, receive theirs from the favour and providence of God, and their Sovereigns; as in a Monarchy *Dei Gratia & Regis*; or *Dei Providentia & Voluntate Regis*.

## For Judicature

They also to whom Jurisdiction is given, are Publique Ministers. For in their Seats of Justice they represent the person of the Sovereign; and their Sentence, is his Sentence; For (as hath been before declared) all Judicature is essentially annexed to the Sovereignty; and therefore all other Judges are but Ministers of him, or them that have the Sovereign Power. And as Controversies are of two sorts, namely of Fact, and of Law; so are judgements, some of Fact, some of Law: And consequently in the same controversie, there may be two Judges, one of Fact, another of Law.

And in both these controversies, there may arise a controversie between the party Judged, and the Judge; which because they be both Subjects to the Sovereign, ought in Equity to be Judged by men agreed on by consent of both; for no man can be Judge in his own cause. But the Sovereign is already agreed on for Judge by them both, and is therefore either to heare the Cause, and determine it himself, or appoint for Judge such as they shall both agree on. And this agreement is then understood to be made between them divers wayes; as first, if the Defendant be allowed to except against such of his Judges, whose interest maketh him suspect them, (for as to the Complaynant he hath already chosen his own Judge,) those which he excepteth not against, are Judges he himself agrees on. Secondly, if he appeale to any other Judge, he can appeale no further; for his appeale is his choice. Thirdly, if he appeale to the Sovereign himself, and he by himself, or by Delegates which the parties shall agree on, give Sentence; that Sentence is finall: for the Defendant is Judged by his own Judges, that is to say, by himself.

These properties of just and rationally Judicature considered, I cannot forbear to observe the excellent constitution of the Courts of Justice, established both for Common, and also for Publique Pleas in England. By Common Pleas, I meane those, where both the Complaynant and Defendant are Subjects: and by Publique, (which are also called Pleas of the Crown) those, where the Complaynant is the Sovereign. For whereas there were two orders of men, whereof one was Lords, the other Commons; The Lords had this Priviledge, to have for Judges in all Capitall

crimes, none but Lords; and of them, as many as would be present; which being ever acknowledged as a Priviledge of favour, their Judges were none but such as they had themselves desired. And in all controversies, every Subject (as also in civill controversies the Lords) had for Judges, men of the Country where the matter in controversie lay; against which he might make his exceptions, till at last Twelve men without exception being agreed on, they were Judged by those twelve. So that having his own Judges, there could be nothing alledged by the party, why the sentence should not be finall, These publique persons, with Authority from the Sovereign Power, either to Instruct, or Judge the people, are such members of the Common-wealth, as may fitly be compared to the organs of Voice in a Body naturall.



## For Execution

Publique Ministers are also all those, that have Authority from the Sovereign, to procure the Execution of Judgements given; to publish the Sovereigns Commands; to suppress Tumults; to apprehend, and imprison Malefactors; and other acts tending to the conservation of the Peace. For every act they doe by such Authority, is the act of the Common-wealth; and their service, answerable to that of the Hands, in a Bodie naturall.

Publique Ministers abroad, are those that represent the Person of their own Sovereign, to forraign States. Such are Ambassadors, Messengers, Agents, and Heralds, sent by publique Authoritie, and on publique Businesse.

But such as are sent by Authoritie only of some private partie of a troubled State, though they be received, are neither Publique, nor Private Ministers of the Common-wealth; because none of their actions have the Common-wealth for Author. Likewise, an Ambassador sent from a Prince, to congratulate, condole, or to assist at a solemnity, though Authority be Publique; yet because the businesse is Private, and belonging to him in his naturall capacity; is a Private person. Also if a man be sent into another Country, secretly to explore their counsels, and strength; though both the Authority, and the Businesse be Publique; yet because there is none to take notice of any Person in him, but his own; he is but a Private Minister; but yet a Minister of the Common-wealth; and may be compared to an Eye in the Body naturall. And those that are appointed to receive the Petitions or other informations of the People, and are as it were the publique Eare, are Publique Ministers, and represent their Sovereign in that office.

# **Counsellors Without Other Employment Then To Advise**

## **Are Not Publique Ministers**

Neither a Counsellor, nor a Councill of State, if we consider it with no Authority of Judicature or Command, but only of giving Advice to the Sovereign when it is required, or of offering it when it is not required, is a Publique Person. For the Advice is addressed to the Sovereign only, whose person cannot in his own presence, be represented to him, by another. But a Body of Counsellors, are never without some other Authority, either of Judicature, or of immediate Administration: As in a Monarchy, they represent the Monarch, in delivering his Commands to the Publique Ministers: In a Democracy, the Councill, or Senate propounds the Result of their deliberations to the people, as a Councill; but when they appoint Judges, or heare Causes, or give Audience to Ambassadors, it is in the quality of a Minister of the People: And in an Aristocracy the Councill of State is the Sovereign Assembly it self; and gives counsell to none but themselves.

## CHAPTER XXIV. OF THE NUTRITION, AND PROCREATION OF A COMMON-WEALTH

The Nourishment Of A Common-wealth Consisteth In The Commodities

Of Sea And Land

The NUTRITION of a Common-wealth consisteth, in the Plenty, and Distribution of Materials conducing to Life: In Concoction, or Preparation; and (when concocted) in the Conveyance of it, by convenient conduits, to the Publique use.

As for the Plenty of Matter, it is a thing limited by Nature, to those commodities, which from (the two breasts of our common Mother) Land, and Sea, God usually either freely giveth, or for labour selleth to mankind.

For the Matter of this Nutriment, consisting in Animals, Vegetals, and Minerals, God hath freely layd them before us, in or neer to the face of the Earth; so as there needeth no more but the labour, and industry of receiving them. Insomuch as Plenty dependeth (next to Gods favour) meerly on the labour and industry of men.

This Matter, commonly called Commodities, is partly Native, and partly Forraign: Native, that which is to be had within the Territory of the Common-wealth; Forraign, that which is imported from without. And because there is no Territory under the Dominion of one Common-wealth, (except it be of very vast extent,) that produceth all things needfull for the maintenance, and motion of the whole Body; and few that produce not something more than necessary; the superfluous commodities to be had within, become no more superfluous, but supply these wants at home, by importation of that which may be had abroad, either by Exchange, or by just Warre, or by Labour: for a mans Labour also, is a commodity exchangeable for benefit, as well as any other thing: And there have been Common-wealths that having no more Territory, than hath served them for habitation, have neverthesse, not onely maintained, but also encreased their Power, partly by the labour of trading from one place to another, and

partly by selling the Manufactures, whereof the Materials were brought in from other places.

## **And The Right Of Distribution Of Them**

The Distribution of the Materials of this Nourishment, is the constitution of Mine, and Thine, and His, that is to say, in one word Propriety; and belongeth in all kinds of Common-wealth to the Sovereign Power. For where there is no Common-wealth, there is, (as hath been already shewn) a perpetuall warre of every man against his neighbour; And therefore every thing is his that getteth it, and keepeth it by force; which is neither Propriety nor Community; but Uncertainty. Which is so evident, that even Cicero, (a passionate defender of Liberty,) in a publique pleading, attributeth all Propriety to the Law Civil, "Let the Civill Law," saith he, "be once abandoned, or but negligently guarded, (not to say oppressed,) and there is nothing, that any man can be sure to receive from his Ancestor, or leave to his Children." And again; "Take away the Civill Law, and no man knows what is his own, and what another mans." Seeing therefore the Introduction of Propriety is an effect of Common-wealth; which can do nothing but by the Person that Represents it, it is the act onely of the Sovereign; and consisteth in the Lawes, which none can make that have not the Sovereign Power. And this they well knew of old, who called that Nomos, (that is to say, Distribution,) which we call Law; and defined Justice, by distributing to every man his own.

# **All Private Estates Of Land Proceed Originally**

## **From The Arbitrary Distribution Of The Sovereign**

In this Distribution, the First Law, is for Division of the Land it self: wherein the Sovereign assigneth to every man a portion, according as he, and not according as any Subject, or any number of them, shall judge agreeable to Equity, and the Common Good. The Children of Israel, were a Common-wealth in the Wildernesse; but wanted the commodities of the Earth, till they were masters of the Land of Promise; which afterward was divided amongst them, not by their own discretion, but by the discretion of Eleazar the Priest, and Joshua their Generall: who when there were twelve Tribes, making them thirteen by subdivision of the Tribe of Joseph; made neverthelesse but twelve portions of the Land; and ordained for the Tribe of Levi no land; but assigned them the Tenth part of the whole fruits; which division was therefore Arbitrary. And though a People comming into possession of a land by warre, do not alwaies exterminate the antient Inhabitants, (as did the Jewes,) but leave to many, or most, or all of them their Estates; yet it is manifest they hold them afterwards, as of the Victors distribution; as the people of England held all theirs of William the Conquerour.

**Propriety Of A Subject Excludes Not The  
Dominion Of The Sovereign,  
But Onely Of Another Subject**

From whence we may collect, that the Propriety which a subject hath in his lands, consisteth in a right to exclude all other subjects from the use of them; and not to exclude their Sovereign, be it an Assembly, or a Monarch. For seeing the Sovereign, that is to say, the Common-wealth (whose Person he representeth,) is understood to do nothing but in order to the common Peace and Security, this Distribution of lands, is to be understood as done in order to the same: And consequently, whatsoever Distribution he shall make in prejudice thereof, is contrary to the will of every subject, that committed his Peace, and safety to his discretion, and conscience; and therefore by the will of every one of them, is to be reputed voyd. It is true, that a Sovereign Monarch, or the greater part of a Sovereign Assembly, may ordain the doing of many things in pursuit of their Passions, contrary to their own consciences, which is a breach of trust, and of the Law of Nature; but this is not enough to authorise any subject, either to make warre upon, or so much as to accuse of Injustice, or any way to speak evill of their Sovereign; because they have authorised all his actions, and in bestowing the Sovereign Power, made them their own. But in what cases the Commands of Sovereigns are contrary to Equity, and the Law of Nature, is to be considered hereafter in another place.

## **The Publique Is Not To Be Dieted**

In the Distribution of land, the Common-wealth it selfe, may be conceived to have a portion, and possesse, and improve the same by their Representative; and that such portion may be made sufficient, to susteine the whole expence to the common Peace, and defence necessarily required: Which were very true, if there could be any Representative conceived free from humane passions, and infirmities. But the nature of men being as it is, the setting forth of Publique Land, or of any certaine Revenue for the Common-wealth, is in vaine; and tendeth to the dissolution of Government, and to the condition of meere Nature, and War, assoon as ever the Sovereign Power falleth into the hands of a Monarch, or of an Assembly, that are either too negligent of mony, or too hazardous in engaging the publique stock, into a long, or costly war. Common-wealths can endure no Diet: For seeing their expence is not limited by their own appetite, but by externall Accidents, and the appetites of their neighbours, the Publique Riches cannot be limited by other limits, than those which the emergent occasions shall require. And whereas in England, there were by the Conquerour, divers Lands reserved to his own use, (besides Forrests, and Chases, either for his recreation, or for preservation of Woods,) and divers services reserved on the Land he gave his Subjects; yet it seems they were not reserved for his Maintenance in his Publique, but in his Naturall capacity: For he, and his Successors did for all that, lay Arbitrary Taxes on all Subjects land, when they judged it necessary. Or if those publique Lands, and Services, were ordained as a sufficient maintenance of the Common-wealth, it was contrary to the scope of the Institution; being (as it appeared by those ensuing Taxes) insufficient, and (as it appears by the late Revenue of the Crown) Subject to Alienation, and Diminution. It is therefore in vaine, to assign a portion to the Common-wealth; which may sell, or give it away; and does sell, and give it away when tis done by their Representative.

# **The Places And Matter Of Traffique Depend, As Their Distribution,**

## **On The Sovereign**

As the Distribution of Lands at home; so also to assigne in what places, and for what commodities, the Subject shall traffique abroad, belongeth to the Sovereign. For if it did belong to private persons to use their own discretion therein, some of them would bee drawn for gaine, both to furnish the enemy with means to hurt the Common-wealth, and hurt it themselves, by importing such things, as pleasing mens appetites, be neverthelesse noxious, or at least unprofitable to them. And therefore it belongeth to the Common-wealth, (that is, to the Sovereign only,) to approve, or disapprove both of the places, and matter of forraign Traffique.

## **The Laws Of Transferring Property Belong Also To The Sovereign**

Further, seeing it is not enough to the Sustentation of a Commonwealth, that every man have a propriety in a portion of Land, or in some few commodities, or a naturall property in some usefull art, and there is no art in the world, but is necessary either for the being, or well being almost of every particular man; it is necessary, that men distribute that which they can spare, and transferre their propriety therein, mutually one to another, by exchange, and mutuall contract. And therefore it belongeth to the Commonwealth, (that is to say, to the Sovereign,) to appoint in what manner, all kinds of contract between Subjects, (as buying, selling, exchanging, borrowing, lending, letting, and taking to hire,) are to bee made; and by what words, and signes they shall be understood for valid. And for the Matter, and Distribution of the Nourishment, to the severall Members of the Commonwealth, thus much (considering the modell of the whole worke) is sufficient.

## **Mony The Bloud Of A Common-wealth**

By Concoction, I understand the reducing of all commodities, which are not presently consumed, but reserved for Nourishment in time to come, to some thing of equal value, and withall so portably, as not to hinder the motion of men from place to place; to the end a man may have in what place soever, such Nourishment as the place affordeth. And this is nothing else but Gold, and Silver, and Mony. For Gold and Silver, being (as it happens) almost in all Countries of the world highly valued, is a commodious measure for the value of all things else between Nations; and Mony (of what matter soever coyned by the Sovereign of a Common-wealth,) is a sufficient measure of the value of all things else, between the Subjects of that Common-wealth. By the means of which measures, all commodities, Moveable, and Immoveable, are made to accompany a man, to all places of his resort, within and without the place of his ordinary residence; and the same passeth from Man to Man, within the Common-wealth; and goes round about, Nourishing (as it passeth) every part thereof; In so much as this Concoction, is as it were the Sanguification of the Common-wealth: For naturall Bloud is in like manner made of the fruits of the Earth; and circulating, nourisheth by the way, every Member of the Body of Man.

And because Silver and Gold, have their value from the matter it self; they have first this priviledge, that the value of them cannot be altered by the power of one, nor of a few Common-wealths; as being a common measure of the commodities of all places. But base Mony, may easily be enhanced, or abased. Secondly, they have the priviledge to make Common-wealths, move, and stretch out their armes, when need is, into forraign Countries; and supply, not only private Subjects that travell, but also whole Armies with provision. But that Coyne, which is not considerable for the Matter, but for the Stamp of the place, being unable to endure change of ayr, hath its effect at home only; where also it is subject to the change of Laws, and thereby to have the value diminished, to the prejudice many times of those that have it.



## **The Conduits And Way Of Mony To The Publique Use**

The Conduits, and Wayes by which it is conveyed to the Publique use, are of two sorts; One, that Conveyeth it to the Publique Coffers; The other, that Issueth the same out againe for publique payments. Of the first sort, are Collectors, Receivers, and Treasurers; of the second are the Treasurers againe, and the Officers appointed for payment of severall publique or private Ministers. And in this also, the Artificiall Man maintains his resemblance with the Naturall; whose Veins receiving the Bloud from the severall Parts of the Body, carry it to the Heart; where being made Vitall, the Heart by the Arteries sends it out again, to enliven, and enable for motion all the Members of the same.

## **The Children Of A Common-wealth Colonies**

The Procreation, or Children of a Common-wealth, are those we call Plantations, or Colonies; which are numbers of men sent out from the Common-wealth, under a Conductor, or Governour, to inhabit a Forraign Country, either formerly voyd of Inhabitants, or made voyd then, by warre. And when a Colony is settled, they are either a Common-wealth of themselves, discharged of their subjection to their Sovereign that sent them, (as hath been done by many Common-wealths of antient time,) in which case the Common-wealth from which they went was called their Metropolis, or Mother, and requires no more of them, then Fathers require of the Children, whom they emancipate, and make free from their domestique government, which is Honour, and Friendship; or else they remain united to their Metropolis, as were the Colonies of the people of Rome; and then they are no Common-wealths themselves, but Provinces, and parts of the Common-wealth that sent them. So that the Right of Colonies (saving Honour, and League with their Metropolis,) dependeth wholly on their Licence, or Letters, by which their Sovereign authorised them to Plant.

## **CHAPTER XXV. OF COUNSELL**

## **Counsell What**

How fallacious it is to judge of the nature of things, by the ordinary and inconstant use of words, appeareth in nothing more, than in the confusion of Counsels, and Commands, arising from the Imperative manner of speaking in them both, and in many other occasions besides. For the words "Doe this," are the words not onely of him that Commandeth; but also of him that giveth Counsell; and of him that Exhorteth; and yet there are but few, that see not, that these are very different things; or that cannot distinguish between them, when they perceive who it is that speaketh, and to whom the Speech is directed, and upon what occasion. But finding those phrases in mens writings, and being not able, or not willing to enter into a consideration of the circumstances, they mistake sometimes the Precepts of Counsellours, for the Precepts of them that command; and sometimes the contrary; according as it best agreeth with the conclusions they would inferre, or the actions they approve. To avoyd which mistakes, and render to those termes of Commanding, Counselling, and Exhorting, their proper and distinct significations, I define them thus.

## Differences Between Command And Counsell

COMMAND is, where a man saith, "Doe this," or "Doe this not," without expecting other reason than the Will of him that sayes it. From this it followeth manifestly, that he that Commandeth, pretendeth thereby his own Benefit: For the reason of his Command is his own Will onely, and the proper object of every mans Will, is some Good to himselfe.

COUNSELL, is where a man saith, "Doe" or "Doe not this," and deduceth his own reasons from the benefit that arriveth by it to him to whom he saith it. And from this it is evident, that he that giveth Counsell, pretendeth onely (whatsoever he intendeth) the good of him, to whom he giveth it.

Therefore between Counsell and Command, one great difference is, that Command is directed to a mans own benefit; and Counsell to the benefit of another man. And from this ariseth another difference, that a man may be obliged to do what he is Commanded; as when he hath covenanted to obey: But he cannot be obliged to do as he is Counsell'd, because the hurt of not following it, is his own; or if he should covenant to follow it, then is the Counsell turned into the nature of a Command. A third difference between them is, that no man can pretend a right to be of another mans Counsell; because he is not to pretend benefit by it to himselfe; but to demand right to Counsell another, argues a will to know his designes, or to gain some other Good to himselfe; which (as I said before) is of every mans will the proper object.

This also is incident to the nature of Counsell; that whatsoever it be, he that asketh it, cannot in equity accuse, or punish it: For to ask Counsell of another, is to permit him to give such Counsell as he shall think best; And consequently, he that giveth counsell to his Sovereign, (whether a Monarch, or an Assembly) when he asketh it, cannot in equity be punished for it, whether the same be conformable to the opinion of the most, or not, so it be to the Proposition in debate. For if the sense of the Assembly can be taken notice of, before the Debate be ended, they should neither ask, nor take any further Counsell; For the Sense of the Assembly, is the Resolution of the Debate, and End of all Deliberation. And generally he

that demandeth Counsell, is Author of it; and therefore cannot punish it; and what the Sovereign cannot, no man else can. But if one Subject giveth Counsell to another, to do any thing contrary to the Lawes, whether that Counsell proceed from evill intention, or from ignorance onely, it is punishable by the Common-wealth; because ignorance of the Law, is no good excuse, where every man is bound to take notice of the Lawes to which he is subject.

## **Exhortation And Dehortation What**

EXHORTATION, and DEHORTATION, is Counsell, accompanied with signes in him that giveth it, of vehement desire to have it followed; or to say it more briefly, Counsell Vehemently Pressed. For he that Exhorteth, doth not deduce the consequences of what he adviseth to be done, and tye himselfe therein to the rigour of true reasoning; but encourages him he Counselleth, to Action: As he that Dehorteth, deterreth him from it. And therefore they have in their speeches, a regard to the common Passions, and opinions of men, in deducing their reasons; and make use of Similitudes, Metaphors, Examples, and other tooles of Oratory, to perswade their Hearers of the Utility, Honour, or Justice of following their advise.

From whence may be inferred, First, that Exhortation and Dehortation, is directed to the Good of him that giveth the Counsell, not of him that asketh it, which is contrary to the duty of a Counsellour; who (by the definition of Counsell) ought to regard, not his own benefits, but his whom he adviseth. And that he directeth his Counsell to his own benefit, is manifest enough, by the long and vehement urging, or by the artificial giving thereof; which being not required of him, and consequently proceeding from his own occasions, is directed principally to his own benefit, and but accidentally to the good of him that is Counsell'd, or not at all.

Secondly, that the use of Exhortation and Dehortation lyeth onely, where a man is to speak to a Multitude; because when the Speech is addressed to one, he may interrupt him, and examine his reasons more rigorously, than can be done in a Multitude; which are too many to enter into Dispute, and Dialogue with him that speaketh indifferently to them all at once. Thirdly, that they that Exhort and Dehort, where they are required to give Counsell, are corrupt Counsellours, and as it were bribed by their own interest. For though the Counsell they give be never so good; yet he that gives it, is no more a good Counsellour, than he that giveth a Just Sentence for a reward, is a just Judge. But where a man may lawfully Command, as a Father in his Family, or a Leader in an Army, his Exhortations and Dehortations, are

not onely lawfull, but also necessary, and laudable: But then they are no more Counsells, but Commands; which when they are for Execution of soure labour; sometimes necessity, and alwayes humanity requireth to be sweetned in the delivery, by encouragement, and in the tune and phrase of Counsell, rather then in harsher language of Command.

Examples of the difference between Command and Counsell, we may take from the formes of Speech that expresse them in Holy Scripture. "Have no other Gods but me; Make to thy selfe no graven Image; Take not Gods name in vain; Sanctifie the Sabbath; Honour thy Parents; Kill not; Steale not," &c. are Commands; because the reason for which we are to obey them, is drawn from the will of God our King, whom we are obliged to obey. But these words, "Sell all thou hast; give it to the poore; and follow me," are Counsell; because the reason for which we are to do so, is drawn from our own benefit; which is this, that we shall have "Treasure in Heaven." These words, "Go into the village over against you, and you shall find an Asse tyed, and her Colt; loose her, and bring her to me," are a Command: for the reason of their fact is drawn from the will of their Master: but these words, "Repent, and be Baptized in the Name of Jesus," are Counsell; because the reason why we should so do, tendeth not to any benefit of God Almighty, who shall still be King in what manner soever we rebell; but of our selves, who have no other means of avoyding the punishment hanging over us for our sins.

## Differences Of Fit And Unfit Counsellours

As the difference of Counsell from Command, hath been now deduced from the nature of Counsell, consisting in a deducing of the benefit, or hurt that may arise to him that is to be Counsell'd, by the necessary or probable consequences of the action he propoundeth; so may also the differences between apt, and inept counsellours be derived from the same. For Experience, being but Memory of the consequences of like actions formerly observed, and Counsell but the Speech whereby that experience is made known to another; the Vertues, and Defects of Counsell, are the same with the Vertues, and Defects Intellectuall: And to the Person of a Common-wealth, his Counsellours serve him in the place of Memory, and Mentall Discourse. But with this resemblance of the Common-wealth, to a naturall man, there is one dissimilitude joynd, of great importance; which is, that a naturall man receiveth his experience, from the naturall objects of sense, which work upon him without passion, or interest of their own; whereas they that give Counsell to the Representative person of a Common-wealth, may have, and have often their particular ends, and passions, that render their Counsells alwayes suspected, and many times unfaithfull. And therefore we may set down for the first condition of a good Counsellour, That His Ends, And Interest, Be Not Inconsistent With The Ends And Interest Of Him He Counselleth.

Secondly, Because the office of a Counsellour, when an action comes into deliberation, is to make manifest the consequences of it, in such manner, as he that is Counsell'd may be truly and evidently informed; he ought to propound his advise, in such forme of speech, as may make the truth most evidently appear; that is to say, with as firme ratiocination, as significant and proper language, and as briefly, as the evidence will permit. And therefore Rash, And Unevident Inferences; (such as are fetched onely from Examples, or authority of Books, and are not arguments of what is good, or evill, but witnesses of fact, or of opinion,) Obscure, Confused, And Ambiguous Expressions, Also All Metaphoricall Speeches, Tending To The Stirring Up Of Passion, (because such reasoning, and such expressions, are usefull onely to deceive, or to lead

him we Counsell towards other ends than his own) Are Repugnant To The Office Of A Counsellour.

Thirdly, Because the Ability of Counselling proceedeth from Experience, and long study; and no man is presumed to have experience in all those things that to the Administration of a great Common-wealth are necessary to be known, No Man Is Presumed To Be A Good Counsellour, But In Such Businesse, As He Hath Not Onely Been Much Versed In, But Hath Also Much Meditated On, And Considered. For seeing the businesse of a Common-wealth is this, to preserve the people at home, and defend them against forraign Invasion, we shall find, it requires great knowledge of the disposition of Man-kind, of the Rights of Government, and of the nature of Equity, Law, Justice, and Honour, not to be attained without study; And of the Strength, Commodities, Places, both of their own Country, and their Neighbours; as also of the inclinations, and designes of all Nations that may any way annoy them. And this is not attained to, without much experience. Of which things, not onely the whole summe, but every one of the particulars requires the age, and observation of a man in years, and of more than ordinary study. The wit required for Counsel, as I have said before is Judgement. And the differences of men in that point come from different education, of some to one kind of study, or businesse, and of others to another. When for the doing of any thing, there be Infallible rules, (as in Engines, and Edifices, the rules of Geometry,) all the experience of the world cannot equall his Counsell, that has learnt, or found out the Rule. And when there is no such Rule, he that hath most experience in that particular kind of businesse, has therein the best Judgement, and is the best Counsellour.

Fourthly, to be able to give Counsell to a Common-wealth, in a businesse that hath reference to another Common-wealth, It Is Necessary To Be Acquainted With The Intelligences, And Letters That Come From Thence, And With All The Records Of Treaties, And Other Transactions Of State Between Them; which none can doe, but such as the Representative shall think fit. By which we may see, that they who are not called to Counsell, can have no good Counsell in such cases to obtrude.

Fifthly, Supposing the number of Counsellors equall, a man is better Counsell'd by hearing them apart, then in an Assembly; and that for many causes. First, in hearing them apart, you have the advice of every man; but

in an Assembly may of them deliver their advise with I, or No, or with their hands, or feet, not moved by their own sense, but by the eloquence of another, or for feare of displeasing some that have spoken, or the whole Assembly, by contradiction; or for feare of appearing duller in apprehension, than those that have applauded the contrary opinion. Secondly, in an Assembly of many, there cannot choose but be some whose interests are contrary to that of the Publique; and these their Interests make passionate, and Passion eloquent, and Eloquence drawes others into the same advice. For the Passions of men, which asunder are moderate, as the heat of one brand; in Assembly are like many brands, that enflame one another, (especially when they blow one another with Orations) to the setting of the Common-wealth on fire, under pretence of Counselling it. Thirdly, in hearing every man apart, one may examine (when there is need) the truth, or probability of his reasons, and of the grounds of the advise he gives, by frequent interruptions, and objections; which cannot be done in an Assembly, where (in every difficult question) a man is rather astonied, and dazled with the variety of discourse upon it, than informed of the course he ought to take. Besides, there cannot be an Assembly of many, called together for advice, wherein there be not some, that have the ambition to be thought eloquent, and also learned in the Politiques; and give not their advice with care of the businesse propounded, but of the applause of their motly orations, made of the divers colored threds, or shreds of Authors; which is an Impertinence at least, that takes away the time of serious Consultation, and in the secret way of Counselling apart, is easily avoided. Fourthly, in Deliberations that ought to be kept secret, (whereof there be many occasions in Publique Businesse,) the Counsells of many, and especially in Assemblies, are dangerous; And therefore great Assemblies are necessitated to commit such affaires to lesser numbers, and of such persons as are most versed, and in whose fidelity they have most confidence.

To conclude, who is there that so far approves the taking of Counsell from a great Assembly of Counsellours, that wisheth for, or would accept of their pains, when there is a question of marrying his Children, disposing of his Lands, governing his Household, or managing his private Estate, especially if there be amongst them such as wish not his prosperity? A man that doth his businesse by the help of many and prudent Counsellours, with every one consulting apart in his proper element, does it best, as he

that useth able Seconds at Tennis play, placed in their proper stations. He does next best, that useth his own Judgement only; as he that has no Second at all. But he that is carried up and down to his businesse in a framed Counsell, which cannot move but by the plurality of consenting opinions, the execution whereof is commonly (out of envy, or interest) retarded by the part dissenting, does it worst of all, and like one that is carried to the ball, though by good Players, yet in a Wheele-barrough, or other frame, heavy of it self, and retarded also by the inconcurrent judgements, and endeavours of them that drive it; and so much the more, as they be more that set their hands to it; and most of all, when there is one, or more amongst them, that desire to have him lose. And though it be true, that many eys see more then one; yet it is not to be understood of many Counsellours; but then only, when the finall Resolution is in one man. Otherwise, because many eyes see the same thing in divers lines, and are apt to look asquint towards their private benefit; they that desire not to misse their marke, though they look about with two eyes, yet they never ayme but with one; And therefore no great Popular Common-wealth was ever kept up; but either by a forraign Enemy that united them; or by the reputation of some one eminent Man amongst them; or by the secret Counsell of a few; or by the mutuall feare of equall factions; and not by the open Consultations of the Assembly. And as for very little Common-wealths, be they Popular, or Monarchicall, there is no humane wisdome can uphold them, longer then the Jealousy lasteth of their potent Neighbours.

## **CHAPTER XXVI. OF CIVILL LAWES**

## Civill Law what

By CIVILL LAWES, I understand the Lawes, that men are therefore bound to observe, because they are Members, not of this, or that Commonwealth in particular, but of a Common-wealth. For the knowledge of particular Lawes belongeth to them, that professe the study of the Lawes of their severall Countries; but the knowledge of Civill Law in generall, to any man. The antient Law of Rome was called their Civil Law, from the word Civitas, which signifies a Common-wealth; And those Countries, which having been under the Roman Empire, and governed by that Law, retaine still such part thereof as they think fit, call that part the Civill Law, to distinguish it from the rest of their own Civill Lawes. But that is not it I intend to speak of here; my designe being not to shew what is Law here, and there; but what is Law; as Plato, Aristotle, Cicero, and divers others have done, without taking upon them the profession of the study of the Law.

And first it manifest, that Law in generall, is not Counsell, but Command; nor a Command of any man to any man; but only of him, whose Command is addressed to one formerly obliged to obey him. And as for Civill Law, it addeth only the name of the person Commanding, which is Persona Civitatis, the Person of the Common-wealth.

Which considered, I define Civill Law in this Manner. "CIVILL LAW, Is to every Subject, those Rules, which the Common-wealth hath Commanded him, by Word, Writing, or other sufficient Sign of the Will, to make use of, for the Distinction of Right, and Wrong; that is to say, of what is contrary, and what is not contrary to the Rule."

In which definition, there is nothing that is not at first sight evident. For every man seeth, that some Lawes are addressed to all the Subjects in generall; some to particular Provinces; some to particular Vocations; and some to particular Men; and are therefore Lawes, to every of those to whom the Command is directed; and to none else. As also, that Lawes are the Rules of Just, and Unjust; nothing being reputed Unjust, that is not contrary to some Law. Likewise, that none can make Lawes but the Common-wealth; because our Subjection is to the Common-wealth only:

and that Commands, are to be signified by sufficient Signs; because a man knows not otherwise how to obey them. And therefore, whatsoever can from this definition by necessary consequence be deduced, ought to be acknowledged for truth. Now I deduce from it this that followeth.

## **The Sovereign Is Legislator**

1. The Legislator in all Common-wealths, is only the Sovereign, be he one Man, as in a Monarchy, or one Assembly of men, as in a Democracy, or Aristocracy. For the Legislator, is he that maketh the Law. And the Common-wealth only, praescribes, and commandeth the observation of those rules, which we call Law: Therefore the Common-wealth is the Legislator. But the Common-wealth is no Person, nor has capacity to doe any thing, but by the Representative, (that is, the Sovereign;) and therefore the Sovereign is the sole Legislator. For the same reason, none can abrogate a Law made, but the Sovereign; because a Law is not abrogated, but by another Law, that forbiddeth it to be put in execution.

## **And Not Subject To Civill Law**

2. The Sovereign of a Common-wealth, be it an Assembly, or one Man, is not subject to the Civill Lawes. For having power to make, and repeale Lawes, he may when he pleaseth, free himselfe from that subjection, by repealing those Lawes that trouble him, and making of new; and consequently he was free before. For he is free, that can be free when he will: Nor is it possible for any person to be bound to himselfe; because he that can bind, can release; and therefore he that is bound to himselfe onely, is not bound.

## **Use, A Law Not By Vertue Of Time, But Of The Soveraigns Consent**

3. When long Use obtaineth the authority of a Law, it is not the Length of Time that maketh the Authority, but the Will of the Soveraign signified by his silence, (for Silence is sometimes an argument of Consent;) and it is no longer Law, then the Soveraign shall be silent therein. And therefore if the Soveraign shall have a question of Right grounded, not upon his present Will, but upon the Lawes formerly made; the Length of Time shall bring no prejudice to his Right; but the question shall be judged by Equity. For many unjust Actions, and unjust Sentences, go uncontrolled a longer time, than any man can remember. And our Lawyers account no Customes Law, but such as are reasonable, and that evill Customes are to be abolished; But the Judgement of what is reasonable, and of what is to be abolished, belongeth to him that maketh the Law, which is the Soveraign Assembly, or Monarch.

## **The Law Of Nature, And The Civill Law Contain Each Other**

4. The Law of Nature, and the Civill Law, contain each other, and are of equall extent. For the Lawes of Nature, which consist in Equity, Justice, Gratitude, and other morall Vertues on these depending, in the condition of meer Nature (as I have said before in the end of the 15th Chapter,) are not properly Lawes, but qualities that dispose men to peace, and to obedience. When a Common-wealth is once settled, then are they actually Lawes, and not before; as being then the commands of the Common-wealth; and therefore also Civill Lawes: for it is the Sovereign Power that obliges men to obey them. For in the differences of private men, to declare, what is Equity, what is Justice, and what is morall Vertue, and to make them binding, there is need of the Ordinances of Sovereign Power, and Punishments to be ordained for such as shall break them; which Ordinances are therefore part of the Civill Law. The Law of Nature therefore is a part of the Civill Law in all Common-wealths of the world. Reciprocally also, the Civill Law is a part of the Dictates of Nature. For Justice, that is to say, Performance of Covenant, and giving to every man his own, is a Dictate of the Law of Nature. But every subject in a Common-wealth, hath covenanted to obey the Civill Law, (either one with another, as when they assemble to make a common Representative, or with the Representative it selfe one by one, when subdued by the Sword they promise obedience, that they may receive life;) And therefore Obedience to the Civill Law is part also of the Law of Nature. Civill, and Naturall Law are not different kinds, but different parts of Law; whereof one part being written, is called Civill, the other unwritten, Naturall. But the Right of Nature, that is, the naturall Liberty of man, may by the Civill Law be abridged, and restrained: nay, the end of making Lawes, is no other, but such Restraint; without the which there cannot possibly be any Peace. And Law was brought into the world for nothing else, but to limit the naturall liberty of particular men, in such manner, as they might not hurt, but assist one another, and joyn together against a common Enemy.



## **Provinciall Lawes Are Not Made By Custome, But By The Sovereign Power**

5. If the Sovereign of one Common-wealth, subdue a people that have lived under other written Lawes, and afterwards govern them by the same Lawes, by which they were governed before; yet those Lawes are the Civill Lawes of the Victor, and not of the Vanquished Common-wealth, For the Legislator is he, not by whose authority the Lawes were first made, but by whose authority they now continue to be Lawes. And therefore where there be divers Provinces, within the Dominion of a Common-wealth, and in those Provinces diversity of Lawes, which commonly are called the Customes of each severall Province, we are not to understand that such Customes have their Force, onely from Length of Time; but that they were antiently Lawes written, or otherwise made known, for the Constitutions, and Statutes of their Sovereigns; and are now Lawes, not by vertue of the Praescription of time, but by the Constitutions of their present Sovereigns. But if an unwritten Law, in all the Provinces of a Dominion, shall be generally observed, and no iniquity appear in the use thereof; that law can be no other but a Law of Nature, equally obliging all man-kind.

## **Some Foolish Opinions Of Lawyers Concerning The Making Of Lawes**

6. Seeing then all Lawes, written, and unwritten, have their Authority, and force, from the Will of the Common-wealth; that is to say, from the Will of the Representative; which in a Monarchy is the Monarch, and in other Common-wealths the Sovereign Assembly; a man may wonder from whence proceed such opinions, as are found in the Books of Lawyers of eminence in severall Common-wealths, directly, or by consequence making the Legislative Power depend on private men, or subordinate Judges. As for example, "That the Common Law, hath no Controuler but the Parliament;" which is true onely where a Parliament has the Sovereign Power, and cannot be assembled, nor dissolved, but by their own discretion. For if there be a right in any else to dissolve them, there is a right also to controule them, and consequently to controule their controulings. And if there be no such right, then the Controuler of Lawes is not Parlamentum, but Rex In Parlamento. And where a Parliament is Sovereign, if it should assemble never so many, or so wise men, from the Countries subject to them, for whatsoever cause; yet there is no man will believe, that such an Assembly hath thereby acquired to themselves a Legislative Power. Item, that the two arms of a Common-wealth, are Force, and Justice; The First Whereof Is In The King; The Other Deposited In The Hands Of The Parliament. As if a Common-wealth could consist, where the Force were in any hand, which Justice had not the Authority to command and govern.

7. That Law can never be against Reason, our Lawyers are agreed; and that not the Letter,(that is, every construction of it,) but that which is according to the Intention of the Legislator, is the Law. And it is true: but the doubt is, of whose Reason it is, that shall be received for Law. It is not meant of any private Reason; for then there would be as much contradiction in the Lawes, as there is in the Schooles; nor yet (as Sr. Ed, Coke makes it (Sir Edward Coke, upon Littleton Lib.2. Ch.6 fol 97.b),) an Artificiall Perfection of Reason, Gotten By Long Study, Observation, And Experience, (as his was.) For it is possible long study may encrease, and

confirm erroneous Sentences: and where men build on false grounds, the more they build, the greater is the ruine; and of those that study, and observe with equall time, and diligence, the reasons and resolutions are, and must remain discordant: and therefore it is not that Juris Prudentia, or wisdom of subordinate Judges; but the Reason of this our Artificiall Man the Common-wealth, and his Command, that maketh Law: And the Common-wealth being in their Representative but one Person, there cannot easily arise any contradiction in the Lawes; and when there doth, the same Reason is able, by interpretation, or alteration, to take it away. In all Courts of Justice, the Sovereign (which is the Person of the Common-wealth,) is he that Judgeth: The subordinate Judge, ought to have regard to the reason, which moved his Sovereign to make such Law, that his Sentence may be according thereunto; which then is his Sovereigns Sentence; otherwise it is his own, and an unjust one.



## **Law Made, If Not Also Made Known, Is No Law**

8. From this, that the Law is a Command, and a Command consisteth in declaration, or manifestation of the will of him that commandeth, by voyce, writing, or some other sufficient argument of the same, we may understand, that the Command of the Common-wealth, is Law onely to those, that have means to take notice of it. Over naturall fooles, children, or mad-men there is no Law, no more than over brute beasts; nor are they capable of the title of just, or unjust; because they had never power to make any covenant, or to understand the consequences thereof; and consequently never took upon them to authorise the actions of any Sovereign, as they must do that make to themselves a Common-wealth. And as those from whom Nature, or Accident hath taken away the notice of all Lawes in generall; so also every man, from whom any accident, not proceeding from his own default, hath taken away the means to take notice of any particular Law, is excused, if he observe it not; And to speak properly, that Law is no Law to him. It is therefore necessary, to consider in this place, what arguments, and signes be sufficient for the knowledge of what is the Law; that is to say, what is the will of the Sovereign, as well in Monarchies, as in other formes of government.

## Unwritten Lawes Are All Of Them Lawes Of Nature

And first, if it be a Law that obliges all the Subjects without exception, and is not written, nor otherwise published in such places as they may take notice thereof, it is a Law of Nature. For whatsoever men are to take knowledge of for Law, not upon other mens words, but every one from his own reason, must be such as is agreeable to the reason of all men; which no Law can be, but the Law of Nature. The Lawes of Nature therefore need not any publishing, nor Proclamation; as being contained in this one Sentence, approved by all the world, "Do not that to another, which thou thinkest unreasonable to be done by another to thy selfe."

Secondly, if it be a Law that obliges only some condition of men, or one particular man and be not written, nor published by word, then also it is a Law of Nature; and known by the same arguments, and signs, that distinguish those in such a condition, from other Subjects. For whatsoever Law is not written, or some way published by him that makes it Law, can be known no way, but by the reason of him that is to obey it; and is therefore also a Law not only Civill, but Naturall. For example, if the Sovereign employ a Publique Minister, without written Instructions what to doe; he is obliged to take for Instructions the Dictates of Reason; As if he make a Judge, The Judge is to take notice, that his Sentence ought to be according to the reason of his Sovereign, which being alwaies understood to be Equity, he is bound to it by the Law of Nature: Or if an Ambassador, he is (in al things not contened in his written Instructions) to take for Instruction that which Reason dictates to be most conducing to his Sovereigns interest; and so of all other Ministers of the Sovereignty, publique and private. All which Instructions of naturall Reason may be comprehended under one name of Fidelity; which is a branch of naturall Justice.

The Law of Nature excepted, it belongeth to the essence of all other Lawes, to be made known, to every man that shall be obliged to obey them, either by word, or writing, or some other act, known to proceed from

the Sovereign Authority. For the will of another, cannot be understood, but by his own word, or act, or by conjecture taken from his scope and purpose; which in the person of the Common-wealth, is to be supposed alwaies consonant to Equity and Reason. And in antient time, before letters were in common use, the Lawes were many times put into verse; that the rude people taking pleasure in singing, or reciting them, might the more easily reteine them in memory. And for the same reason Solomon adviseth a man, to bind the ten Commandements (Prov. 7. 3) upon his ten fingers. And for the Law which Moses gave to the people of Israel at the renewing of the Covenant, (Deut. 11. 19) he biddeth them to teach it their Children, by discoursing of it both at home, and upon the way; at going to bed, and at rising from bed; and to write it upon the posts, and dores of their houses; and (Deut. 31. 12) to assemble the people, man, woman, and child, to heare it read.

## **Nothing Is Law Where The Legislator Cannot Be Known**

Nor is it enough the Law be written, and published; but also that there be manifest signs, that it proceedeth from the will of the Sovereign. For private men, when they have, or think they have force enough to secure their unjust designes, and convoy them safely to their ambitious ends, may publish for Lawes what they please, without, or against the Legislative Authority. There is therefore requisite, not only a Declaration of the Law, but also sufficient signes of the Author, and Authority. The Author, or Legislator is supposed in every Common-wealth to be evident, because he is the Sovereign, who having been Constituted by the consent of every one, is supposed by every one to be sufficiently known. And though the ignorance, and security of men be such, for the most part, as that when the memory of the first Constitution of their Common-wealth is worn out, they doe not consider, by whose power they use to be defended against their enemies, and to have their industry protected, and to be righted when injury is done them; yet because no man that considers, can make question of it, no excuse can be derived from the ignorance of where the Sovereignty is placed. And it is a Dictate of Naturall Reason, and consequently an evident Law of Nature, that no man ought to weaken that power, the protection whereof he hath himself demanded, or wittingly received against others. Therefore of who is Sovereign, no man, but by his own fault, (whatsoever evill men suggest,) can make any doubt. The difficulty consisteth in the evidence of the Authority derived from him; The removing whereof, dependeth on the knowledge of the publique Registers, publique Counsels, publique Ministers, and publique Seales; by which all Lawes are sufficiently verified.

## **Difference Between Verifying And Authorising**

Verified, I say, not Authorised: for the Verification, is but the Testimony and Record; not the Authority of the law; which consisteth in the Command of the Sovereign only.

## **The Law Verified By The Subordinate Judge**

If therefore a man have a question of Injury, depending on the Law of Nature; that is to say, on common Equity; the Sentence of the Judge, that by Commission hath Authority to take cognisance of such causes, is a sufficient Verification of the Law of Nature in that individuall case. For though the advice of one that professeth the study of the Law, be usefull for the avoyding of contention; yet it is but advice; tis the Judge must tell men what is Law, upon the hearing of the Controversy.

## **By The Publique Registers**

But when the question is of injury, or crime, upon a written Law; every man by recourse to the Registers, by himself, or others, may (if he will) be sufficiently enformed, before he doe such injury, or commit the crime, whither it be an injury, or not: Nay he ought to doe so: for when a man doubts whether the act he goeth about, be just, or unjust; and may informe himself, if he will; the doing is unlawfull. In like manner, he that supposeth himself injured, in a case determined by the written Law, which he may by himself, or others see and consider; if he complaine before he consults with the Law, he does unjustly, and bewrayeth a disposition rather to vex other men, than to demand his own right.

## **By Letters Patent, And Publique Seale**

If the question be of Obedience to a publique Officer; To have seen his Commission, with the Publique Seale, and heard it read; or to have had the means to be informed of it, if a man would, is a sufficient Verification of his Authority. For every man is obliged to doe his best endeavour, to informe himself of all written Lawes, that may concerne his own future actions.

## **The Interpretation Of The Law Dependeth On The Sovereign Power**

The Legislator known; and the Lawes, either by writing, or by the light of Nature, sufficiently published; there wanteth yet another very materiall circumstance to make them obligatory. For it is not the Letter, but the Intendment, or Meaning; that is to say, the authentique Interpretation of the Law (which is the sense of the Legislator,) in which the nature of the Law consisteth; And therefore the Interpretation of all Lawes dependeth on the Authority Sovereign; and the Interpreters can be none but those, which the Sovereign, (to whom only the Subject oweth obedience) shall appoint. For else, by the craft of an Interpreter, the Law my be made to beare a sense, contrary to that of the Sovereign; by which means the Interpreter becomes the Legislator.

## **All Lawes Need Interpretation**

All Laws, written, and unwritten, have need of Interpretation. The unwritten Law of Nature, though it be easy to such, as without partiality, and passion, make use of their naturall reason, and therefore leaves the violators thereof without excuse; yet considering there be very few, perhaps none, that in some cases are not blinded by self love, or some other passion, it is now become of all Laws the most obscure; and has consequently the greatest need of able Interpreters. The written Laws, if they be short, are easily mis-interpreted, from the divers significations of a word, or two; if long, they be more obscure by the diverse significations of many words: in so much as no written Law, delivered in few, or many words, can be well understood, without a perfect understanding of the finall causes, for which the Law was made; the knowledge of which finall causes is in the Legislator. To him therefore there can not be any knot in the Law, insoluble; either by finding out the ends, to undoe it by; or else by making what ends he will, (as Alexander did with his sword in the Gordian knot,) by the Legislative power; which no other Interpreter can doe.

## **The Authentically Interpretation Of Law Is Not That Of Writers**

The Interpretation of the Lawes of Nature, in a Common-wealth, dependeth not on the books of Morall Philosophy. The Authority of writers, without the Authority of the Common-wealth, maketh not their opinions Law, be they never so true. That which I have written in this Treatise, concerning the Morall Vertues, and of their necessity, for the procuring, and maintaining peace, though it bee evident Truth, is not therefore presently Law; but because in all Common-wealths in the world, it is part of the Civill Law: For though it be naturally reasonable; yet it is by the Sovereigne Power that it is Law: Otherwise, it were a great error, to call the Lawes of Nature unwritten Law; whereof wee see so many volumes published, and in them so many contradictions of one another, and of themselves.

# **The Interpreter Of The Law Is The Judge Giving Sentence Viva Voce**

## **In Every Particular Case**

The Interpretation of the Law of Nature, is the Sentence of the Judge constituted by the Sovereign Authority, to heare and determine such controversies, as depend thereon; and consisteth in the application of the Law to the present case. For in the act of Judicature, the Judge doth no more but consider, whither the demand of the party, be consonant to naturall reason, and Equity; and the Sentence he giveth, is therefore the Interpretation of the Law of Nature; which Interpretation is Authentique; not because it is his private Sentence; but because he giveth it by Authority of the Sovereign, whereby it becomes the Sovereigns Sentence; which is Law for that time, to the parties pleading.

# **The Sentence Of A Judge, Does Not Bind Him, Or Another Judge**

## **To Give Like Sentence In Like Cases Ever After**

But because there is no Judge Subordinate, nor Sovereign, but may erre in a Judgement of Equity; if afterward in another like case he find it more consonant to Equity to give a contrary Sentence, he is obliged to doe it. No mans error becomes his own Law; nor obliges him to persist in it. Neither (for the same reason) becomes it a Law to other Judges, though sworn to follow it. For though a wrong Sentence given by authority of the Sovereign, if he know and allow it, in such Lawes as are mutable, be a constitution of a new Law, in cases, in which every little circumstance is the same; yet in Lawes immutable, such as are the Lawes of Nature, they are no Lawes to the same, or other Judges, in the like cases for ever after. Princes succeed one another; and one Judge passeth, another commeth; nay, Heaven and Earth shall passe; but not one title of the Law of Nature shall passe; for it is the Eternall Law of God. Therefore all the Sentences of precedent Judges that have ever been, cannot all together make a Law contrary to naturall Equity: Nor any Examples of former Judges, can warrant an unreasonable Sentence, or discharge the present Judge of the trouble of studying what is Equity (in the case he is to Judge,) from the principles of his own naturall reason. For example sake, 'Tis against the Law of Nature, To Punish The Innocent; and Innocent is he that acquitteth himselfe Judicially, and is acknowledged for Innocent by the Judge. Put the case now, that a man is accused of a capitall crime, and seeing the powers and malice of some enemy, and the frequent corruption and partiality of Judges, runneth away for feare of the event, and afterwards is taken, and brought to a legall triall, and maketh it sufficiently appear, he was not guilty of the crime, and being thereof acquitted, is neverthesse condemned to lose his goods; this is a manifest condemnation of the Innocent. I say therefore, that there is no place in the world, where this can be an interpretation of a Law of Nature, or be made a Law by the Sentences of precedent Judges, that had done the same. For he that judged

it first, judged unjustly; and no Injustice can be a pattern of Judgement to succeeding Judges. A written Law may forbid innocent men to fly, and they may be punished for flying: But that flying for feare of injury, should be taken for presumption of guilt, after a man is already absolved of the crime Judicially, is contrary to the nature of a Presumption, which hath no place after Judgement given. Yet this is set down by a great Lawyer for the common Law of England. "If a man," saith he, "that is Innocent, be accused of Felony, and for feare flyeth for the same; albeit he judicially acquitteth himselfe of the Felony; yet if it be found that he fled for the Felony, he shall notwithstanding his Innocency, Forfeit all his goods, chattels, debts, and duties. For as to the Forfeiture of them, the Law will admit no prooffe against the Presumption in Law, grounded upon his flight." Here you see, An Innocent Man, Judicially Acquitted, Notwithstanding His Innocency, (when no written Law forbad him to fly) after his acquitall, Upon A Presumption In Law, condemned to lose all the goods he hath. If the Law ground upon his flight a Presumption of the fact, (which was Capitall,) the Sentence ought to have been Capitall: if the presumption were not of the Fact, for what then ought he to lose his goods? This therefore is no Law of England; nor is the condemnation grounded upon a Presumption of Law, but upon the Presumption of the Judges. It is also against Law, to say that no Prooffe shall be admitted against a Presumption of Law. For all Judges, Sovereign and subordinate, if they refuse to heare Prooffe, refuse to do Justice: for though the Sentence be Just, yet the Judges that condemn without hearing the Proofes offered, are Unjust Judges; and their Presumption is but Prejudice; which no man ought to bring with him to the Seat of Justice, whatsoever precedent judgements, or examples he shall pretend to follow. There be other things of this nature, wherein mens Judgements have been perverted, by trusting to Precedents: but this is enough to shew, that though the Sentence of the Judge, be a Law to the party pleading, yet it is no Law to any Judge, that shall succeed him in that Office.

In like manner, when question is of the Meaning of written Lawes, he is not the Interpreter of them, that writeth a Commentary upon them. For Commentaries are commonly more subject to cavill, than the Text; and therefore need other Commentaries; and so there will be no end of such Interpretation. And therefore unlesse there be an Interpreter authorised by the Sovereign, from which the subordinate Judges are not to recede, the

Interpreter can be no other than the ordinary Judges, in the some manner, as they are in cases of the unwritten Law; and their Sentences are to be taken by them that plead, for Lawes in that particular case; but not to bind other Judges, in like cases to give like judgements. For a Judge may erre in the Interpretation even of written Lawes; but no error of a subordinate Judge, can change the Law, which is the generall Sentence of the Sovereigne.

## **The Difference Between The Letter And Sentence Of The Law**

In written Lawes, men use to make a difference between the Letter, and the Sentence of the Law: And when by the Letter, is meant whatsoever can be gathered from the bare words, 'tis well distinguished. For the significations of almost all words, are either in themselves, or in the metaphoricall use of them, ambiguous; and may be drawn in argument, to make many senses; but there is onely one sense of the Law. But if by the Letter, be meant the Literall sense, then the Letter, and the Sentence or intention of the Law, is all one. For the literall sense is that, which the Legislator is alwayes supposed to be Equity: For it were a great contumely for a Judge to think otherwise of the Sovereigne. He ought therefore, if the Word of the Law doe not fully authorise a reasonable Sentence, to supply it with the Law of Nature; or if the case be difficult, to respit Judgement till he have received more ample authority. For Example, a written Law ordaineth, that he which is thrust out of his house by force, shall be restored by force: It happens that a man by negligence leaves his house empty, and returning is kept out by force, in which case there is no speciall Law ordained. It is evident, that this case is contained in the same Law: for else there is no remedy for him at all; which is to be supposed against the Intention of the Legislator. Again, the word of the Law, commandeth to Judge according to the Evidence: A man is accused falsly of a fact, which the Judge saw himself done by another; and not by him that is accused. In this case neither shall the Letter of the Law be followed to the condemnation of the Innocent, nor shall the Judge give Sentence against the evidence of the Witnesses; because the Letter of the Law is to the contrary: but procure of the Sovereign that another be made Judge, and himselfe Witnesse. So that the incommodity that follows the bare words of a written Law, may lead him to the Intention of the Law, whereby to interpret the same the better; though no Incommodity can warrant a Sentence against the Law. For every Judge of Right, and Wrong, is not Judge of what is Commodious, or Incommodious to the Common-wealth.



## The Abilities Required In A Judge

The abilities required in a good Interpreter of the Law, that is to say, in a good Judge, are not the same with those of an Advocate; namely the study of the Lawes. For a Judge, as he ought to take notice of the Fact, from none but the Witnesses; so also he ought to take notice of the Law, from nothing but the Statutes, and Constitutions of the Sovereign, alledged in the pleading, or declared to him by some that have authority from the Sovereign Power to declare them; and need not take care before-hand, what hee shall Judge; for it shall be given him what hee shall say concerning the Fact, by Witnesses; and what hee shall say in point of Law, from those that shall in their pleadings shew it, and by authority interpret it upon the place. The Lords of Parliament in England were Judges, and most difficult causes have been heard and determined by them; yet few of them were much versed in the study of the Lawes, and fewer had made profession of them: and though they consulted with Lawyers, that were appointed to be present there for that purpose; yet they alone had the authority of giving Sentence. In like manner, in the ordinary trialls of Right, Twelve men of the common People, are the Judges, and give Sentence, not onely of the Fact, but of the Right; and pronounce simply for the Complaynant, or for the Defendant; that is to say, are Judges not onely of the Fact, but also of the Right: and in a question of crime, not onely determine whether done, or not done; but also whether it be Murder, Homicide, Felony, Assault, and the like, which are determinations of Law: but because they are not supposed to know the Law of themselves, there is one that hath Authority to enforme them of it, in the particular case they are to Judge of. But yet if they judge not according to that he tells them, they are not subject thereby to any penalty; unlesse it be made appear, they did it against their consciences, or had been corrupted by reward. The things that make a good Judge, or good Interpreter of the Lawes, are, first A Right Understanding of that principall Law of Nature called Equity; which depending not on the reading of other mens Writings, but on the goodnesse of a mans own naturall Reason, and Meditation, is presumed to be in those most, that have had most leisure, and had the most inclination

to meditate thereon. Secondly, Contempt Of Unnecessary Riches, and Preferments. Thirdly, To Be Able In Judgement To Devest Himselfe Of All Feare, Anger, Hatred, Love, And Compassion. Fourthly, and lastly, Patience To Heare; Diligent Attention In Hearing; And Memory To Retain, Digest And Apply What He Hath Heard.

## Divisions Of Law

The difference and division of the Lawes, has been made in divers manners, according to the different methods, of those men that have written of them. For it is a thing that dependeth not on Nature, but on the scope of the Writer; and is subservient to every mans proper method. In the Institutions of Justinian, we find seven sorts of Civill Lawes.

1. The Edicts, Constitutions, and Epistles Of The Prince, that is, of the Emperour; because the whole power of the people was in him. Like these, are the Proclamations of the Kings of England.

2. The Decrees Of The Whole People Of Rome (comprehending the Senate,) when they were put to the Question by the Senate. These were Lawes, at first, by the vertue of the Sovereign Power residing in the people; and such of them as by the Emperours were not abrogated, remained Lawes by the Authority Imperiall. For all Lawes that bind, are understood to be Lawes by his authority that has power to repeale them. Somewhat like to these Lawes, are the Acts of Parliament in England.

3. The Decrees Of The Common People (excluding the Senate,) when they were put to the question by the Tribune of the people. For such of them as were not abrogated by the Emperours, remained Lawes by the Authority Imperiall. Like to these, were the Orders of the House of Commons in England.

4. *Senatus Consulta*, the Orders Of The Senate; because when the people of Rome grew so numerous, as it was inconvenient to assemble them; it was thought fit by the Emperour, that men should Consult the Senate in stead of the people: And these have some resemblance with the Acts of Counsell.

5. The Edicts Of Praetors, and (in some Cases) of the Aediles: such as are the Chiefe Justices in the Courts of England.

6. *Responsa Prudentum*; which were the Sentences, and Opinions of those Lawyers, to whom the Emperour gave Authority to interpret the Law, and to give answer to such as in matter of Law demanded their advice; which Answers, the Judges in giving Judgement were obliged by the

Constitutions of the Emperour to observe; And should be like the Reports of Cases Judged, if other Judges be by the Law of England bound to observe them. For the Judges of the Common Law of England, are not properly Judges, but Juris Consulti; of whom the Judges, who are either the Lords, or Twelve men of the Country, are in point of Law to ask advice.

7. Also, Unwritten Customes, (which in their own nature are an imitation of Law,) by the tacite consent of the Emperour, in case they be not contrary to the Law of Nature, are very Lawes.

Another division of Lawes, is into Naturall and Positive. Naturall are those which have been Lawes from all Eternity; and are called not onely Naturall, but also Morall Lawes; consisting in the Morall Vertues, as Justice, Equity, and all habits of the mind that conduce to Peace, and Charity; of which I have already spoken in the fourteenth and fifteenth Chapters.

Positive, are those which have not been for Eternity; but have been made Lawes by the Will of those that have had the Sovereign Power over others; and are either written, or made known to men, by some other argument of the Will of their Legislator.

## **Another Division Of Law**

Again, of Positive Lawes some are Humane, some Divine; And of Humane positive lawes, some are Distributive, some Penal. Distributive are those that determine the Rights of the Subjects, declaring to every man what it is, by which he acquireth and holdeth a propriety in lands, or goods, and a right or liberty of action; and these speak to all the Subjects. Penal are those, which declare, what Penalty shall be inflicted on those that violate the Law; and speak to the Ministers and Officers ordained for execution. For though every one ought to be informed of the Punishments ordained beforehand for their transgression; neverthelesse the Command is not addressed to the Delinquent, (who cannot be supposed will faithfully punish himselfe,) but to publique Ministers appointed to see the Penalty executed. And these Penal Lawes are for the most part written together with the Lawes Distributive; and are sometimes called Judgements. For all Lawes are generall judgements, or Sentences of the Legislator; as also every particular Judgement, is a Law to him, whose case is Judged.

## **Divine Positive Law How Made Known To Be Law**

Divine Positive Lawes (for Naturall Lawes being Eternall, and Universall, are all Divine,) are those, which being the Commandements of God, (not from all Eternity, nor universally addressed to all men, but onely to a certain people, or to certain persons,) are declared for such, by those whom God hath authorised to declare them. But this Authority of man to declare what be these Positive Lawes of God, how can it be known? God may command a man by a supernaturall way, to deliver Lawes to other men. But because it is of the essence of Law, that he who is to be obliged, be assured of the Authority of him that declareth it, which we cannot naturally take notice to be from God, How Can A Man Without Supernaturall Revelation Be Assured Of The Revelation Received By The Declarer? and How Can He Be Bound To Obey Them? For the first question, how a man can be assured of the Revelation of another, without a Revelation particularly to himselfe, it is evidently impossible: for though a man may be induced to believe such Revelation, from the Miracles they see him doe, or from seeing the Extraordinary sanctity of his life, or from seeing the Extraordinary wisdom, or Extraordinary felicity of his Actions, all which are marks of Gods extraordinary favour; yet they are not assured evidence of speciall Revelation. Miracles are Marvellous workes: but that which is marvellous to one, may not be so to another. Sanctity may be feigned; and the visible felicities of this world, are most often the work of God by Naturall, and ordinary causes. And therefore no man can infallibly know by naturall reason, that another has had a supernaturall revelation of Gods will; but only a believe; every one (as the signs thereof shall appear greater, or lesser) a firmer, or a weaker belief.

But for the second, how he can be bound to obey them; it is not so hard. For if the Law declared, be not against the Law of Nature (which is undoubtedly Gods Law) and he undertake to obey it, he is bound by his own act; bound I say to obey it, but not bound to believe it: for mens believe, and interiour cogitations, are not subject to the commands, but only to the operation of God, ordinary, or extraordinary. Faith of Supernaturall Law, is not a fulfilling, but only an assenting to the same;

and not a duty that we exhibite to God, but a gift which God freely giveth to whom he pleaseth; as also Unbelief is not a breach of any of his Lawes; but a rejection of them all, except the Lawes Naturall. But this that I say, will be made yet cleerer, by the Examples, and Testimonies concerning this point in holy Scripture. The Covenant God made with Abraham (in a Supernaturall Manner) was thus, (Gen. 17. 10) "This is the Covenant which thou shalt observe between Me and Thee and thy Seed after thee." Abrahams Seed had not this revelation, nor were yet in being; yet they are a party to the Covenant, and bound to obey what Abraham should declare to them for Gods Law; which they could not be, but in vertue of the obedience they owed to their Parents; who (if they be Subject to no other earthly power, as here in the case of Abraham) have Sovereign power over their children, and servants. Againe, where God saith to Abraham, "In thee shall all Nations of the earth be blessed: For I know thou wilt command thy children, and thy house after thee to keep the way of the Lord, and to observe Righteousnesse and Judgement," it is manifest, the obedience of his Family, who had no Revelation, depended on their former obligation to obey their Sovereign. At Mount Sinai Moses only went up to God; the people were forbidden to approach on paine of death; yet were they bound to obey all that Moses declared to them for Gods Law. Upon what ground, but on this submission of their own, "Speak thou to us, and we will heare thee; but let not God speak to us, lest we dye?" By which two places it sufficiently appeareth, that in a Common-wealth, a subject that has no certain and assured Revelation particularly to himself concerning the Will of God, is to obey for such, the Command of the Common-wealth: for if men were at liberty, to take for Gods Commandements, their own dreams, and fancies, or the dreams and fancies of private men; scarce two men would agree upon what is Gods Commandement; and yet in respect of them, every man would despise the Commandements of the Common-wealth. I conclude therefore, that in all things not contrary to the Morall Law, (that is to say, to the Law of Nature,) all Subjects are bound to obey that for divine Law, which is declared to be so, by the Lawes of the Common-wealth. Which also is evident to any mans reason; for whatsoever is not against the Law of Nature, may be made Law in the name of them that have the Sovereign power; and there is no reason men should be the lesse obliged by it, when tis propounded in the name of God. Besides, there is no place in the world where men are permitted to pretend

other Commandements of God, than are declared for such by the Common-wealth. Christian States punish those that revolt from Christian Religion, and all other States, those that set up any Religion by them forbidden. For in whatsoever is not regulated by the Common-wealth, tis Equity (which is the Law of Nature, and therefore an eternall Law of God) that every man equally enjoy his liberty.

## **Another Division Of Lawes**

There is also another distinction of Lawes, into Fundamentall, and Not Fundamentall: but I could never see in any Author, what a Fundamentall Law signifieth. Neverthelesse one may very reasonably distinguish Lawes in that manner.

## **A Fundamentall Law What**

For a Fundamentall Law in every Common-wealth is that, which being taken away, the Common-wealth faileth, and is utterly dissolved; as a building whose Foundation is destroyed. And therefore a Fundamentall Law is that, by which Subjects are bound to uphold whatsoever power is given to the Sovereign, whether a Monarch, or a Sovereign Assembly, without which the Common-wealth cannot stand, such as is the power of War and Peace, of Judicature, of Election of Officers, and of doing whatsoever he shall think necessary for the Publique good. Not Fundamentall is that the abrogating whereof, draweth not with it the dissolution of the Common-Wealth; such as are the Lawes Concerning Controversies between subject and subject. Thus much of the Division of Lawes.

## **Difference Between Law And Right**

I find the words *Lex Civilis*, and *Jus Civile*, that is to say, Law and Right Civil, promiscuously used for the same thing, even in the most learned Authors; which neverthelesse ought not to be so. For Right is Liberty, namely that Liberty which the Civil Law leaves us: But Civill Law is an Obligation; and takes from us the Liberty which the Law of Nature gave us. Nature gave a Right to every man to secure himselfe by his own strength, and to invade a suspected neighbour, by way of prevention; but the Civill Law takes away that Liberty, in all cases where the protection of the Lawe may be safely stayd for. Insomuch as *Lex* and *Jus*, are as different as Obligation and Liberty.

## **And Between A Law And A Charter**

Likewise Lawes and Charters are taken promiscuously for the same thing. Yet Charters are Donations of the Sovereign; and not Lawes, but exemptions from Law. The phrase of a Law is Jubeo, Injungo, I Command, and Enjoyn: the phrase of a Charter is Dedi, Concessi, I Have Given, I Have Granted: but what is given or granted, to a man, is not forced upon him, by a Law. A Law may be made to bind All the Subjects of a Common-wealth: a Liberty, or Charter is only to One man, or some One part of the people. For to say all the people of a Common-wealth, have Liberty in any case whatsoever; is to say, that in such case, there hath been no Law made; or else having been made, is now abrogated.

## CHAPTER XXVII. OF CRIMES, EXCUSES, AND EXTENUATIONS

Sinne What

A Sinne, is not onely a Transgression of a Law, but also any Contempt of the Legislator. For such Contempt, is a breach of all his Lawes at once. And therefore may consist, not onely in the Commission of a Fact, or in the Speaking of Words by the Lawes forbidden, or in the Omission of what the Law commandeth, but also in the Intention, or purpose to transgresse. For the purpose to breake the Law, is some degree of Contempt of him, to whom it belongeth to see it executed. To be delighted in the Imagination onely, of being possessed of another mans goods, servants, or wife, without any intention to take them from him by force, or fraud, is no breach of the Law, that sayth, "Thou shalt not covet:" nor is the pleasure a man my have in imagining, or dreaming of the death of him, from whose life he expecteth nothing but dammage, and displeasure, a Sinne; but the resolving to put some Act in execution, that tendeth thereto. For to be pleased in the fiction of that, which would please a man if it were reall, is a Passion so adhaerent to the Nature both of a man, and every other living creature, as to make it a Sinne, were to make Sinne of being a man. The consideration of this, has made me think them too severe, both to themselves, and others, that maintain, that the First motions of the mind, (though checked with the fear of God) be Sinnes. But I confesse it is safer to erre on that hand, than on the other.

## A Crime What

A Crime, is a sinne, consisting in the Committing (by Deed, or Word) of that which the Law forbiddeth, or the Omission of what it hath commanded. So that every Crime is a sinne; but not every sinne a Crime. To intend to steale, or kill, is a sinne, though it never appeare in Word, or Fact: for God that seeth the thoughts of man, can lay it to his charge: but till it appear by some thing done, or said, by which the intention may be Crime; which distinction the Greeks observed in the word amartema, and egklema, or aitia; wherof the former, (which is translated Sinne,) signifieth any swarving from the Law whatsoever; but the two later, (which are translated Crime,) signifie that sinne onely, whereof one man may accuse another. But of Intentions, which never appear by any outward act, there is no place for humane accusation. In like manner the Latines by Peccatum, which is Sinne, signifie all manner of deviation from the Law; but by crimen, (which word they derive from Cerno, which signifies to perceive,) they mean onely such sinnes, as may be made appear before a Judge; and therefore are not meer Intentions.

## **Where No Civill Law Is, There Is No Crime**

From this relation of Sinne to the Law, and of Crime to the Civill Law, may be inferred, First, that where Law ceaseth, Sinne ceaseth. But because the Law of Nature is eternall, Violation of Covenants, Ingratitude, Arrogance, and all Facts contrary to any Morall vertue, can never cease to be Sinne. Secondly, that the Civill Law ceasing, Crimes cease: for there being no other Law remaining, but that of Nature, there is no place for Accusation; every man being his own Judge, and accused onely by his own Conscience, and cleared by the Uprightnesse of his own Intention. When therefore his Intention is Right, his fact is no Sinne: if otherwise, his fact is Sinne; but not Crime. Thirdly, That when the Soveraign Power ceaseth, Crime also ceaseth: for where there is no such Power, there is no protection to be had from the Law; and therefore every one may protect himself by his own power: for no man in the Institution of Soveraign Power can be supposed to give away the Right of preserving his own body; for the safety whereof all Soveraignty was ordained. But this is to be understood onely of those, that have not themselves contributed to the taking away of the Power that protected them: for that was a Crime from the beginning.

## **Ignorance Of The Law Of Nature Excuseth No Man**

The source of every Crime, is some defect of the Understanding; or some error in Reasoning, or some sudden force of the Passions. Defect in the Understanding, is Ignorance; in Reasoning, Erroneous Opinion. Again, ignorance is of three sort; of the Law, and of the Sovereign, and of the Penalty. Ignorance of the Law of Nature Excuseth no man; because every man that hath attained to the use of Reason, is supposed to know, he ought not to do to another, what he would not have done to himselfe. Therefore into what place soever a man shall come, if he do any thing contrary to that Law, it is a Crime. If a man come from the Indies hither, and perswade men here to receive a new Religion, or teach them any thing that tendeth to disobedience of the Lawes of this Country, though he be never so well perswaded of the truth of what he teacheth, he commits a Crime, and may be justly punished for the same, not onely because his doctrine is false, but also because he does that which he would not approve in another, namely, that comming from hence, he should endeavour to alter the Religion there. But ignorance of the Civill Law, shall Excuse a man in a strange Country, till it be declared to him; because, till then no Civill Law is binding.

## **Ignorance Of The Civill Law Excuseth Sometimes**

In the like manner, if the Civill Law of a mans own Country, be not so sufficiently declared, as he may know it if he will; nor the Action against the Law of Nature; the Ignorance is a good Excuse: In other cases ignorance of the Civill Law, Excuseth not.

## **Ignorance Of The Sovereign Excuseth Not**

Ignorance of the Sovereign Power, in the place of a mans ordinary residence, Excuseth him not; because he ought to take notice of the Power, by which he hath been protected there.

## **Ignorance Of The Penalty Excuseth Not**

Ignorance of the Penalty, where the Law is declared, Excuseth no man: For in breaking the Law, which without a fear of penalty to follow, were not a Law, but vain words, he undergoeth the penalty, though he know not what it is; because, whosoever voluntarily doth any action, accepteth all the known consequences of it; but Punishment is a known consequence of the violation of the Lawes, in every Common-wealth; which punishment, if it be determined already by the Law, he is subject to that; if not, then is he subject to Arbitrary punishment. For it is reason, that he which does Injury, without other limitation than that of his own Will, should suffer punishment without other limitation, than that of his Will whose Law is thereby violated.

# **Punishments Declared Before The Fact, Excuse From Greater Punishments**

## **After It**

But when a penalty, is either annexed to the Crime in the Law it selfe, or hath been usually inflicted in the like cases; there the Delinquent is Excused from a greater penalty. For the punishment foreknown, if not great enough to deterre men from the action, is an invitement to it: because when men compare the benefit of their Injustice, with the harm of their punishment, by necessity of Nature they choose that which appeareth best for themselves; and therefore when they are punished more than the Law had formerly determined, or more than others were punished for the same Crime; it the Law that tempted, and deceiveth them.

## **Nothing Can Be Made A Crime By A Law Made After The Fact**

No Law, made after a Fact done, can make it a Crime: because if the Fact be against the Law of Nature, the Law was before the Fact; and a Positive Law cannot be taken notice of, before it be made; and therefore cannot be Obligatory. But when the Law that forbiddeth a Fact, is made before the Fact be done; yet he that doth the Fact, is lyable to the Penalty ordained after, in case no lesser Penalty were made known before, neither by Writing, nor by Example, for the reason immediatly before alledged.



## **False Principles Of Right And Wrong Causes Of Crime**

From defect in Reasoning, (that is to say, from Error,) men are prone to violate the Lawes, three wayes. First, by Presumption of false Principles; as when men from having observed how in all places, and in all ages, unjust Actions have been authorised, by the force, and victories of those who have committed them; and that potent men, breaking through the Cob-web Lawes of their Country, the weaker sort, and those that have failed in their Enterprises, have been esteemed the onely Criminals; have thereupon taken for Principles, and grounds of their Reasoning, "That Justice is but a vain word: That whatsoever a man can get by his own Industry, and hazard, is his own: That the Practice of all Nations cannot be unjust: That examples of former times are good Arguments of doing the like again;" and many more of that kind: Which being granted, no Act in it selfe can be a Crime, but must be made so (not by the Law, but) by the successe of them that commit it; and the same Fact be vertuous, or vicious, as Fortune pleaseth; so that what Marius makes a Crime, Sylla shall make meritorious, and Caesar (the same Lawes standing) turn again into a Crime, to the perpetuall disturbance of the Peace of the Commonwealth.

## **False Teachers Mis-interpreting The Law Of Nature Secondly, by false**

Teachers, that either mis-interpret the Law of Nature, making it thereby repugnant to the Law Civill; or by teaching for Lawes, such Doctrines of their own, or Traditions of former times, as are inconsistent with the duty of a Subject.

## **And False Inferences From True Principles, By Teachers**

Thirdly, by Erroneous Inferences from True Principles; which happens commonly to men that are hasty, and praecipitate in concluding, and resolving what to do; such as are they, that have both a great opinion of their own understanding, and believe that things of this nature require not time and study, but onely common experience, and a good naturall wit; whereof no man thinks himselfe unprovided: whereas the knowledge, of Right and Wrong, which is no lesse difficult, there is no man will pretend to, without great and long study. And of those defects in Reasoning, there is none that can Excuse (though some of them may Extenuate) a Crime, in any man, that pretendeth to the administration of his own private businesse; much lesse in them that undertake a publique charge; because they pretend to the Reason, upon the want whereof they would ground their Excuse.

## **By Their Passions;**

Of the Passions that most frequently are the causes of Crime, one, is Vain-glory, or a foolish over-rating of their own worth; as if difference of worth, were an effect of their wit, or riches, or bloud, or some other naturall quality, not depending on the Will of those that have the Sovereign Authority. From whence proceedeth a Presumption that the punishments ordained by the Lawes, and extended generally to all Subjects, ought not to be inflicted on them, with the same rigour they are inflicted on poore, obscure, and simple men, comprehended under the name of the Vulgar.

## **Presumption Of Riches**

Therefore it happeneth commonly, that such as value themselves by the greatnesse of their wealth, adventure on Crimes, upon hope of escaping punishment, by corrupting publique Justice, or obtaining Pardon by Mony, or other rewards.

## **And Friends**

And that such as have multitude of Potent Kindred; and popular men, that have gained reputation amongst the Multitude, take courage to violate the Lawes, from a hope of oppressing the Power, to whom it belongeth to put them in execution.

## Wisedome

And that such as have a great, and false opinion of their own Wisedome, take upon them to reprehend the actions, and call in question the Authority of them that govern, and so to unsettle the Lawes with their publique discourse, as that nothing shall be a Crime, but what their own designes require should be so. It happeneth also to the same men, to be prone to all such Crimes, as consist in Craft, and in deceiving of their Neighbours; because they think their designes are too subtile to be perceived. These I say are effects of a false presumption of their own Wisedome. For of them that are the first movers in the disturbance of Common-wealth, (which can never happen without a Civill Warre,) very few are left alive long enough, to see their new Designes established: so that the benefit of their Crimes, redoundeth to Posterity, and such as would least have wished it: which argues they were not as wise, as they thought they were. And those that deceive upon hope of not being observed, do commonly deceive themselves, (the darknesse in which they believe they lye hidden, being nothing else but their own blindnesse;) and are no wiser than Children, that think all hid, by hiding their own eyes.

And generally all vain-glorious men, (unlesse they be withall timorous,) are subject to Anger; as being more prone than others to interpret for contempt, the ordinary liberty of conversation: And there are few Crimes that may not be produced by Anger.

## **Hatred, Lust, Ambition, Covetousnesse, Causes Of Crime**

As for the Passions, of Hate, Lust, Ambition, and Covetousnesse, what Crimes they are apt to produce, is so obvious to every mans experience and understanding, as there needeth nothing to be said of them, saving that they are infirmities, so annexed to the nature, both of man, and all other living creatures, as that their effects cannot be hindred, but by extraordinary use of Reason, or a constant severity in punishing them. For in those things men hate, they find a continuall, and unavoydable molestation; whereby either a mans patience must be everlasting, or he must be eased by removing the power of that which molesteth him; The former is difficult; the later is many times impossible, without some violation of the Law. Ambition, and Covetousnesse are Passions also that are perpetually incumbent, and pressing; whereas Reason is not perpetually present, to resist them: and therefore whensoever the hope of impunity appears, their effects proceed. And for Lust, what it wants in the lasting, it hath in the vehemence, which sufficeth to weigh down the apprehension of all easie, or uncertain punishments.

# **Fear Sometimes Cause Of Crime, As When The Danger Is Neither Present,**

## **Nor Corporeall**

Of all Passions, that which enclineth men least to break the Lawes, is Fear. Nay, (excepting some generous natures,) it is the onely thing, (when there is apparence of profit, or pleasure by breaking the Lawes,) that makes men keep them. And yet in many cases a Crime may be committed through Feare.

For not every Fear justifies the Action it produceth, but the fear onely of corporeall hurt, which we call Bodily Fear, and from which a man cannot see how to be delivered, but by the action. A man is assaulted, fears present death, from which he sees not how to escape, but by wounding him that assaulteth him; If he wound him to death, this is no Crime; because no man is supposed at the making of a Common-wealth, to have abandoned the defence of his life, or limbes, where the Law cannot arrive time enough to his assistance. But to kill a man, because from his actions, or his threatnings, I may argue he will kill me when he can, (seeing I have time, and means to demand protection, from the Sovereign Power,) is a Crime. Again, a man receives words of disgrace, or some little injuries (for which they that made the Lawes, had assigned no punishment, nor thought it worthy of a man that hath the use of Reason, to take notice of,) and is afraid, unlesse he revenge it, he shall fall into contempt, and consequently be obnoxious to the like injuries from others; and to avoyd this, breaks the Law, and protects himselfe for the future, by the terrour of his private revenge. This is a Crime; For the hurt is not Corporeall, but Phantasticall, and (though in this corner of the world, made sensible by a custome not many years since begun, amongst young and vain men,) so light, as a gallant man, and one that is assured of his own courage, cannot take notice of. Also a man may stand in fear of Spirits, either through his own superstition, or through too much credit given to other men, that tell him of strange Dreams and visions; and thereby be made believe they will hurt him, for doing, or omitting divers things, which neverthelesse, to do, or

omit, is contrary to the Lawes; And that which is so done, or omitted, is not to be Excused by this fear; but is a Crime. For (as I have shewn before in the second Chapter) Dreams be naturally but the fancies remaining in sleep, after the impressions our Senses had formerly received waking; and when men are by any accident unassured they have slept, seem to be reall Visions; and therefore he that presumes to break the Law upon his own, or anothers Dream, or pretended Vision, or upon other Fancy of the power of Invisible Spirits, than is permitted by the Common-wealth, leaveth the Law of Nature, which is a certain offence, and followeth the imagery of his own, or another private mans brain, which he can never know whether it signifieth any thing, or nothing, nor whether he that tells his Dream, say true, or lye; which if every private man should have leave to do, (as they must by the Law of Nature, if any one have it) there could no Law be made to hold, and so all Common-wealth would be dissolved.

## **Crimes Not Equall**

From these different sources of Crimes, it appeares already, that all Crimes are not (as the Stoicks of old time maintained) of the same allay. There is place, not only for EXCUSE, by which that which seemed a Crime, is proved to be none at all; but also for EXTENUATION, by which the Crime, that seemed great, is made lesse. For though all Crimes doe equally deserve the name of Injustice, as all deviation from a strait line is equally crookednesse, which the Stoicks rightly observed; yet it does not follow that all Crimes are equally unjust, no more than that all crooked lines are equally crooked; which the Stoicks not observing, held it as great a Crime, to kill a Hen, against the Law, as to kill ones Father.

## Total Excuses

That which totally Excuseth a Fact, and takes away from it the nature of a Crime, can be none but that, which at the same time, taketh away the obligation of the Law. For the fact committed once against the Law, if he that committed it be obliged to the Law, can be no other than a Crime.

The want of means to know the Law, totally Excuseth: For the Law whereof a man has no means to enforme himself, is not obligatory. But the want of diligence to enquire, shall not be considered as a want of means; Nor shall any man, that pretendeth to reason enough for the Government of his own affairs, be supposed to want means to know the Lawes of Nature; because they are known by the reason he pretends to: only Children, and Madmen are Excused from offences against the Law Naturall.

Where a man is captive, or in the power of the enemy, (and he is then in the power of the enemy, when his person, or his means of living, is so,) if it be without his own fault, the Obligation of the Law ceaseth; because he must obey the enemy, or dye; and consequently such obedience is no Crime: for no man is obliged (when the protection of the Law faileth,) not to protect himself, by the best means he can.

If a man by the terrour of present death, be compelled to doe a fact against the Law, he is totally Excused; because no Law can oblige a man to abandon his own preservation. And supposing such a Law were obligatory; yet a man would reason thus, "If I doe it not, I die presently; if I doe it, I die afterwards; therefore by doing it, there is time of life gained;" Nature therefore compells him to the fact.

When a man is destitute of food, or other thing necessary for his life, and cannot preserve himselfe any other way, but by some fact against the Law; as if in a great famine he take the food by force, or stealth, which he cannot obtaine for mony nor charity; or in defence of his life, snatch away another mans Sword, he is totally Excused, for the reason next before alledged.



## Excuses Against The Author

Again, Facts done against the Law, by the authority of another, are by that authority Excused against the Author; because no man ought to accuse his own fact in another, that is but his instrument: but it is not Excused against a third person thereby injured; because in the violation of the law, bothe the Author, and Actor are Criminalls. From hence it followeth that when that Man, or Assembly, that hath the Soveraign Power, commandeth a man to do that which is contrary to a former Law, the doing of it is totally Excused: For he ought not to condemn it himselfe, because he is the Author; and what cannot justly be condemned by the Soveraign, cannot justly be punished by any other. Besides, when the Soveraign commandeth any thing to be done against his own former Law, the Command, as to that particular fact, is an abrogation of the Law.

If that Man, or Assembly, that hath the Soveraign Power, disclaime any Right essentiall to the Soveraignty, whereby there accrueth to the Subject, any liberty inconsistent with the Soveraign Power, that is to say, with the very being of a Common-wealth, if the Subject shall refuse to obey the Command in any thing, contrary to the liberty granted, this is neverthelesse a Sinne, and contrary to the duty of the Subject: for he ought to take notice of what is inconsistent with the Soveraignty, because it was erected by his own consent, and for his own defence; and that such liberty as is inconsistent with it, was granted through ignorance of the evill consequence thereof. But if he not onely disobey, but also resist a publique Minister in the execution of it, then it is a Crime; because he might have been righted, (without any breach of the Peace,) upon complaint.

The Degrees of Crime are taken on divers Scales, and measured, First, by the malignity of the Source, or Cause: Secondly, by the contagion of the Example: Thirdly, by the mischief of the Effect; and Fourthly, by the concurrence of Times, Places, and Persons.

## **Presumption Of Power, Aggravateth**

The same Fact done against the Law, if it proceed from Presumption of strength, riches, or friends to resist those that are to execute the Law, is a greater Crime, than if it proceed from hope of not being discovered, or of escape by flight: For Presumption of impunity by force, is a Root, from whence springeth, at all times, and upon all temptations, a contempt of all Lawes; whereas in the later case, the apprehension of danger, that makes a man fly, renders him more obedient for the future. A Crime which we know to be so, is greater than the same Crime proceeding from a false perswasion that it is lawfull: For he that committeth it against his own conscience, presumeth on his force, or other power, which encourages him to commit the same again: but he that doth it by error, after the error shewn him, is conformable to the Law.

## **Evill Teachers, Extenuate**

Hee, whose error proceeds from the authority of a Teacher, or an Interpreter of the Law publicely authorised, is not so faulty, as he whose error proceedeth from a peremptory pursute of his own principles, and reasoning: For what is taught by one that teacheth by publique Authority, the Common-wealth teacheth, and hath a resemblance of Law, till the same Authority controuleth it; and in all Crimes that contain not in them a denyall of the Sovereign Power, nor are against an evident Law, Excuseth totally: whereas he that groundeth his actions, on his private Judgement, ought according to the rectitude, or error thereof, to stand, or fall.

## **Examples Of Impunity, Extenuate**

The same Fact, if it have been constantly punished in other men, as a greater Crime, than if there have been many precedent Examples of impunity. For those Examples, are so many hopes of Impunity given by the Sovereign himselfe: And because he which furnishes a man with such a hope, and presumption of mercy, as encourageth him to offend, hath his part in the offence; he cannot reasonably charge the offender with the whole.

## **Praemeditation, Aggravateth**

A Crime arising from a sudden Passion, is not so great, as when the same ariseth from long meditation: For in the former case there is a place for Extenuation, in the common infirmity of humane nature: but he that doth it with praemeditation, has used circumspection, and cast his eye, on the Law, on the punishment, and on the consequence thereof to humane society; all which in committing the Crime, hee hath contemned, and postposed to his own appetite. But there is no suddenesse of Passion sufficient for a totall Excuse: For all the time between the first knowing of the Law, and the Commission of the Fact, shall be taken for a time of deliberation; because he ought by meditation of the Law, to rectifie the irregularity of his Passions.

Where the Law is publiquely, and with assiduity, before all the people read, and interpreted; a fact done against it, is a greater Crime, than where men are left without such instruction, to enquire of it with difficulty, uncertainty, and interruption of their Callings, and be informed by private men: for in this case, part of the fault is discharged upon common infirmity; but in the former there is apparent negligence, which is not without some contempt of the Sovereign Power.

## **Tacite Approbation Of The Sovereign, Extenuates**

Those facts which the Law expressly condemneth, but the Law-maker by other manifest signes of his will tacitly approveth, are lesse Crimes, than the same facts, condemned both by the Law, and Lawmaker. For seeing the will of the Law-maker is a Law, there appear in this case two contradictory Lawes; which would totally Excuse, if men were bound to take notice of the Sovereigns approbation, by other arguments, than are expressed by his command. But because there are punishments consequent, not onely to the transgression of his Law, but also to the observing of it, he is in part a cause of the transgression, and therefore cannot reasonably impute the whole Crime to the Delinquent. For example, the Law condemneth Duells; the punishment is made capitall: On the contrary part, he that refuseth Duell, is subject to contempt and scorne, without remedy; and sometimes by the Sovereign himselfe thought unworthy to have any charge, or preferment in Warre: If thereupon he accept Duell, considering all men lawfully endeavour to obtain the good opinion of them that have the Sovereign Power, he ought not in reason to be rigorously punished; seeing part of the fault may be discharged on the punisher; which I say, not as wishing liberty of private revenges, or any other kind of disobedience; but a care in Governours, not to countenance any thing obliquely, which directly they forbid. The examples of Princes, to those that see them, are, and ever have been, more potent to govern their actions, than the Lawes themselves. And though it be our duty to do, not what they do, but what they say; yet will that duty never be performed, till it please God to give men an extraordinary, and supernaturall grace to follow that Precept.

## Comparison Of Crimes From Their Effects

Again, if we compare Crimes by the mischiefe of their Effects, First, the same fact, when it redounds to the dammage of many, is greater, than when it redounds to the hurt of few. And therefore, when a fact hurteth, not onely in the present, but also, (by example) in the future, it is a greater Crime, than if it hurt onely in the present: for the former, is a fertile Crime, and multiplies to the hurt of many; the later is barren. To maintain doctrines contrary to the Religion established in the Common-wealth, is a greater fault, in an authorised Preacher, than in a private person: So also is it, to live prophanely, incontinently, or do any irreligious act whatsoever. Likewise in a Professor of the Law, to maintain any point, or do any act, that tendeth to the weakning of the Soveraign Power, as a greater Crime, than in another man: Also in a man that hath such reputation for wisdom, as that his counsells are followed, or his actions imitated by many, his fact against the Law, is a greater Crime, than the same fact in another: For such men not onely commit Crime, but teach it for Law to all other men. And generally all Crimes are the greater, by the scandall they give; that is to say, by becoming stumbling-blocks to the weak, that look not so much upon the way they go in, as upon the light that other men carry before them.

## **Laesae Majestas**

Also Facts of Hostility against the present state of the Common-wealth, are greater Crimes, than the same acts done to private men; For the dammage extends it selfe to all: Such are the betraying of the strengths, or revealing of the secrets of the Common-wealth to an Enemy; also all attempts upon the Representative of the Common-wealth, be it a monarch, or an Assembly; and all endeavours by word, or deed to diminish the Authority of the same, either in the present time, or in succession: which Crimes the Latines understand by Crimina Laesae Majestatis, and consist in designe, or act, contrary to a Fundamentall Law.

## **Bribery And False Testimony**

Likewise those Crimes, which render Judgements of no effect, are greater Crimes, than Injuries done to one, or a few persons; as to receive mony to give False judgement, or testimony, is a greater Crime, than otherwise to deceive a man of the like, or a greater summe; because not onely he has wrong, that falls by such judgements; but all Judgements are rendered uselesse, and occasion ministred to force, and private revenges.

## **Depeculation**

Also Robbery, and Depeculation of the Publique treasure, or Revenues, is a greater Crime, than the robbing, or defrauding of a Private man; because to robbe the publique, is to robbe many at once.

## **Counterfeiting Authority**

Also the Counterfeit usurpation of publique Ministry, the Counterfeiting of publique Seales, or publique Coine, than counterfeiting of a private mans person, or his seale; because the fraud thereof, extendeth to the damage of many.

## Crimes Against Private Men Compared

Of facts against the Law, done to private men, the greater Crime, is that, where the damage in the common opinion of men, is most sensible. And therefore

To kill against the Law, is a greater Crime, than any other injury, life preserved.

And to kill with Torment, greater, than simply to kill.

And Mutilation of a limb, greater, than the spoiling a man of his goods.

And the spoiling a man of his goods, by Terror of death, or wounds, than by clandestine surreption.

And by clandestine Surreption, than by consent fraudulently obtained.

And the violation of chastity by Force, greater, than by flattery.

And of a woman Married, than of a woman not married.

For all these things are commonly so valued; though some men are more, and some lesse sensible of the same offence. But the Law regardeth not the particular, but the generall inclination of mankind.

And therefore the offence men take, from contumely, in words, or gesture, when they produce no other harme, than the present griefe of him that is reproached, hath been neglected in the Lawes of the Greeks, Romans, and other both antient, and moderne Common-wealths; supposing the true cause of such griefe to consist, not in the contumely, (which takes no hold upon men conscious of their own Vertue,) but in the Pusillanimity of him that is offended by it.

Also a Crime against a private man, is much aggravated by the person, time, and place. For to kill ones Parent, is a greater Crime, than to kill another: for the Parent ought to have the honour of a Sovereign, (though he have surrendred his Power to the Civill Law,) because he had it originally by Nature. And to Robbe a poore man, is a greater Crime, than to robbe a rich man; because 'tis to the poore a more sensible damage.

And a Crime committed in the Time, or Place appointed for Devotion, is greater, than if committed at another time or place: for it proceeds from a greater contempt of the Law.

Many other cases of Aggravation, and Extenuation might be added: but by these I have set down, it is obvious to every man, to take the altitude of any other Crime proposed.

## **Publique Crimes What**

Lastly, because in almost all Crimes there is an Injury done, not onely to some Private man, but also to the Common-wealth; the same Crime, when the accusation is in the name of the Common-wealth, is called Publique Crime; and when in the name of a Private man, a Private Crime; And the Pleas according thereunto called Publique, *Judicia Publica*, Pleas of the Crown; or Private Pleas. As in an Accusation of Murder, if the accuser be a Private man, the plea is a Private plea; if the accuser be the Sovereign, the plea is a Publique plea.

**CHAPTER XXVIII. OF PUNISHMENTS, AND  
REWARDS**

## **The Definition Of Punishment**

"A PUNISHMENT, is an Evill inflicted by publique Authority, on him that hath done, or omitted that which is Judged by the same Authority to be a Transgression of the Law; to the end that the will of men may thereby the better be disposed to obedience."

## **Right To Punish Whence Derived**

Before I inferre any thing from this definition, there is a question to be answered, of much importance; which is, by what door the Right, or Authority of Punishing in any case, came in. For by that which has been said before, no man is supposed bound by Covenant, not to resist violence; and consequently it cannot be intended, that he gave any right to another to lay violent hands upon his person. In the making of a Common-wealth, every man giveth away the right of defending another; but not of defending himselfe. Also he obligeth himselfe, to assist him that hath the Sovereignty, in the Punishing of another; but of himselfe not. But to covenant to assist the Sovereign, in doing hurt to another, unlesse he that so covenanteth have a right to doe it himselfe, is not to give him a Right to Punish. It is manifest therefore that the Right which the Common-wealth (that is, he, or they that represent it) hath to Punish, is not grounded on any concession, or gift of the Subjects. But I have also shewed formerly, that before the Institution of Common-wealth, every man had a right to every thing, and to do whatsoever he thought necessary to his own preservation; subduing, hurting, or killing any man in order thereunto. And this is the foundation of that right of Punishing, which is exercised in every Common-wealth. For the Subjects did not give the Sovereign that right; but onely in laying down theirs, strengthened him to use his own, as he should think fit, for the preservation of them all: so that it was not given, but left to him, and to him onely; and (excepting the limits set him by naturall Law) as entire, as in the condition of meer Nature, and of warre of every one against his neighbour.

## **Private Injuries, And Revenges No Punishments**

From the definition of Punishment, I inferre, First, that neither private revenges, nor injuries of private men, can properly be stiled Punishment; because they proceed not from publique Authority.

## **Nor Denyall Of Preferment**

Secondly, that to be neglected, and unpreferred by the publique favour, is not a Punishment; because no new evill is thereby on any man Inflicted; he is onely left in the estate he was in before.

## **Nor Pain Inflicted Without Publique Hearing**

Thirdly, that the evill inflicted by publique Authority, without precedent publique condemnation, is not to be stiled by the name of Punishment; but of an hostile act; because the fact for which a man is Punished, ought first to be Judged by publique Authority, to be a transgression of the Law.

## **Nor Pain Inflicted By Usurped Power**

Fourthly, that the evill inflicted by usurped power, and Judges without Authority from the Sovereign, is not Punishment; but an act of hostility; because the acts of power usurped, have not for Author, the person condemned; and therefore are not acts of publique Authority.

## **Nor Pain Inflicted Without Respect To The Future Good**

Fifthly, that all evill which is inflicted without intention, or possibility of disposing the Delinquent, or (by his example) other men, to obey the Lawes, is not Punishment; but an act of hostility; because without such an end, no hurt done is contained under that name.

## **Naturall Evill Consequences, No Punishments**

Sixthly, whereas to certain actions, there be annexed by Nature, divers hurtfull consequences; as when a man in assaulting another, is himselfe slain, or wounded; or when he falleth into sicknesse by the doing of some unlawfull act; such hurt, though in respect of God, who is the author of Nature, it may be said to be inflicted, and therefore a Punishment divine; yet it is not contained in the name of Punishment in respect of men, because it is not inflicted by the Authority of man.

# **Hurt Inflicted, If Lesse Than The Benefit Of Transgressing,**

## **Is Not Punishment**

Seventhly, If the harm inflicted be lesse than the benefit, or contentment that naturally followeth the crime committed, that harm is not within the definition; and is rather the Price, or Redemption, than the Punishment of a Crime: Because it is of the nature of Punishment, to have for end, the disposing of men to obey the Law; which end (if it be lesse than the benefit of the transgression) it attaineth not, but worketh a contrary effect.

# **Where The Punishment Is Annexed To The Law, A Greater Hurt Is Not**

## **Punishment, But Hostility**

Eighthly, If a Punishment be determined and prescribed in the Law it selfe, and after the crime committed, there be a greater Punishment inflicted, the excesse is not Punishment, but an act of hostility. For seeing the aym of Punishment is not a revenge, but terrour; and the terrour of a great Punishment unknown, is taken away by the declaration of a lesse, the unexpected addition is no part of the Punishment. But where there is no Punishment at all determined by the Law, there whatsoever is inflicted, hath the nature of Punishment. For he that goes about the violation of a Law, wherein no penalty is determined, expecteth an indeterminate, that is to say, an arbitrary Punishment.

## **Hurt Inflicted For A Fact Done Before The Law, No Punishment**

Ninthly, Harm inflicted for a Fact done before there was a Law that forbade it, is not Punishment, but an act of Hostility: For before the Law, there is no transgression of the Law: But Punishment supposeth a fact judged, to have been a transgression of the Law; Therefore Harm inflicted before the Law made, is not Punishment, but an act of Hostility.

# **The Representative Of The Common-wealth Unpunishable**

Tenthly, Hurt inflicted on the Representative of the Common-wealth, is not Punishment, but an act of Hostility: Because it is of the nature of Punishment, to be inflicted by publique Authority, which is the Authority only of the Representative it self.

# **Hurt To Revolted Subjects Is Done By Right Of War, Not**

## **By Way Of Punishment**

Lastly, Harmes inflicted upon one that is a declared enemy, falls not under the name of Punishment: Because seeing they were either never subject to the Law, and therefore cannot transgresse it; or having been subject to it, and professing to be no longer so, by consequence deny they can transgresse it, all the Harmes that can be done them, must be taken as acts of Hostility. But in declared Hostility, all infliction of evill is lawfull. From whence it followeth, that if a subject shall by fact, or word, wittingly, and deliberately deny the authority of the Representative of the Common-wealth, (whatsoever penalty hath been formerly ordained for Treason,) he may lawfully be made to suffer whatsoever the Representative will: For in denying subjection, he denyes such Punishment as by the Law hath been ordained; and therefore suffers as an enemy of the Common-wealth; that is, according to the will of the Representative. For the Punishments set down in the Law, are to Subjects, not to Enemies; such as are they, that having been by their own act Subjects, deliberately revolting, deny the Sovereign Power.

The first, and most generall distribution of Punishments, is into Divine, and Humane. Of the former I shall have occasion, to speak, in a more convenient place hereafter.

Humane, are those Punishments that be inflicted by the Commandement of Man; and are either Corporall, or Pecuniary, or Ignominy, or Imprisonment, or Exile, or mixt of these.

## **Punishments Corporall**

Corporall Punishment is that, which is inflicted on the body directly, and according to the intention of him that inflicteth it: such as are stripes, or wounds, or deprivation of such pleasures of the body, as were before lawfully enjoyed.

## Capitall

And of these, some be Capitall, some Lesse than Capitall. Capitall, is the Infliction of Death; and that either simply, or with torment. Lesse than Capitall, are Stripes, Wounds, Chains, and any other corporall Paine, not in its own nature mortall. For if upon the Infliction of a Punishment death follow not in the Intention of the Inflicter, the Punishment is not be esteemed Capitall, though the harme prove mortall by an accident not to be foreseen; in which case death is not inflicted, but hastened.

Pecuniary Punishment, is that which consisteth not only in the deprivation of a Summe of Mony, but also of Lands, or any other goods which are usually bought and sold for mony. And in case the Law, that ordaineth such a punishment, be made with design to gather mony, from such as shall transgresse the same, it is not properly a Punishment, but the Price of priviledge, and exemption from the Law, which doth not absolutely forbid the fact, but only to those that are not able to pay the mony: except where the Law is Naturall, or part of Religion; for in that case it is not an exemption from the Law, but a transgression of it. As where a Law exacteth a Pecuniary mulct, of them that take the name of God in vaine, the payment of the mulct, is not the price of a dispensation to sweare, but the Punishment of the transgression of a Law undispensable. In like manner if the Law impose a Summe of Mony to be payd, to him that has been Injured; this is but a satisfaction for the hurt done him; and extinguisheth the accusation of the party injured, not the crime of the offender.

## **Ignominy**

Ignominy, is the infliction of such Evill, as is made Dishonorable; or the deprivation of such Good, as is made Honourable by the Common-wealth. For there be some things Honorable by Nature; as the effects of Courage, Magnanimity, Strength, Wisdome, and other abilities of body and mind: Others made Honorable by the Common-wealth; as Badges, Titles, Offices, or any other singular marke of the Soveraigns favour. The former, (though they may faile by nature, or accident,) cannot be taken away by a Law; and therefore the losse of them is not Punishment. But the later, may be taken away by the publique authority that made them Honorable, and are properly Punishments: Such are degrading men condemned, of their Badges, Titles, and Offices; or declaring them incapable of the like in time to come.

## **Imprisonment**

Imprisonment, is when a man is by publique Authority deprived of liberty; and may happen from two divers ends; whereof one is the safe custody of a man accused; the other is the inflicting of paine on a man condemned. The former is not Punishment; because no man is supposed to be Punisht, before he be Judicially heard, and declared guilty. And therefore whatsoever hurt a man is made to suffer by bonds, or restraint, before his cause be heard, over and above that which is necessary to assure his custody, is against the Law of Nature. But the Later is Punishment, because Evill, and inflicted by publique Authority, for somewhat that has by the same Authority been Judged a Transgression of the Law. Under this word Imprisonment, I comprehend all restraint of motion, caused by an externall obstacle, be it a House, which is called by the generall name of a Prison; or an Iland, as when men are said to be confined to it; or a place where men are set to worke, as in old time men have been condemned to Quarries, and in these times to Gallies; or be it a Chaine, or any other such impediment.

## Exile

Exile, (Banishment) is when a man is for a crime, condemned to depart out of the dominion of the Common-wealth, or out of a certaine part thereof; and during a prefixed time, or for ever, not to return into it: and seemeth not in its own nature, without other circumstances, to be a Punishment; but rather an escape, or a publique commandement to avoid Punishment by flight. And Cicero sayes, there was never any such Punishment ordained in the City of Rome; but calls it a refuge of men in danger. For if a man banished, be neverthelesse permitted to enjoy his Goods, and the Revenue of his Lands, the meer change of ayr is no punishment; nor does it tend to that benefit of the Common-wealth, for which all Punishments are ordained, (that is to say, to the forming of mens wils to the observation of the Law;) but many times to the dammage of the Common-wealth. For a Banished man, is a lawfull enemy of the Common-wealth that banished him; as being no more a Member of the same. But if he be withall deprived of his Lands, or Goods, then the Punishment lyeth not in the Exile, but is to be reckoned amongst Punishments Pecuniary.

## **The Punishment Of Innocent Subjects Is Contrary To The Law Of Nature**

All Punishments of Innocent subjects, be they great or little, are against the Law of Nature; For Punishment is only of Transgression of the Law, and therefore there can be no Punishment of the Innocent. It is therefore a violation, First, of that Law of Nature, which forbiddeth all men, in their Revenges, to look at any thing but some future good: For there can arrive no good to the Common-wealth, by Punishing the Innocent. Secondly, of that, which forbiddeth Ingratitude: For seeing all Sovereign Power, is originally given by the consent of every one of the Subjects, to the end they should as long as they are obedient, be protected thereby; the Punishment of the Innocent, is a rendring of Evill for Good. And thirdly, of the Law that commandeth Equity; that is to say, an equall distribution of Justice; which in Punishing the Innocent is not observed.



## **But The Harme Done To Innocents In War, Not So**

But the Infliction of what evill soever, on an Innocent man, that is not a Subject, if it be for the benefit of the Common-wealth, and without violation of any former Covenant, is no breach of the Law of Nature. For all men that are not Subjects, are either Enemies, or else they have ceased from being so, by some precedent covenants. But against Enemies, whom the Common-wealth judgeth capable to do them hurt, it is lawfull by the originall Right of Nature to make warre; wherein the Sword Judgeth not, nor doth the Victor make distinction of Nocent and Innocent, as to the time past; nor has other respect of mercy, than as it conduceth to the good of his own People. And upon this ground it is, that also in Subjects, who deliberately deny the Authority of the Common-wealth established, the vengeance is lawfully extended, not onely to the Fathers, but also to the third and fourth generation not yet in being, and consequently innocent of the fact, for which they are afflicted: because the nature of this offence, consisteth in the renouncing of subjection; which is a relapse into the condition of warre, commonly called Rebellion; and they that so offend, suffer not as Subjects, but as Enemies. For Rebellion, is but warre renewed.

## **Reward, Is Either Salary, Or Grace**

REWARD, is either of Gift, or by Contract. When by Contract, it is called Salary, and Wages; which is benefit due for service performed, or promised. When of Gift, it is benefit proceeding from the Grace of them that bestow it, to encourage, or enable men to do them service. And therefore when the Sovereign of a Common-wealth appointeth a Salary to any publique Office, he that receiveth it, is bound in Justice to performe his office; otherwise, he is bound onely in honour, to acknowledgement, and an endeavour of requitall. For though men have no lawfull remedy, when they be commanded to quit their private businesse, to serve the publique, without Reward, or Salary; yet they are not bound thereto, by the Law of Nature, nor by the institution of the Common-wealth, unlesse the service cannot otherwise be done; because it is supposed the Sovereign may make use of all their means, insomuch as the most common Souldier, may demand the wages of his warrefare, as a debt.

## **Benefits Bestowed For Fear, Are Not Rewards**

The benefits which a Sovereign bestoweth on a Subject, for fear of some power, and ability he hath to do hurt to the Common-wealth, are not properly Rewards; for they are not Salaryes; because there is in this case no contract supposed, every man being obliged already not to do the Common-wealth disservice: nor are they Graces; because they be extorted by feare, which ought not to be incident to the Sovereign Power: but are rather Sacrifices, which the Sovereign (considered in his naturall person, and not in the person of the Common-wealth) makes, for the appeasing the discontent of him he thinks more potent than himselfe; and encourage not to obedience, but on the contrary, to the continuance, and increasing of further extortion.

## Salaries Certain And Casuall

And whereas some Salaries are certain, and proceed from the publique Treasure; and others uncertain, and casuall, proceeding from the execution of the Office for which the Salary is ordained; the later is in some cases hurtfull to the Common-wealth; as in the case of Judicature. For where the benefit of the Judges, and Ministers of a Court of Justice, ariseth for the multitude of Causes that are brought to their cognisance, there must needs follow two Inconveniencies: One, is the nourishing of sutes; for the more sutes, the greater benefit: and another that depends on that, which is contention about Jurisdiction; each Court drawing to it selfe, as many Causes as it can. But in offices of Execution there are not those Inconveniencies; because their employment cannot be encreased by any endeavour of their own. And thus much shall suffice for the nature of Punishment, and Reward; which are, as it were, the Nerves and Tendons, that move the limbes and joynts of a Common-wealth.

Hitherto I have set forth the nature of Man, (whose Pride and other Passions have compelled him to submit himselfe to Government;) together with the great power of his Governour, whom I compared to Leviathan, taking that comparison out of the two last verses of the one and fortieth of Job; where God having set forth the great power of Leviathan, called him King of the Proud. "There is nothing," saith he, "on earth, to be compared with him. He is made so as not be afraid. Hee seeth every high thing below him; and is King of all the children of pride." But because he is mortall, and subject to decay, as all other Earthly creatures are; and because there is that in heaven, (though not on earth) that he should stand in fear of, and whose Lawes he ought to obey; I shall in the next following Chapters speak of his Diseases, and the causes of his Mortality; and of what Lawes of Nature he is bound to obey.

# CHAPTER XXIX. OF THOSE THINGS THAT WEAKEN, OR TEND TO THE DISSOLUTION OF

## A COMMON-WEALTH

### Dissolution Of Common-wealths Proceedeth From Imperfect Institution

Though nothing can be immortall, which mortals make; yet, if men had the use of reason they pretend to, their Common-wealths might be secured, at least, from perishing by internall diseases. For by the nature of their Institution, they are designed to live, as long as Man-kind, or as the Lawes of Nature, or as Justice it selfe, which gives them life. Therefore when they come to be dissolved, not by externall violence, but intestine disorder, the fault is not in men, as they are the Matter; but as they are the Makers, and orderers of them. For men, as they become at last weary of irregular justling, and hewing one another, and desire with all their hearts, to conforme themselves into one firme and lasting edifice; so for want, both of the art of making fit Laws, to square their actions by, and also of humility, and patience, to suffer the rude and combersome points of their present greatnesse to be taken off, they cannot without the help of a very able Architect, be compiled, into any other than a crasie building, such as hardly lasting out their own time, must assuredly fall upon the heads of their posterity.

Amongst the Infirmities therefore of a Common-wealth, I will reckon in the first place, those that arise from an Imperfect Institution, and resemble the diseases of a naturall body, which proceed from a Defectuous Procreation.

## Want Of Absolute Power

Of which, this is one, "That a man to obtain a Kingdome, is sometimes content with lesse Power, than to the Peace, and defence of the Commonwealth is necessarily required." From whence it commeth to passe, that when the exercise of the Power layd by, is for the publique safety to be resumed, it hath the resemblance of as unjust act; which disposeth great numbers of men (when occasion is presented) to rebell; In the same manner as the bodies of children, gotten by diseased parents, are subject either to untimely death, or to purge the ill quality, derived from their vicious conception, by breaking out into biles and scabbs. And when Kings deny themselves some such necessary Power, it is not alwayes (though sometimes) out of ignorance of what is necessary to the office they undertake; but many times out of a hope to recover the same again at their pleasure: Wherein they reason not well; because such as will hold them to their promises, shall be maintained against them by forraign Commonwealths; who in order to the good of their own Subjects let slip few occasions to Weaken the estate of their Neighbours. So was Thomas Beckett Archbishop of Canterbury, supported against Henry the Second, by the Pope; the subjection of Ecclesiastiques to the Commonwealth, having been dispensed with by William the Conqueror at his reception, when he took an Oath, not to infringe the liberty of the Church. And so were the Barons, whose power was by William Rufus (to have their help in transferring the Succession from his Elder brother, to himselfe,) encreased to a degree, inconsistent with the Sovereign Power, maintained in their Rebellion against King John, by the French. Nor does this happen in Monarchy onely. For whereas the stile of the antient Roman Commonwealth, was, The Senate, and People of Rome; neither Senate, nor People pretended to the whole Power; which first caused the seditions, of Tiberius Gracchus, Caius Gracchus, Lucius Saturnius, and others; and afterwards the warres between the Senate and the People, under Marius and Sylla; and again under Pompey and Caesar, to the Extinction of their Democracy, and the setting up of Monarchy.

The people of Athens bound themselves but from one onely Action; which was, that no man on pain of death should propound the renewing of the warre for the Island of Salamis; And yet thereby, if Solon had not caused to be given out he was mad, and afterwards in gesture and habit of a mad-man, and in verse, propounded it to the People that flocked about him, they had had an enemy perpetually in readinesse, even at the gates of their Citie; such dammage, or shifts, are all Common-wealths forced to, that have their Power never so little limited.

## **Private Judgement Of Good and Evill**

In the second place, I observe the Diseases of a Common-wealth, that proceed from the poyson of seditious doctrines; whereof one is, "That every private man is Judge of Good and Evill actions." This is true in the condition of meer Nature, where there are no Civill Lawes; and also under Civill Government, in such cases as are not determined by the Law. But otherwise, it is manifest, that the measure of Good and Evill actions, is the Civill Law; and the Judge the Legislator, who is alwayes Representative of the Common-wealth. From this false doctrine, men are disposed to debate with themselves, and dispute the commands of the Common-wealth; and afterwards to obey, or disobey them, as in their private judgements they shall think fit. Whereby the Common-wealth is distracted and Weakened.

## **Erroneous Conscience**

Another doctrine repugnant to Civill Society, is, that "Whatsoever a man does against his Conscience, is Sinne;" and it dependeth on the presumption of making himself judge of Good and Evill. For a mans Conscience, and his Judgement is the same thing; and as the Judgement, so also the Conscience may be erroneous. Therefore, though he that is subject to no Civill Law, sinneth in all he does against his Conscience, because he has no other rule to follow but his own reason; yet it is not so with him that lives in a Common-wealth; because the Law is the publique Conscience, by which he hath already undertaken to be guided. Otherwise in such diversity, as there is of private Consciences, which are but private opinions, the Common-wealth must needs be distracted, and no man dare to obey the Sovereign Power, farther than it shall seem good in his own eyes.

## **Pretence Of Inspiration**

It hath been also commonly taught, "That Faith and Sanctity, are not to be attained by Study and Reason, but by supernaturall Inspiration, or Infusion," which granted, I see not why any man should render a reason of his Faith; or why every Christian should not be also a Prophet; or why any man should take the Law of his Country, rather than his own Inspiration, for the rule of his action. And thus wee fall again into the fault of taking upon us to Judge of Good and Evill; or to make Judges of it, such private men as pretend to be supernaturally Inspired, to the Dissolution of all Civill Government. Faith comes by hearing, and hearing by those accidents, which guide us into the presence of them that speak to us; which accidents are all contrived by God Almighty; and yet are not supernaturall, but onely, for the great number of them that concurre to every effect, unobservable. Faith, and Sanctity, are indeed not very frequent; but yet they are not Miracles, but brought to passe by education, discipline, correction, and other naturall wayes, by which God worketh them in his elect, as such time as he thinketh fit. And these three opinions, pernicious to Peace and Government, have in this part of the world, proceeded chiefly from the tongues, and pens of unlearned Divines; who joyning the words of Holy Scripture together, otherwise than is agreeable to reason, do what they can, to make men think, that Sanctity and Naturall Reason, cannot stand together.

## **Subjecting The Sovereign Power To Civill Lawes**

A fourth opinion, repugnant to the nature of a Common-wealth, is this, "That he that hath the Sovereign Power, is subject to the Civill Lawes." It is true, that Sovereigns are all subjects to the Lawes of Nature; because such lawes be Divine, and cannot by any man, or Common-wealth be abrogated. But to those Lawes which the Sovereign himselfe, that is, which the Common-wealth maketh, he is not subject. For to be subject to Lawes, is to be subject to the Common-wealth, that is to the Sovereign Representative, that is to himselfe; which is not subjection, but freedome from the Lawes. Which error, because it setteth the Lawes above the Sovereign, setteth also a Judge above him, and a Power to punish him; which is to make a new Sovereign; and again for the same reason a third, to punish the second; and so continually without end, to the Confusion, and Dissolution of the Common-wealth.

## **Attributing Of Absolute Propriety To The Subjects**

A Fifth doctrine, that tendeth to the Dissolution of a Common-wealth, is, "That every private man has an absolute Propriety in his Goods; such, as excludeth the Right of the Sovereign." Every man has indeed a Propriety that excludes the Right of every other Subject: And he has it onely from the Sovereign Power; without the protection whereof, every other man should have equall Right to the same. But if the Right of the Sovereign also be excluded, he cannot performe the office they have put him into; which is, to defend them both from forraign enemies, and from the injuries of one another; and consequently there is no longer a Common-wealth.

And if the Propriety of Subjects, exclude not the Right of the Sovereign Representative to their Goods; much lesse to their offices of Judicature, or Execution, in which they Represent the Sovereign himselfe.

## **Dividing Of The Sovereign Power**

There is a Sixth doctrine, plainly, and directly against the essence of a Common-wealth; and 'tis this, "That the Sovereign Power may be divided." For what is it to divide the Power of a Common-wealth, but to Dissolve it; for Powers divided mutually destroy each other. And for these doctrines, men are chiefly beholding to some of those, that making profession of the Lawes, endeavour to make them depend upon their own learning, and not upon the Legislative Power.

## **Imitation Of Neighbour Nations**

And as False Doctrine, so also often-times the Example of different Government in a neighbouring Nation, disposeth men to alteration of the forme already settled. So the people of the Jewes were stirred up to reject God, and to call upon the Prophet Samuel, for a King after the manner of the Nations; So also the lesser Cities of Greece, were continually disturbed, with seditions of the Aristocraticall, and Democraticall factions; one part of almost every Common-wealth, desiring to imitate the Lacedaemonians; the other, the Athenians. And I doubt not, but many men, have been contented to see the late troubles in England, out of an imitation of the Low Countries; supposing there needed no more to grow rich, than to change, as they had done, the forme of their Government. For the constitution of mans nature, is of it selfe subject to desire novelty: When therefore they are provoked to the same, by the neighbourhood also of those that have been enriched by it, it is almost impossible for them, not to be content with those that solícite them to change; and love the first beginnings, though they be grieved with the continuance of disorder; like hot blouds, that having gotten the itch, tear themselves with their own nayles, till they can endure the smart no longer.

## Imitation Of The Greeks, And Romans

And as to Rebellion in particular against Monarchy; one of the most frequent causes of it, is the Reading of the books of Policy, and Histories of the antient Greeks, and Romans; from which, young men, and all others that are unprovided of the Antidote of solid Reason, receiving a strong, and delightfull impression, of the great exploits of warre, atchieved by the Conductors of their Armies, receive withall a pleasing Idea, of all they have done besides; and imagine their great prosperity, not to have proceeded from the aemulation of particular men, but from the vertue of their popular form of government: Not considering the frequent Seditions, and Civill Warres, produced by the imperfection of their Policy. From the reading, I say, of such books, men have undertaken to kill their Kings, because the Greek and Latine writers, in their books, and discourses of Policy, make it lawfull, and laudable, for any man so to do; provided before he do it, he call him Tyrant. For they say not Regicide, that is, killing of a King, but Tyrannicide, that is, killing of a Tyrant is lawfull. From the same books, they that live under a Monarch conceive an opinion, that the Subjects in a Popular Common-wealth enjoy Liberty; but that in a Monarchy they are all Slaves. I say, they that live under a Monarchy conceive such an opinion; not they that live under a Popular Government; for they find no such matter. In summe, I cannot imagine, how anything can be more prejudiciall to a Monarchy, than the allowing of such books to be publikely read, without present applying such correctives of discreet Masters, as are fit to take away their Venime; Which Venime I will not doubt to compare to the biting of a mad Dogge, which is a disease the Physicians call Hydrophobia, or Fear Of Water. For as he that is so bitten, has a continuall torment of thirst, and yet abhorreth water; and is in such an estate, as if the poyson endeavoured to convert him into a Dogge: So when a Monarchy is once bitten to the quick, by those Democraticall writers, that continually snarle at that estate; it wanteth nothing more than a strong Monarch, which neverthesse out of a certain Tyrannophobia, or feare of being strongly governed, when they have him, they abhorre.

As here have been Doctors, that hold there be three Soules in a man; so there be also that think there may be more Soules, (that is, more Sovereigns,) than one, in a Common-wealth; and set up a Supremacy against the Sovereignty; Canons against Lawes; and a Ghostly Authority against the Civill; working on mens minds, with words and distinctions, that of themselves signifie nothing, but bewray (by their obscurity) that there walketh (as some think invisibly) another Kingdome, as it were a Kingdome of Fayries, in the dark. Now seeing it is manifest, that the Civill Power, and the Power of the Common-wealth is the same thing; and that Supremacy, and the Power of making Canons, and granting Faculties, implyeth a Common-wealth; it followeth, that where one is Sovereign, another Supreme; where one can make Lawes, and another make Canons; there must needs be two Common-wealths, of one & the same Subjects; which is a Kingdome divided in it selfe, and cannot stand. For notwithstanding the insignificant distinction of Temporall, and Ghostly, they are still two Kingdomes, and every Subject is subject to two Masters. For seeing the Ghostly Power challengeth the Right to declare what is Sinne it challengeth by consequence to declare what is Law, (Sinne being nothing but the transgression of the Law;) and again, the Civill Power challenging to declare what is Law, every Subject must obey two Masters, who bothe will have their Commands be observed as Law; which is impossible. Or, if it be but one Kingdome, either the Civill, which is the Power of the Common-wealth, must be subordinate to the Ghostly; or the Ghostly must be subordinate to the Temporall and then there is no Supremacy but the Temporall. When therefore these two Powers oppose one another, the Common-wealth cannot but be in great danger of Civill warre, and Dissolution. For the Civill Authority being more visible, and standing in the cleerer light of naturall reason cannot choose but draw to it in all times a very considerable part of the people: And the Spirituall, though it stand in the darknesse of Schoole distinctions, and hard words; yet because the fear of Darknesse, and Ghosts, is greater than other fears, cannot want a party sufficient to Trouble, and sometimes to Destroy a Common-wealth. And this is a Disease which not unfitly may be compared to the Epilepsie, or Falling-sicknesse (which the Jewes took to be one kind of possession by Spirits) in the Body Naturall. For as in this Disease, there is an unnaturall spirit, or wind in the head that obstructeth the roots of the Nerves, and moving them violently, taketh away the motion which

naturally they should have from the power of the Soule in the Brain, and thereby causeth violent, and irregular motions (which men call Convulsions) in the parts; insomuch as he that is seized therewith, falleth down sometimes into the water, and sometimes into the fire, as a man deprived of his senses; so also in the Body Politique, when the Spirituall power, moveth the Members of a Common-wealth, by the terrour of punishments, and hope of rewards (which are the Nerves of it,) otherwise than by the Civill Power (which is the Soule of the Common-wealth) they ought to be moved; and by strange, and hard words suffocates the people, and either Overwhelm the Common-wealth with Oppression, or cast it into the Fire of a Civill warre.

## Mixt Government

Sometimes also in the meerly Civill government, there be more than one Soule: As when the Power of levying mony, (which is the Nutritive faculty,) has depended on a generall Assembly; the Power of conduct and command, (which is the Motive Faculty,) on one man; and the Power of making Lawes, (which is the Rationall faculty,) on the accidentall consent, not onely of those two, but also of a third; This endangereth the Common-wealth, somtimes for want of consent to good Lawes; but most often for want of such Nourishment, as is necessary to Life, and Motion. For although few perceive, that such government, is not government, but division of the Common-wealth into three Factions, and call it mixt Monarchy; yet the truth is, that it is not one independent Common-wealth, but three independent Factions; nor one Representative Person, but three. In the Kingdome of God, there may be three Persons independent, without breach of unity in God that Reigneth; but where men Reigne, that be subject to diversity of opinions, it cannot be so. And therefore if the King bear the person of the People, and the generall Assembly bear also the person of the People, and another assembly bear the person of a Part of the people, they are not one Person, nor one Sovereign, but three Persons, and three Sovereigns.

To what Disease in the Naturall Body of man, I may exactly compare this irregularity of a Common-wealth, I know not. But I have seen a man, that had another man growing out of his side, with an head, armes, breast, and stomach, of his own: If he had had another man growing out of his other side, the comparison might then have been exact.

## Want Of Mony

Hitherto I have named such Diseases of a Common-wealth, as are of the greatest, and most present danger. There be other, not so great; which neverthelesse are not unfit to be observed. As first, the difficulty of raising Mony, for the necessary uses of the Common-wealth; especially in the approach of warre. This difficulty ariseth from the opinion, that every Subject hath of a Propriety in his lands and goods, exclusive of the Sovereigns Right to the use of the same. From whence it commeth to passe, that the Sovereign Power, which foreseeeth the necessities and dangers of the Common-wealth, (finding the passage of mony to the publique Treasure obstructed, by the tenacity of the people,) whereas it ought to extend it selfe, to encounter, and prevent such dangers in their beginnings, contracteth it selfe as long as it can, and when it cannot longer, struggles with the people by strategems of Law, to obtain little summes, which not sufficing, he is fain at last violently to open the way for present supply, or Perish; and being put often to these extremities, at last reduceth the people to their due temper; or else the Common-wealth must perish. Insomuch as we may compare this Distemper very aptly to an Ague; wherein, the fleshy parts being congealed, or by venomous matter obstructed; the Veins which by their naturall course empty themselves into the Heart, are not (as they ought to be) supplied from the Arteries, whereby there succeedeth at first a cold contraction, and trembling of the limbes; and afterwards a hot, and strong endeavour of the Heart, to force a passage for the Bloud; and before it can do that, contenteth it selfe with the small refreshments of such things as coole of a time, till (if Nature be strong enough) it break at last the contumacy of the parts obstructed, and dissipateth the venome into sweat; or (if Nature be too weak) the Patient dyeth.

## **Monopolies And Abuses Of Publicans**

Again, there is sometimes in a Common-wealth, a Disease, which resembleth the Pleurisie; and that is, when the Treasure of the Common-wealth, flowing out of its due course, is gathered together in too much abundance, in one, or a few private men, by Monopolies, or by Farmes of the Publique Revenues; in the same manner as the Blood in a Pleurisie, getting into the Membrane of the breast, breedeth there an Inflammation, accompanied with a Fever, and painfull stitches.

## Popular Men

Also, the Popularity of a potent Subject, (unlesse the Common-wealth have very good caution of his fidelity,) is a dangerous Disease; because the people (which should receive their motion from the Authority of the Sovereign,) by the flattery, and by the reputation of an ambitious man, are drawn away from their obedience to the Lawes, to follow a man, of whose vertues, and designes they have no knowledge. And this is commonly of more danger in a Popular Government, than in a Monarchy; as it may easily be made believe, they are the People. By this means it was, that Julius Caesar, who was set up by the People against the Senate, having won to himselfe the affections of his Army, made himselfe Master, both of Senate and People. And this proceeding of popular, and ambitious men, is plain Rebellion; and may be resembled to the effects of Witchcraft.

## **Excessive Greatnesse Of A Town, Multitude Of Corporations**

Another infirmity of a Common-wealth, is the immoderate greatnesse of a Town, when it is able to furnish out of its own Circuit, the number, and expence of a great Army: As also the great number of Corporations; which are as it were many lesser Common-wealths in the bowels of a greater, like wormes in the entrayles of a naturall man.

## **Liberty Of Disputing Against Sovereign Power**

To which may be added, the Liberty of Disputing against absolute Power, by pretenders to Political Prudence; which though bred for the most part in the Lees of the people; yet animated by False Doctrines, are perpetually meddling with the Fundamentall Lawes, to the molestation of the Common-wealth; like the little Wormes, which Physicians call Ascarides.

We may further adde, the insatiable appetite, or Bulimia, of enlarging Dominion; with the incurable Wounds thereby many times received from the enemy; And the Wens, of ununited conquests, which are many times a burthen, and with lesse danger lost, than kept; As also the Lethargy of Ease, and Consumption of Riot and Vain Expence.

## **Dissolution Of The Common-wealth**

Lastly, when in a warre (forraign, or intestine,) the enemies got a final Victory; so as (the forces of the Common-wealth keeping the field no longer) there is no farther protection of Subjects in their loyalty; then is the Common-wealth DISSOLVED, and every man at liberty to protect himselfe by such courses as his own discretion shall suggest unto him. For the Sovereign, is the publique Soule, giving Life and Motion to the Common-wealth; which expiring, the Members are governed by it no more, than the Carcasse of a man, by his departed (though Immortal) Soule. For though the Right of a Sovereign Monarch cannot be extinguished by the act of another; yet the Obligation of the members may. For he that wants protection, may seek it anywhere; and when he hath it, is obliged (without fraudulent pretence of having submitted himselfe out of fear,) to protect his Protection as long as he is able. But when the Power of an Assembly is once suppressed, the Right of the same perisheth utterly; because the Assembly it selfe is extinct; and consequently, there is no possibility for the Sovereignty to re-enter.

**CHAPTER XXX. OF THE OFFICE OF THE  
SOVERAIGN REPRESENTATIVE**

## **The Procuration Of The Good Of The People**

The OFFICE of the Sovereign, (be it a Monarch, or an Assembly,) consisteth in the end, for which he was trusted with the Sovereign Power, namely the procuration of the Safety Of The People; to which he is obliged by the Law of Nature, and to render an account thereof to God, the Author of that Law, and to none but him. But by Safety here, is not meant a bare Preservation, but also all other Contentments of life, which every man by lawfull Industry, without danger, or hurt to the Common-wealth, shall acquire to himselfe.

## **By Instruction & Lawes**

And this is intended should be done, not by care applyed to Individualls, further than their protection from injuries, when they shall complain; but by a generall Providence, contained in publique Instruction, both of Doctrine, and Example; and in the making, and executing of good Lawes, to which individuall persons may apply their own cases.

# **Against The Duty Of A Sovereign To Relinquish Any Essentiall Right**

## **of Sovereignty Or Not To See The People Taught The Grounds Of Them**

And because, if the essentiall Rights of Sovereignty (specified before in the eighteenth Chapter) be taken away, the Common-wealth is thereby dissolved, and every man returneth into the condition, and calamity of a warre with every other man, (which is the greatest evill that can happen in this life;) it is the Office of the Sovereign, to maintain those Rights entire; and consequently against his duty, First, to transferre to another, or to lay from himselfe any of them. For he that deserteth the Means, deserteth the Ends; and he deserteth the Means, that being the Sovereign, acknowledgeth himselfe subject to the Civill Lawes; and renounceth the Power of Supreme Judicature; or of making Warre, or Peace by his own Authority; or of Judging of the Necessities of the Common-wealth; or of levying Mony, and Souldiers, when, and as much as in his own conscience he shall judge necessary; or of making Officers, and Ministers both of Warre, and Peace; or of appointing Teachers, and examining what Doctrines are conformable, or contrary to the Defence, Peace, and Good of the people. Secondly, it is against his duty, to let the people be ignorant, or mis-in-formed of the grounds, and reasons of those his essentiall Rights; because thereby men are easie to be seduced, and drawn to resist him, when the Common-wealth shall require their use and exercise.

And the grounds of these Rights, have the rather need to be diligently, and truly taught; because they cannot be maintained by any Civill Law, or terrour of legal punishment. For a Civill Law, that shall forbid Rebellion, (and such is all resistance to the essentiall Rights of Sovereignty,) is not (as a Civill Law) any obligation, but by vertue onely of the Law of Nature, that forbiddeth the violation of Faith; which naturall obligation if men know not, they cannot know the Right of any Law the Sovereign maketh. And for the Punishment, they take it but for an act of Hostility; which

when they think they have strength enough, they will endeavour by acts of Hostility, to avoyd.

# **Objection Of Those That Say There Are No Principles Of Reason For**

## **Absolute Sovereignty**

As I have heard some say, that Justice is but a word, without substance; and that whatsoever a man can by force, or art, acquire to himselfe, (not onely in the condition of warre, but also in a Common-wealth,) is his own, which I have already shewed to be false: So there be also that maintain, that there are no grounds, nor Principles of Reason, to sustain those essentiall Rights, which make Sovereignty absolute. For if there were, they would have been found out in some place, or other; whereas we see, there has not hitherto been any Common-wealth, where those Rights have been acknowledged, or challenged. Wherein they argue as ill, as if the Savage people of America, should deny there were any grounds, or Principles of Reason, so to build a house, as to last as long as the materials, because they never yet saw any so well built. Time, and Industry, produce every day new knowledge. And as the art of well building, is derived from Principles of Reason, observed by industrious men, that had long studied the nature of materials, and the divers effects of figure, and proportion, long after mankind began (though poorly) to build: So, long time after men have begun to constitute Common-wealths, imperfect, and apt to relapse into disorder, there may, Principles of Reason be found out, by industrious meditation, to make use of them, or be neglected by them, or not, concerneth my particular interest, at this day, very little. But supposing that these of mine are not such Principles of Reason; yet I am sure they are Principles from Authority of Scripture; as I shall make it appear, when I shall come to speak of the Kingdome of God, (administred by Moses,) over the Jewes, his peculiar people by Covenant.

## **Objection From The Incapacity Of The Vulgar**

But they say again, that though the Principles be right, yet Common people are not of capacity enough to be made to understand them. I should be glad, that the Rich, and Potent Subjects of a Kingdome, or those that are accounted the most Learned, were no lesse incapable than they. But all men know, that the obstructions to this kind of doctrine, proceed not so much from the difficulty of the matter, as from the interest of them that are to learn. Potent men, digest hardly any thing that setteth up a Power to bridle their affections; and Learned men, any thing that discovereth their errours, and thereby lesseneth their Authority: whereas the Common-peoples minds, unlesse they be tainted with dependance on the Potent, or scribbled over with the opinions of their Doctors, are like clean paper, fit to receive whatsoever by Publique Authority shall be imprinted in them. Shall whole Nations be brought to Acquiesce in the great Mysteries of Christian Religion, which are above Reason; and millions of men be made believe, that the same Body may be in innumerable places, at one and the same time, which is against Reason; and shall not men be able, by their teaching, and preaching, protected by the Law, to make that received, which is so consonant to Reason, that any unprejudicated man, needs no more to learn it, than to hear it? I conclude therefore, that in the instruction of the people in the Essentiall Rights (which are the Naturall, and Fundamentall Lawes) of Soveraignty, there is no difficulty, (whilst a Soveraign has his Power entire,) but what proceeds from his own fault, or the fault of those whom he trusteth in the administration of the Commonwealth; and consequently, it is his Duty, to cause them so to be instructed; and not onely his Duty, but his Benefit also, and Security, against the danger that may arrive to himselfe in his naturall Person, from Rebellion.

## **Subjects Are To Be Taught, Not To Affect Change Of Government**

And (to descend to particulars) the People are to be taught, First, that they ought not to be in love with any forme of Government they see in their neighbour Nations, more than with their own, nor (whatsoever present prosperity they behold in Nations that are otherwise governed than they,) to desire change. For the prosperity of a People ruled by an Aristocraticall, or Democraticall assembly, commeth not from Aristocracy, nor from Democracy, but from the Obedience, and Concord of the Subjects; nor do the people flourish in a Monarchy, because one man has the right to rule them, but because they obey him. Take away in any kind of State, the Obedience, (and consequently the Concord of the People,) and they shall not onely not flourish, but in short time be dissolved. And they that go about by disobedience, to doe no more than reforme the Commonwealth, shall find they do thereby destroy it; like the foolish daughters of Peleus (in the fable;) which desiring to renew the youth of their decrepit Father, did by the Counsell of Medea, cut him in pieces, and boyle him, together with strange herbs, but made not of him a new man. This desire of change, is like the breach of the first of Gods Commandements: For there God says, Non Habebis Deos Alienos; Thou shalt not have the Gods of other Nations; and in another place concerning Kings, that they are Gods.

## **Nor Adhere (Against The Sovereign) To Popular Men**

Secondly, they are to be taught, that they ought not to be led with admiration of the vertue of any of their fellow Subjects, how high soever he stand, nor how conspicuously soever he shine in the Common-wealth; nor of any Assembly, (except the Sovereign Assembly,) so as to deferre to them any obedience, or honour, appropriate to the Sovereign onely, whom (in their particular stations) they represent; nor to receive any influence from them, but such as is conveighed by them from the Sovereign Authority. For that Sovereign, cannot be imagined to love his People as he ought, that is not Jealous of them, but suffers them by the flattery of Popular men, to be seduced from their loyalty, as they have often been, not onely secretly, but openly, so as to proclaime Marriage with them In Facie Ecclesiae by Preachers; and by publishing the same in the open streets: which may fitly be compared to the violation of the second of the ten Commandements.

### **Nor To Dispute The Sovereign Power**

Thirdly, in consequence to this, they ought to be informed, how great fault it is, to speak evill of the Sovereign Representative, (whether One man, or an Assembly of men;) or to argue and dispute his Power, or any way to use his Name irreverently, whereby he may be brought into Contempt with his People, and their Obedience (in which the safety of the Common-wealth consisteth) slackened. Which doctrine the third Commandement by resemblance pointeth to.

## **And To Have Dayes Set Apart To Learn Their Duty**

Fourthly, seeing people cannot be taught this, nor when 'tis taught, remember it, nor after one generation past, so much as know in whom the Sovereign Power is placed, without setting a part from their ordinary labour, some certain times, in which they may attend those that are appointed to instruct them; It is necessary that some such times be determined, wherein they may assemble together, and (after prayers and praises given to God, the Sovereign of Sovereigns) hear those their Duties told them, and the Positive Lawes, such as generally concern them all, read and expounded, and be put in mind of the Authority that maketh them Lawes. To this end had the Jewes every seventh day, a Sabbath, in which the Law was read and expounded; and in the solemnity whereof they were put in mind, that their King was God; that having created the world in six days, he rested the seventh day; and by their resting on it from their labour, that that God was their King, which redeemed them from their servile, and painfull labour in Egypt, and gave them a time, after they had rejoyced in God, to take joy also in themselves, by lawfull recreation. So that the first Table of the Commandements, is spent all, in setting down the summe of Gods absolute Power; not onely as God, but as King by pact, (in peculiar) of the Jewes; and may therefore give light, to those that have the Sovereign Power conferred on them by the consent of men, to see what doctrine they Ought to teach their Subjects.

## **And To Honour Their Parents**

And because the first instruction of Children, dependeth on the care of their Parents; it is necessary that they should be obedient to them, whilst they are under their tuition; and not onely so, but that also afterwards (as gratitude requireth,) they acknowledge the benefit of their education, by externall signes of honour. To which end they are to be taught, that originally the Father of every man was also his Sovereign Lord, with power over him of life and death; and that the Fathers of families, when by instituting a Common-wealth, they resigned that absolute Power, yet it was never intended, they should lose the honour due unto them for their education. For to relinquish such right, was not necessary to the Institution of Sovereign Power; nor would there be any reason, why any man should desire to have children, or take the care to nourish, and instruct them, if they were afterwards to have no other benefit from them, than from other men. And this accordeth with the fifth Commandement.



## **And To Avoyd Doing Of Injury:**

Again, every Sovereign Ought to cause Justice to be taught, which (consisting in taking from no man what is his) is as much as to say, to cause men to be taught not to deprive their Neighbour, by violence, or fraud, of any thing which by the Sovereign Authority is theirs. Of things held in propriety, those that are dearest to a man are his own life, & limbs; and in the next degree, (in most men,) those that concern conjugall affection; and after them riches and means of living. Therefore the People are to be taught, to abstain from violence to one anothers person, by private revenges; from violation of conjugall honour; and from forcibly rapine, and fraudulent surreption of one anothers goods. For which purpose also it is necessary they be shewed the evill consequences of false Judgement, by corruption either of Judges or Witnesses, whereby the distinction of propriety is taken away, and Justice becomes of no effect: all which things are intimated in the sixth, seventh, eighth, and ninth Commandements.

## **And To Do All This Sincerely From The Heart**

Lastly, they are to be taught, that not onely the unjust facts, but the designes and intentions to do them, (though by accident hindred,) are Injustice; which consisteth in the pravity of the will, as well as in the irregularity of the act. And this is the intention of the tenth Commandement, and the summe of the Second Table; which is reduced all to this one Commandement of mutuall Charity, "Thou shalt love thy neighbour as thy selfe:" as the summe of the first Table is reduced to "the love of God;" whom they had then newly received as their King.

## The Use Of Universities

As for the Means, and Conduits, by which the people may receive this Instruction, wee are to search, by what means so may Opinions, contrary to the peace of Man-kind, upon weak and false Principles, have neverthelesse been so deeply rooted in them. I mean those, which I have in the precedent Chapter specified: as That men shall Judge of what is lawfull and unlawfull, not by the Law it selfe, but by their own private Judgements; That Subjects sinne in obeying the Commands of the Common-wealth, unlesse they themselves have first judged them to be lawfull: That their Propriety in their riches is such, as to exclude the Dominion, which the Common-wealth hath over the same: That it is lawfull for Subjects to kill such, as they call Tyrants: That the Sovereign Power may be divided, and the like; which come to be instilled into the People by this means. They whom necessity, or covetousnesse keepeth attent on their trades, and labour; and they, on the other side, whom superfluity, or sloth carrieth after their sensuall pleasures, (which two sorts of men take up the greatest part of Man-kind,) being diverted from the deep meditation, which the learning of truth, not onely in the matter of Naturall Justice, but also of all other Sciences necessarily requireth, receive the Notions of their duty, chiefly from Divines in the Pulpit, and partly from such of their Neighbours, or familiar acquaintance, as having the Faculty of discoursing readily, and plausibly, seem wiser and better learned in cases of Law, and Conscience, than themselves. And the Divines, and such others as make shew of Learning, derive their knowledge from the Universities, and from the Schooles of Law, or from the Books, which by men eminent in those Schooles, and Universities have been published. It is therefore manifest, that the Instruction of the people, dependeth wholly, on the right teaching of Youth in the Universities. But are not (may some men say) the Universities of England learned enough already to do that? or is it you will undertake to teach the Universities? Hard questions. Yet to the first, I doubt not to answer; that till towards the later end of Henry the Eighth, the Power of the Pope, was alwayes upheld against the Power of the Common-wealth, principally by the Universities;

and that the doctrines maintained by so many Preachers, against the Sovereign Power of the King, and by so many Lawyers, and others, that had their education there, is a sufficient argument, that though the Universities were not authors of those false doctrines, yet they knew not how to plant the true. For in such a contradiction of Opinions, it is most certain, that they have not been sufficiently instructed; and 'tis no wonder, if they yet retain a relish of that subtile liquor, wherewith they were first seasoned, against the Civill Authority. But to the later question, it is not fit, nor needfull for me to say either I, or No: for any man that sees what I am doing, may easily perceive what I think.

The safety of the People, requireth further, from him, or them that have the Sovereign Power, that Justice be equally administred to all degrees of People; that is, that as well the rich, and mighty, as poor and obscure persons, may be righted of the injuries done them; so as the great, may have no greater hope of impunity, when they doe violence, dishonour, or any Injury to the meaner sort, than when one of these, does the like to one of them: For in this consisteth Equity; to which, as being a Precept of the Law of Nature, a Sovereign is as much subject, as any of the meanest of his People. All breaches of the Law, are offences against the Commonwealth: but there be some, that are also against private Persons. Those that concern the Common-wealth onely, may without breach of Equity be pardoned; for every man may pardon what is done against himselfe, according to his own discretion. But an offence against a private man, cannot in Equity be pardoned, without the consent of him that is injured; or reasonable satisfaction.

The Inequality of Subjects, proceedeth from the Acts of Sovereign Power; and therefore has no more place in the presence of the Sovereign; that is to say, in a Court of Justice, then the Inequality between Kings, and their Subjects, in the presence of the King of Kings. The honour of great Persons, is to be valued for their beneficence, and the aydes they give to men of inferiour rank, or not at all. And the violences, oppressions, and injuries they do, are not extenuated, but aggravated by the greatnesse of their persons; because they have least need to commit them. The consequences of this partiality towards the great, proceed in this manner. Impunity maketh Insolence; Insolence Hatred; and Hatred, an Endeavour to pull down all oppressing and contumelious greatnesse, though with the ruine of the Common-wealth.



## Equall Taxes

To Equall Justice, appertaineth also the Equall imposition of Taxes; the equality whereof dependeth not on the Equality of riches, but on the Equality of the debt, that every man oweth to the Common-wealth for his defence. It is not enough, for a man to labour for the maintenance of his life; but also to fight, (if need be,) for the securing of his labour. They must either do as the Jewes did after their return from captivity, in re-edifying the Temple, build with one hand, and hold the Sword in the other; or else they must hire others to fight for them. For the Impositions that are layd on the People by the Sovereign Power, are nothing else but the Wages, due to them that hold the publique Sword, to defend private men in the exercise of severall Trades, and Callings. Seeing then the benefit that every one receiveth thereby, is the enjoyment of life, which is equally dear to poor, and rich; the debt which a poor man oweth them that defend his life, is the same which a rich man oweth for the defence of his; saving that the rich, who have the service of the poor, may be debtors not onely for their own persons, but for many more. Which considered, the Equality of Imposition, consisteth rather in the Equality of that which is consumed, than of the riches of the persons that consume the same. For what reason is there, that he which laboureth much, and sparing the fruits of his labour, consumeth little, should be more charged, then he that living idly, getteth little, and spendeth all he gets; seeing the one hath no more protection from the Common-wealth, then the other? But when the Impositions, are layd upon those things which men consume, every man payeth Equally for what he useth: Nor is the Common-wealth defrauded, by the luxurious waste of private men.

## **Publique Charity**

And whereas many men, by accident unavoidable, become unable to maintain themselves by their labour; they ought not to be left to the Charity of private persons; but to be provided for, (as far-forth as the necessities of Nature require,) by the Lawes of the Common-wealth. For as it is Uncharitableness in any man, to neglect the impotent; so it is in the Sovereign of a Common-wealth, to expose them to the hazard of such uncertain Charity.

## Prevention Of Idlennesse

But for such as have strong bodies, the case is otherwise: they are to be forced to work; and to avoyd the excuse of not finding employment, there ought to be such Lawes, as may encourage all manner of Arts; as Navigation, Agriculture, Fishing, and all manner of Manufacture that requires labour. The multitude of poor, and yet strong people still encreasing, they are to be transplanted into Countries not sufficiently inhabited: where neverthelesse, they are not to exterminate those they find there; but constrain them to inhabit closer together, and not range a great deal of ground, to snatch what they find; but to court each little Plot with art and labour, to give them their sustenance in due season. And when all the world is overchargd with Inhabitants, then the last remedy of all is Warre; which provideth for every man, by Victory, or Death.

## **Good Lawes What**

To the care of the Sovereign, belongeth the making of Good Lawes. But what is a good Law? By a Good Law, I mean not a Just Law: for no Law can be Unjust. The Law is made by the Sovereign Power, and all that is done by such Power, is warranted, and owned by every one of the people; and that which every man will have so, no man can say is unjust. It is in the Lawes of a Common-wealth, as in the Lawes of Gaming: whatsoever the Gamesters all agree on, is Injustice to none of them. A good Law is that, which is Needfull, for the Good Of The People, and withall Perspicuous.

## **Such As Are Necessary**

For the use of Lawes, (which are but Rules Authorised) is not to bind the People from all Voluntary actions; but to direct and keep them in such a motion, as not to hurt themselves by their own impetuous desires, rashnesse, or indiscretion, as Hedges are set, not to stop Travellers, but to keep them in the way. And therefore a Law that is not Needfull, having not the true End of a Law, is not Good. A Law may be conceived to be Good, when it is for the benefit of the Sovereign; though it be not Necessary for the People; but it is not so. For the good of the Sovereign and People, cannot be separated. It is a weak Sovereign, that has weak Subjects; and a weak People, whose Sovereign wanteth Power to rule them at his will. Unnecessary Lawes are not good Lawes; but trapps for Mony: which where the right of Sovereign Power is acknowledged, are superfluous; and where it is not acknowledged, insufficient to defend the People.

## Such As Are Perspicuous

The Perspicuity, consisteth not so much in the words of the Law it selfe, as in a Declaration of the Causes, and Motives, for which it was made. That is it, that shewes us the meaning of the Legislator, and the meaning of the Legislator known, the Law is more easily understood by few, than many words. For all words, are subject to ambiguity; and therefore multiplication of words in the body of the Law, is multiplication of ambiguity: Besides it seems to imply, (by too much diligence,) that whosoever can evade the words, is without the compasse of the Law. And this is a cause of many unnecessary Processes. For when I consider how short were the Lawes of antient times; and how they grew by degrees still longer; me thinks I see a contention between the Penners, and Pleaders of the Law; the former seeking to circumscribe the later; and the later to evade their circumscriptions; and that the Pleaders have got the Victory. It belongeth therefore to the Office of a Legislator, (such as is in all Common-wealths the Supreme Representative, be it one Man, or an Assembly,) to make the reason Perspicuous, why the Law was made; and the Body of the Law it selfe, as short, but in as proper, and significant termes, as may be.

## **Punishments**

It belongeth also to the Office of the Sovereign, to make a right application of Punishments, and Rewards. And seeing the end of punishing is not revenge, and discharge of choler; but correction, either of the offender, or of others by his example; the severest Punishments are to be inflicted for those Crimes, that are of most Danger to the Publique; such as are those which proceed from malice to the Government established; those that spring from contempt of Justice; those that provoke Indignation in the Multitude; and those, which unpunished, seem Authorised, as when they are committed by Sonnes, Servants, or Favorites of men in Authority: For Indignation carrieth men, not onely against the Actors, and Authors of Injustice; but against all Power that is likely to protect them; as in the case of Tarquin; when for the Insolent act of one of his Sonnes, he was driven out of Rome, and the Monarchy it selfe dissolved. But Crimes of Infirmitie; such as are those which proceed from great provocation, from great fear, great need, or from ignorance whether the Fact be a great Crime, or not, there is place many times for Lenity, without prejudice to the Common-wealth; and Lenity when there is such place for it, is required by the Law of Nature. The Punishment of the Leaders, and teachers in a Commotion; not the poore seduced People, when they are punished, can profit the Common-wealth by their example. To be severe to the People, is to punish that ignorance, which may in great part be imputed to the Sovereign, whose fault it was, they were no better instructed.

## Rewards

In like manner it belongeth to the Office, and Duty of the Sovereign, to apply his Rewards alwayes so, as there may arise from them benefit to the Common-wealth: wherein consisteth their Use, and End; and is then done, when they that have well served the Common-wealth, are with as little expence of the Common Treasure, as is possible, so well recompenced, as others thereby may be encouraged, both to serve the same as faithfully as they can, and to study the arts by which they may be enabled to do it better. To buy with Mony, or Preferment, from a Popular ambitious Subject, to be quiet, and desist from making ill impressions in the mindes of the People, has nothing of the nature of Reward; (which is ordained not for disservice, but for service past;) nor a signe of Gratitude, but of Fear: nor does it tend to the Benefit, but to the Dammage of the Publique. It is a contention with Ambition, like that of Hercules with the Monster Hydra, which having many heads, for every one that was vanquished, there grew up three. For in like manner, when the stubbornnesse of one Popular man, is overcome with Reward, there arise many more (by the Example) that do the same Mischiefe, in hope of like Benefit: and as all sorts of Manufacture, so also Malice encreaseth by being vendible. And though sometimes a Civill warre, may be differred, by such wayes as that, yet the danger growes still the greater, and the Publique ruine more assured. It is therefore against the Duty of the Sovereign, to whom the Publique Safety is committed, to Reward those that aspire to greatnesse by disturbing the Peace of their Country, and not rather to oppose the beginnings of such men, with a little danger, than after a longer time with greater.

## Counsellours

Another Businesse of the Sovereign, is to choose good Counsellours; I mean such, whose advice he is to take in the Government of the Commonwealth. For this word Counsell, Consilium, corrupted from Considium, is a large signification, and comprehendeth all Assemblies of men that sit together, not onely to deliberate what is to be done hereafter, but also to judge of Facts past, and of Law for the present. I take it here in the first sense onely: And in this sense, there is no choyce of Counsell, neither in a Democracy, nor Aristocracy; because the persons Counselling are members of the person Counsell'd. The choyce of Counsellours therefore is to Monarchy; In which, the Sovereign that endeavoureth not to make choyce of those, that in every kind are the most able, dischargeth not his Office as he ought to do. The most able Counsellours, are they that have least hope of benefit by giving evill Counsell, and most knowledge of those things that conduce to the Peace, and Defence of the Commonwealth. It is a hard matter to know who expecteth benefit from publique troubles; but the signes that guide to a just suspicion, is the soothing of the people in their unreasonable, or irremediable grievances, by men whose estates are not sufficient to discharge their accustomed expences, and may easily be observed by any one whom it concerns to know it. But to know, who has most knowledge of the Publique affaires, is yet harder; and they that know them, need them a great deale the lesse. For to know, who knowes the Rules almost of any Art, is a great degree of the knowledge of the same Art; because no man can be assured of the truth of anothers Rules, but he that is first taught to understand them. But the best signes of Knowledge of any Art, are, much conversing in it, and constant good effects of it. Good Counsell comes not by Lot, nor by Inheritance; and therefore there is no more reason to expect good Advice from the rich, or noble, in matter of State, than in delineating the dimensions of a fortresse; unlesse we shall think there needs no method in the study of the Politiques, (as there does in the study of Geometry,) but onely to be lookers on; which is not so. For the Politiques is the harder study of the two. Whereas in these parts of Europe, it hath been taken for a Right of

certain persons, to have place in the highest Councell of State by Inheritance; it is derived from the Conquests of the antient Germans; wherein many absolute Lords joyning together to conquer other Nations, would not enter in to the Confederacy, without such Priviledges, as might be marks of difference in time following, between their Posterity, and the posterity of their Subjects; which Priviledges being inconsistent with the Sovereign Power, by the favour of the Sovereign, they may seem to keep; but contending for them as their Right, they must needs by degrees let them go, and have at last no further honour, than adhaereth naturally to their abilities.

And how able soever be the Counsellours in any affaire, the benefit of their Counsell is greater, when they give every one his Advice, and reasons of it apart, than when they do it in an Assembly, by way of Orations; and when they have praemeditated, than when they speak on the sudden; both because they have more time, to survey the consequences of action; and are lesse subject to be carried away to contradiction, through Envy, Emulation, or other Passions arising from the difference of opinion.

The best Counsell, in those things that concern not other Nations, but onely the ease, and benefit the Subjects may enjoy, by Lawes that look onely inward, is to be taken from the generall informations, and complaints of the people of each Province, who are best acquainted with their own wants, and ought therefore, when they demand nothing in derogation of the essentiall Rights of Sovereignty, to be diligently taken notice of. For without those Essentiall Rights, (as I have often before said,) the Common-wealth cannot at all subsist.

## Commanders

A Commander of an Army in chiefe, if he be not Popular, shall not be beloved, nor feared as he ought to be by his Army; and consequently cannot performe that office with good successe. He must therefore be Industrious, Valiant, Affable, Liberall and Fortunate, that he may gain an opinion both of sufficiency, and of loving his Souldiers. This is Popularity, and breeds in the Souldiers both desire, and courage, to recommend themselves to his favour; and protects the severity of the Generall, in punishing (when need is) the Mutinous, or negligent Souldiers. But this love of Souldiers, (if caution be not given of the Commanders fidelity,) is a dangerous thing to Sovereign Power; especially when it is in the hands of an Assembly not popular. It belongeth therefore to the safety of the People, both that they be good Conductors, and faithfull subjects, to whom the Sovereign Commits his Armies.

But when the Sovereign himselfe is Popular, that is, revered and beloved of his People, there is no danger at all from the Popularity of a Subject. For Souldiers are never so generally unjust, as to side with their Captain; though they love him, against their Sovereign, when they love not onely his Person, but also his Cause. And therefore those, who by violence have at any time suppressed the Power of their Lawfull Sovereign, before they could settle themselves in his place, have been alwayes put to the trouble of contriving their Titles, to save the People from the shame of receiving them. To have a known Right to Sovereign Power, is so popular a quality, as he that has it needs no more, for his own part, to turn the hearts of his Subjects to him, but that they see him able absolutely to govern his own Family: Nor, on the part of his enemies, but a disbanding of their Armies. For the greatest and most active part of Mankind, has never hetherto been well contented with the present.

Concerning the Offices of one Sovereign to another, which are comprehended in that Law, which is commonly called the Law of Nations, I need not say any thing in this place; because the Law of Nations, and the Law of Nature, is the same thing. And every Sovereign hath the same Right, in procuring the safety of his People, that any particular man can

have, in procuring the safety of his own Body. And the same Law, that dictateth to men that have no Civil Government, what they ought to do, and what to avoyd in regard of one another, dictateth the same to Common-wealths, that is, to the Consciences of Sovereign Princes, and Sovereign Assemblies; there being no Court of Naturall Justice, but in the Conscience onely; where not Man, but God raigneth; whose Lawes, (such of them as oblige all Mankind,) in respect of God, as he is the Author of Nature, are Naturall; and in respect of the same God, as he is King of Kings, are Lawes. But of the Kingdome of God, as King of Kings, and as King also of a peculiar People, I shall speak in the rest of this discourse.

**CHAPTER XXXI. OF THE KINGDOME OF  
GOD BY NATURE**

## **The Scope Of The Following Chapters**

That the condition of meer Nature, that is to say, of absolute Liberty, such as is theirs, that neither are Sovereigns, nor Subjects, is Anarchy, and the condition of Warre: That the Praecepts, by which men are guided to avoyd that condition, are the Lawes of Nature: That a Common-wealth, without Sovereign Power, is but a word, without substance, and cannot stand: That Subjects owe to Sovereigns, simple Obedience, in all things, wherein their obedience is not repugnant to the Lawes of God, I have sufficiently proved, in that which I have already written. There wants onely, for the entire knowledge of Civill duty, to know what are those Lawes of God. For without that, a man knows not, when he is commanded any thing by the Civill Power, whether it be contrary to the Law of God, or not: and so, either by too much civill obedience, offends the Divine Majesty, or through feare of offending God, transgresses the commandements of the Common-wealth. To avoyd both these Rocks, it is necessary to know what are the Lawes Divine. And seeing the knowledge of all Law, dependeth on the knowledge of the Sovereign Power; I shall say something in that which followeth, of the KINGDOME OF GOD.

## Who Are Subjects In The Kingdome Of God

"God is King, let the Earth rejoyce," saith the Psalmist. (Psal. 96. 1). And again, "God is King though the Nations be angry; and he that sitteth on the Cherubins, though the earth be moved." (Psal. 98. 1). Whether men will or not, they must be subject alwayes to the Divine Power. By denying the Existence, or Providence of God, men may shake off their Ease, but not their Yoke. But to call this Power of God, which extendeth it selfe not onely to Man, but also to Beasts, and Plants, and Bodies inanimate, by the name of Kingdome, is but a metaphoricall use of the word. For he onely is properly said to Raigne, that governs his Subjects, by his Word, and by promise of Rewards to those that obey it, and by threatning them with Punishment that obey it not. Subjects therefore in the Kingdome of God, are not Bodies Inanimate, nor creatures Irrationall; because they understand no Precepts as his: Nor Atheists; nor they that believe not that God has any care of the actions of mankind; because they acknowledge no Word for his, nor have hope of his rewards, or fear of his threatnings. They therefore that believe there is a God that governeth the world, and hath given Praecepts, and propounded Rewards, and Punishments to Mankind, are Gods Subjects; all the rest, are to be understood as Enemies.

## **A Threefold Word Of God, Reason, Revelation, Prophecy**

To rule by Words, requires that such Words be manifestly made known; for else they are no Lawes: For to the nature of Lawes belongeth a sufficient, and clear Promulgation, such as may take away the excuse of Ignorance; which in the Lawes of men is but of one onely kind, and that is, Proclamation, or Promulgation by the voyce of man. But God declareth his Lawes three wayes; by the Dictates of Naturall Reason, By Revelation, and by the Voyce of some Man, to whom by the operation of Miracles, he procureth credit with the rest. From hence there ariseth a triple Word of God, Rational, Sensible, and Prophetique: to which Correspondeth a triple Hearing; Right Reason, Sense Supernaturall, and Faith. As for Sense Supernaturall, which consisteth in Revelation, or Inspiration, there have not been any Universall Lawes so given, because God speaketh not in that manner, but to particular persons, and to divers men divers things.

A Twofold Kingdome Of God, Naturall And Prophetique From the difference between the other two kinds of Gods Word, Rationall, and Prophetique, there may be attributed to God, a two-fold Kingdome, Naturall, and Prophetique: Naturall, wherein he governeth as many of Mankind as acknowledge his Providence, by the naturall Dictates of Right Reason; And Prophetique, wherein having chosen out one peculiar Nation (the Jewes) for his Subjects, he governed them, and none but them, not onely by naturall Reason, but by Positive Lawes, which he gave them by the mouths of his holy Prophets. Of the Naturall Kingdome of God I intend to speak in this Chapter.

The Right Of Gods Sovereignty Is Derived From His Omnipotence The Right of Nature, whereby God reigneth over men, and punisheth those that break his Lawes, is to be derived, not from his Creating them, as if he required obedience, as of Gratitude for his benefits; but from his Irresistible Power. I have formerly shewn, how the Sovereign Right ariseth from Pact: To shew how the same Right may arise from Nature, requires no more, but to shew in what case it is never taken away. Seeing all men

by Nature had Right to All things, they had Right every one to reigne over all the rest. But because this Right could not be obtained by force, it concerned the safety of every one, laying by that Right, to set up men (with Sovereign Authority) by common consent, to rule and defend them: whereas if there had been any man of Power Irresistible; there had been no reason, why he should not by that Power have ruled, and defended both himselfe, and them, according to his own discretion. To those therefore whose Power is irresistible, the dominion of all men adhaereth naturally by their excellence of Power; and consequently it is from that Power, that the Kingdome over men, and the Right of afflicting men at his pleasure, belongeth Naturally to God Almighty; not as Creator, and Gracious; but as Omnipotent. And though Punishment be due for Sinne onely, because by that word is understood Affliction for Sinne; yet the Right of Afflicting, is not alwayes derived from mens Sinne, but from Gods Power.

## **Sinne Not The Cause Of All Affliction**

This question, "Why Evill men often Prosper, and Good men suffer Adversity," has been much disputed by the Antient, and is the same with this of ours, "By what Right God dispenseth the Prosperities and Adversities of this life;" and is of that difficulty, as it hath shaken the faith, not onely of the Vulgar, but of Philosophers, and which is more, of the Saints, concerning the Divine Providence. "How Good," saith David, "is the God of Israel to those that are Upright in Heart; and yet my feet were almost gone, my treadings had well-nigh slipt; for I was grieved at the Wicked, when I saw the Ungodly in such Prosperity." And Job, how earnestly does he expostulate with God, for the many Afflictions he suffered, notwithstanding his Righteousnesse? This question in the case of Job, is decided by God himselfe, not by arguments derived from Job's Sinne, but his own Power. For whereas the friends of Job drew their arguments from his Affliction to his Sinne, and he defended himselfe by the conscience of his Innocence, God himselfe taketh up the matter, and having justified the Affliction by arguments drawn from his Power, such as this "Where was thou when I layd the foundations of the earth," and the like, both approved Job's Innocence, and reprov'd the Erroneous doctrine of his friends. Conformable to this doctrine is the sentence of our Saviour, concerning the man that was born Blind, in these words, "Neither hath this man sinned, nor his fathers; but that the works of God might be made manifest in him." And though it be said "That Death entred into the world by sinne," (by which is meant that if Adam had never sinned, he had never dyed, that is, never suffered any separation of his soule from his body,) it follows not thence, that God could not justly have Afflicted him, though he had not Sinned, as well as he afflicteth other living creatures, that cannot sinne.

## **Divine Lawes**

Having spoken of the Right of Gods Sovereignty, as grounded onely on Nature; we are to consider next, what are the Divine Lawes, or Dictates of Naturall Reason; which Lawes concern either the naturall Duties of one man to another, or the Honour naturally due to our Divine Sovereign. The first are the same Lawes of Nature, of which I have spoken already in the 14. and 15. Chapters of this Treatise; namely, Equity, Justice, Mercy, Humility, and the rest of the Morall Vertues. It remaineth therefore that we consider, what Praecepts are dictated to men, by their Naturall Reason onely, without other word of God, touching the Honour and Worship of the Divine Majesty.

## Honour And Worship What

Honour consisteth in the inward thought, and opinion of the Power, and Goodnesse of another: and therefore to Honour God, is to think as Highly of his Power and Goodnesse, as is possible. And of that opinion, the externall signes appearing in the Words, and Actions of men, are called Worship; which is one part of that which the Latines understand by the word Cultus: For Cultus signifieth properly, and constantly, that labour which a man bestowes on any thing, with a purpose to make benefit by it. Now those things whereof we make benefit, are either subject to us, and the profit they yeeld, followeth the labour we bestow upon them, as a naturall effect; or they are not subject to us, but answer our labour, according to their own Wills. In the first sense the labour bestowed on the Earth, is called Culture; and the education of Children a Culture of their mindes. In the second sense, where mens wills are to be wrought to our purpose, not by Force, but by Compleasance, it signifieth as much as Courting, that is, a winning of favour by good offices; as by praises, by acknowledging their Power, and by whatsoever is pleasing to them from whom we look for any benefit. And this is properly Worship: in which sense Publicola, is understood for a Worshipper of the People, and Cultus Dei, for the Worship of God.

## **Severall Signes Of Honour**

From internall Honour, consisting in the opinion of Power and Goodnesse, arise three Passions; Love, which hath reference to Goodnesse; and Hope, and Fear, that relate to Power: And three parts of externall worship; Praise, Magnifying, and Blessing: The subject of Praise, being Goodnesse; the subject of Magnifying, and Blessing, being Power, and the effect thereof Felicity. Praise, and Magnifying are significant both by Words, and Actions: By Words, when we say a man is Good, or Great: By Actions, when we thank him for his Bounty, and obey his Power. The opinion of the Happinesse of another, can onely be expressed by words.

## **Worship Naturall And Arbitrary**

There be some signes of Honour, (both in Attributes and Actions,) that be Naturally so; as amongst Attributes, Good, Just, Liberall, and the like; and amongst Actions, Prayers, Thanks, and Obedience. Others are so by Institution, or Custome of men; and in some times and places are Honourable; in others Dishonourable; in others Indifferent: such as are the Gestures in Salutation, Prayer, and Thanksgiving, in different times and places, differently used. The former is Naturall; the later Arbitrary Worship.

## **Worship Commanded And Free**

And of Arbitrary Worship, there bee two differences: For sometimes it is a Commanded, sometimes Voluntary Worship: Commanded, when it is such as hee requireth, who is Worshipped: Free, when it is such as the Worshipper thinks fit. When it is Commanded, not the words, or gestures, but the obedience is the Worship. But when Free, the Worship consists in the opinion of the beholders: for if to them the words, or actions by which we intend honour, seem ridiculous, and tending to contumely; they are not Worship; because a signe is not a signe to him that giveth it, but to him to whom it is made; that is, to the spectator.

## **Worship Publique And Private**

Again, there is a Publique, and a Private Worship. Publique, is the Worship that a Common-wealth performeth, as one Person. Private, is that which a Private person exhibiteth. Publique, in respect of the whole Common-wealth, is Free; but in respect of Particular men it is not so. Private, is in secret Free; but in the sight of the multitude, it is never without some Restraint, either from the Lawes, or from the Opinion of men; which is contrary to the nature of Liberty.

## **The End Of Worship**

The End of Worship amongst men, is Power. For where a man seeth another worshipped he supposeth him powerfull, and is the readier to obey him; which makes his Power greater. But God has no Ends: the worship we do him, proceeds from our duty, and is directed according to our capacity, by those rules of Honour, that Reason dictateth to be done by the weak to the more potent men, in hope of benefit, for fear of dammage, or in thankfulnessse for good already received from them.

## Attributes Of Divine Honour

That we may know what worship of God is taught us by the light of Nature, I will begin with his Attributes. Where, First, it is manifest, we ought to attribute to him Existence: For no man can have the will to honour that, which he thinks not to have any Being.

Secondly, that those Philosophers, who sayd the World, or the Soule of the World was God, spake unworthily of him; and denyed his Existence: For by God, is understood the cause of the World; and to say the World is God, is to say there is no cause of it, that is, no God.

Thirdly, to say the World was not Created, but Eternall, (seeing that which is Eternall has no cause,) is to deny there is a God.

Fourthly, that they who attributing (as they think) Ease to God, take from him the care of Mankind; take from him his Honour: for it takes away mens love, and fear of him; which is the root of Honour.

Fifthly, in those things that signifie Greatnesse, and Power; to say he is Finite, is not to Honour him: For it is not a signe of the Will to Honour God, to attribute to him lesse than we can; and Finite, is lesse than we can; because to Finite, it is easie to adde more.

Therefore to attribute Figure to him, is not Honour; for all Figure is Finite:

Nor to say we conceive, and imagine, or have an Idea of him, in our mind: for whatsoever we conceive is Finite:

Not to attribute to him Parts, or Totality; which are the Attributes onely of things Finite:

Nor to say he is this, or that Place: for whatsoever is in Place, is bounded, and Finite:

Nor that he is Moved, or Resteth: for both these Attributes ascribe to him Place:

Nor that there be more Gods than one; because it implies them all Finite: for there cannot be more than one Infinite: Nor to ascribe to him (unlesse Metaphorically, meaning not the Passion, but the Effect) Passions

that partake of Griefe; as Repentance, Anger, Mercy: or of Want; as Appetite, Hope, Desire; or of any Passive faculty: For Passion, is Power limited by somewhat else.

And therefore when we ascribe to God a Will, it is not to be understood, as that of Man, for a Rationall Appetite; but as the Power, by which he effecteth every thing.

Likewise when we attribute to him Sight, and other acts of Sense; as also Knowledge, and Understanding; which in us is nothing else, but a tumult of the mind, raised by externall things that presse the organicall parts of mans body: For there is no such thing in God; and being things that depend on naturall causes, cannot be attributed to him.

Hee that will attribute to God, nothing but what is warranted by naturall Reason, must either use such Negative Attributes, as Infinite, Eternall, Incomprehensible; or Superlatives, as Most High, Most Great, and the like; or Indefinite, as Good, Just, Holy, Creator; and in such sense, as if he meant not to declare what he is, (for that were to circumscribe him within the limits of our Fancy,) but how much wee admire him, and how ready we would be to obey him; which is a signe of Humility, and of a Will to honour him as much as we can: For there is but one Name to signifie our Conception of his Nature, and that is, I AM: and but one Name of his Relation to us, and that is God; in which is contained Father, King, and Lord.

## **Actions That Are Signes Of Divine Honour**

Concerning the actions of Divine Worship, it is a most generall Precept of Reason, that they be signes of the Intention to Honour God; such as are, First, Prayers: For not the Carvers, when they made Images, were thought to make them Gods; but the People that Prayed to them.

Secondly, Thanksgiving; which differeth from Prayer in Divine Worship, no otherwise, than that Prayers precede, and Thanks succeed the benefit; the end both of the one, and the other, being to acknowledge God, for Author of all benefits, as well past, as future.

Thirdly, Gifts; that is to say, Sacrifices, and Oblations, (if they be of the best,) are signes of Honour: for they are Thanksgivings.

Fourthly, Not to swear by any but God, is naturally a signe of Honour: for it is a confession that God onely knoweth the heart; and that no mans wit, or strength can protect a man against Gods vengeance on the perjured.

Fifthly, it is a part of Rationall Worship, to speak Considerately of God; for it argues a Fear of him, and Fear, is a confession of his Power. Hence followeth, That the name of God is not to be used rashly, and to no purpose; for that is as much, as in Vain: And it is to no purpose; unlesse it be by way of Oath, and by order of the Common-wealth, to make Judgements certain; or between Common-wealths, to avoyd Warre. And that disputing of Gods nature is contrary to his Honour: For it is supposed, that in this naturall Kingdome of God, there is no other way to know any thing, but by naturall Reason; that is, from the Principles of naturall Science; which are so farre from teaching us any thing of Gods nature, as they cannot teach us our own nature, nor the nature of the smallest creature living. And therefore, when men out of the Principles of naturall Reason, dispute of the Attributes of God, they but dishonour him: For in the Attributes which we give to God, we are not to consider the signification of Philosophicall Truth; but the signification of Pious Intention, to do him the greatest Honour we are able. From the want of which consideration, have proceeded the volumes of disputation about the Nature of God, that tend not to his Honour, but to the honour of our own

wits, and learning; and are nothing else but inconsiderate, and vain abuses of his Sacred Name.

Sixthly, in Prayers, Thanksgivings, Offerings and Sacrifices, it is a Dictate of naturall Reason, that they be every one in his kind the best, and most significant of Honour. As for example, that Prayers, and Thanksgiving, be made in Words and Phrases, not sudden, nor light, nor Plebeian; but beautifull and well composed; For else we do not God as much honour as we can. And therefore the Heathens did absurdly, to worship Images for Gods: But their doing it in Verse, and with Musick, both of Voyce, and Instruments, was reasonable. Also that the Beasts they offered in sacrifice, and the Gifts they offered, and their actions in Worshipping, were full of submission, and commemorative of benefits received, was according to reason, as proceeding from an intention to honour him.

Seventhly, Reason directeth not onely to worship God in Secret; but also, and especially, in Publique, and in the sight of men: For without that, (that which in honour is most acceptable) the procuring others to honour him, is lost.

Lastly, Obedience to his Lawes (that is, in this case to the Lawes of Nature,) is the greatest worship of all. For as Obedience is more acceptable to God than sacrifice; so also to set light by his Commandements, is the greatest of all contumelies. And these are the Lawes of that Divine Worship, which naturall Reason dictateth to private men.



## **Publique Worship Consisteth In Uniformity**

But seeing a Common-wealth is but one Person, it ought also to exhibite to God but one Worship; which then it doth, when it commandeth it to be exhibited by Private men, Publiquely. And this is Publique Worship; the property whereof, is to be Uniforme: For those actions that are done differently, by different men, cannot be said to be a Publique Worship. And therefore, where many sorts of Worship be allowed, proceeding from the different Religions of Private men, it cannot be said there is any Publique Worship, nor that the Common-wealth is of any Religion at all.

## **All Attributes Depend On The Lawes Civill**

And because words (and consequently the Attributes of God) have their signification by agreement, and constitution of men; those Attributes are to be held significative of Honour, that men intend shall so be; and whatsoever may be done by the wills of particular men, where there is no Law but Reason, may be done by the will of the Common-wealth, by Lawes Civill. And because a Common-wealth hath no Will, nor makes no Lawes, but those that are made by the Will of him, or them that have the Sovereign Power; it followeth, that those Attributes which the Sovereign ordaineth, in the Worship of God, for signes of Honour, ought to be taken and used for such, by private men in their publique Worship.

## **Not All Actions**

But because not all Actions are signes by Constitution; but some are Naturally signes of Honour, others of Contumely, these later (which are those that men are ashamed to do in the sight of them they reverence) cannot be made by humane power a part of Divine worship; nor the former (such as are decent, modest, humble Behaviour) ever be separated from it. But whereas there be an infinite number of Actions, and Gestures, of an indifferent nature; such of them as the Common-wealth shall ordain to be Publiquely and Universally in use, as signes of Honour, and part of Gods Worship, are to be taken and used for such by the Subjects. And that which is said in the Scripture, "It is better to obey God than men," hath place in the kingdome of God by Pact, and not by Nature.

## Naturall Punishments

Having thus briefly spoken of the Naturall Kingdome of God, and his Naturall Lawes, I will adde onely to this Chapter a short declaration of his Naturall Punishments. There is no action of man in this life, that is not the beginning of so long a chayn of Consequences, as no humane Providence, is high enough, to give a man a prospect to the end. And in this Chayn, there are linked together both pleasing and unpleasing events; in such manner, as he that will do any thing for his pleasure, must engage himselfe to suffer all the pains annexed to it; and these pains, are the Naturall Punishments of those actions, which are the beginning of more Harme than Good. And hereby it comes to passe, that Intemperance, is naturally punished with Diseases; Rashnesse, with Mischances; Injustice, with the Violence of Enemies; Pride, with Ruine; Cowardise, with Oppression; Negligent government of Princes, with Rebellion; and Rebellion, with Slaughter. For seeing Punishments are consequent to the breach of Lawes; Naturall Punishments must be naturally consequent to the breach of the Lawes of Nature; and therefore follow them as their naturall, not arbitrary effects.

## The Conclusion Of The Second Part

And thus farre concerning the Constitution, Nature, and Right of Sovereigns; and concerning the Duty of Subjects, derived from the Principles of Naturall Reason. And now, considering how different this Doctrine is, from the Practise of the greatest part of the world, especially of these Western parts, that have received their Morall learning from Rome, and Athens; and how much depth of Morall Philosophy is required, in them that have the Administration of the Sovereign Power; I am at the point of believing this my labour, as uselesse, and the Common-wealth of Plato; For he also is of opinion that it is impossible for the disorders of State, and change of Governments by Civill Warre, ever to be taken away, till Sovereigns be Philosophers. But when I consider again, that the Science of Naturall Justice, is the onely Science necessary for Sovereigns, and their principall Ministers; and that they need not be charged with the Sciences Mathematicall, (as by Plato they are,) further, than by good Lawes to encourage men to the study of them; and that neither Plato, nor any other Philosopher hitherto, hath put into order, and sufficiently, or probably proved all the Theoremes of Morall doctrine, that men may learn thereby, both how to govern, and how to obey; I recover some hope, that one time or other, this writing of mine, may fall into the hands of a Sovereign, who will consider it himselfe, (for it is short, and I think clear,) without the help of any interested, or envious Interpreter; and by the exercise of entire Sovereignty, in protecting the Publique teaching of it, convert this Truth of Speculation, into the Utility of Practice.

**PART III. OF A CHRISTIAN COMMON-  
WEALTH**

## CHAPTER XXXII. OF THE PRINCIPLES OF CHRISTIAN POLITIQUES

The Word Of God Delivered By Prophets Is The Main Principle  
Of Christian Politiques

I have derived the Rights of Sovereigne Power, and the duty of Subjects hitherto, from the Principles of Nature onely; such as Experience has found true, or Consent (concerning the use of words) has made so; that is to say, from the nature of Men, known to us by Experience, and from Definitions (of such words as are Essentiall to all Politicall reasoning) universally agreed on. But in that I am next to handle, which is the Nature and Rights of a CHRISTIAN COMMON-WEALTH, whereof there dependeth much upon Supernaturall Revelations of the Will of God; the ground of my Discourse must be, not only the Naturall Word of God, but also the Propheticall.

Nevertheless, we are not to renounce our Senses, and Experience; nor (that which is the undoubted Word of God) our naturall Reason. For they are the talents which he hath put into our hands to negotiate, till the coming again of our blessed Saviour; and therefore not to be folded up in the Napkin of an Implicate Faith, but employed in the purchase of Justice, Peace, and true Religion, For though there be many things in Gods Word above Reason; that is to say, which cannot by naturall reason be either demonstrated, or confuted; yet there is nothing contrary to it; but when it seemeth so, the fault is either in our unskilfull Interpretation, or erroneous Ratiocination.

Therefore, when any thing therein written is too hard for our examination, wee are bidden to captivate our understanding to the Words; and not to labour in sifting out a Philosophicall truth by Logick, of such mysteries as are not comprehensible, nor fall under any rule of naturall science. For it is with the mysteries of our Religion, as with wholesome pills for the sick, which swallowed whole, have the vertue to cure; but chewed, are for the most part cast up again without effect.



## **What It Is To Captivate The Understanding**

But by the Captivity of our Understanding, is not meant a Submission of the Intellectual faculty, to the Opinion of any other man; but of the Will to Obedience, where obedience is due. For Sense, Memory, Understanding, Reason, and Opinion are not in our power to change; but alwaies, and necessarily such, as the things we see, hear, and consider suggest unto us; and therefore are not effects of our Will, but our Will of them. We then Captivate our Understanding and Reason, when we forbear contradiction; when we so speak, as (by lawfull Authority) we are commanded; and when we live accordingly; which in sum, is Trust, and Faith reposed in him that speaketh, though the mind be incapable of any Notion at all from the words spoken.

## How God Speaketh To Men

When God speaketh to man, it must be either immediately; or by mediation of another man, to whom he had formerly spoken by himself immediately. How God speaketh to a man immediately, may be understood by those well enough, to whom he hath so spoken; but how the same should be understood by another, is hard, if not impossible to know. For if a man pretend to me, that God hath spoken to him supernaturally, and immediately, and I make doubt of it, I cannot easily perceive what argument he can produce, to oblige me to beleefe it. It is true, that if he be my Sovereign, he may oblige me to obedience, so, as not by act or word to declare I beleefe him not; but not to think any otherwise then my reason perswades me. But if one that hath not such authority over me, shall pretend the same, there is nothing that exacteth either beleefe, or obedience.

For to say that God hath spoken to him in the Holy Scripture, is not to say God hath spoken to him immediately, but by mediation of the Prophets, or of the Apostles, or of the Church, in such manner as he speaks to all other Christian men. To say he hath spoken to him in a Dream, is no more than to say he dreamed that God spake to him; which is not of force to win beleef from any man, that knows dreams are for the most part naturall, and may proceed from former thoughts; and such dreams as that, from selfe conceit, and foolish arrogance, and false opinion of a mans own godlinesse, or other vertue, by which he thinks he hath merited the favour of extraordinary Revelation. To say he hath seen a Vision, or heard a Voice, is to say, that he hath dreamed between sleeping and waking: for in such manner a man doth many times naturally take his dream for a vision, as not having well observed his own slumbering. To say he speaks by supernaturall Inspiration, is to say he finds an ardent desire to speak, or some strong opinion of himself, for which he can alledge no naturall and sufficient reason. So that though God Almighty can speak to a man, by Dreams, Visions, Voice, and Inspiration; yet he obliges no man to beleefe he hath so done to him that pretends it; who (being a man), may erre, and (which is more) may lie.



## By What Marks Prophets Are Known

How then can he, to whom God hath never revealed his Will immediately (saving by the way of natural reason) know when he is to obey, or not to obey his Word, delivered by him, that sayes he is a Prophet? (1 Kings 22) Of 400 Prophets, of whom the K. of Israel asked counsel, concerning the warre he made against Ramoth Gilead, only Micaiah was a true one.(1 Kings 13) The Prophet that was sent to prophecy against the Altar set up by Jeroboam, though a true Prophet, and that by two miracles done in his presence appears to be a Prophet sent from God, was yet deceived by another old Prophet, that perswaded him as from the mouth of God, to eat and drink with him. If one Prophet deceive another, what certainty is there of knowing the will of God, by other way than that of Reason? To which I answer out of the Holy Scripture, that there be two marks, by which together, not asunder, a true Prophet is to be known. One is the doing of miracles; the other is the not teaching any other Religion than that which is already established. Asunder (I say) neither of these is sufficient. (Deut. 13 v. 1,2,3,4,5 ) "If a Prophet rise amongst you, or a Dreamer of dreams, and shall pretend the doing of a miracle, and the miracle come to passe; if he say, Let us follow strange Gods, which thou hast not known, thou shalt not hearken to him, &c. But that Prophet and Dreamer of dreams shall be put to death, because he hath spoken to you to Revolt from the Lord your God." In which words two things are to be observed, First, that God wil not have miracles alone serve for arguments, to approve the Prophets calling; but (as it is in the third verse) for an experiment of the constancy of our adherence to himself. For the works of the Egyptian Sorcerers, though not so great as those of Moses, yet were great miracles. Secondly, that how great soever the miracle be, yet if it tend to stir up revolt against the King, or him that governeth by the Kings authority, he that doth such miracle, is not to be considered otherwise than as sent to make triall of their allegiance. For these words, "revolt from the Lord your God," are in this place equivalent to "revolt from your King." For they had made God their King by pact at the foot of Mount Sinai; who ruled them by Moses only; for he only spake with God, and from time to

time declared Gods Commandements to the people. In like manner, after our Saviour Christ had made his Disciples acknowledge him for the Messiah, (that is to say, for Gods anointed, whom the nation of the Jews daily expected for their King, but refused when he came,) he omitted not to advertise them of the danger of miracles. "There shall arise," (saith he) "false Christs, and false Prophets, and shall doe great wonders and miracles, even to the seducing (if it were possible) of the very Elect." (Mat. 24. 24) By which it appears, that false Prophets may have the power of miracles; yet are wee not to take their doctrin for Gods Word. St. Paul says further to the Galatians, that "if himself, or an Angell from heaven preach another Gospel to them, than he had preached, let him be accursed." (Gal. 1. 8) That Gospel was, that Christ was King; so that all preaching against the power of the King received, in consequence to these words, is by St. Paul accursed. For his speech is addressed to those, who by his preaching had already received Jesus for the Christ, that is to say, for King of the Jews.

# **The Marks Of A Prophet In The Old Law, Miracles, And Doctrine**

## **Conformable To The Law**

And as Miracles, without preaching that Doctrine which God hath established; so preaching the true Doctrine, without the doing of Miracles, is an insufficient argument of immediate Revelation. For if a man that teacheth not false Doctrine, should pretend to be a Prophet without shewing any Miracle, he is never the more to be regarded for his pretence, as is evident by Deut. 18. v. 21, 22. "If thou say in thy heart, How shall we know that the Word (of the Prophet) is not that which the Lord hath spoken. When the Prophet shall have spoken in the name of the Lord, that which shall not come to passe, that's the word which the Lord hath not spoken, but the Prophet has spoken it out of the pride of his own heart, fear him not." But a man may here again ask, When the Prophet hath foretold a thing, how shall we know whether it will come to passe or not? For he may foretel it as a thing to arrive after a certain long time, longer then the time of mans life; or indefinitely, that it will come to passe one time or other: in which case this mark of a Prophet is unusefull; and therefore the miracles that oblige us to beleve a Prophet, ought to be confirmed by an immediate, or a not long deferr'd event. So that it is manifest, that the teaching of the Religion which God hath established, and the showing of a present Miracle, joined together, were the only marks whereby the Scripture would have a true Prophet, that is to say immediate Revelation to be acknowledged; neither of them being singly sufficient to oblige any other man to regard what he saith.

## **Miracles Ceasing, Prophets Cease, The Scripture Supplies Their Place**

Seeing therefore Miracles now cease, we have no sign left, whereby to acknowledge the pretended Revelations, or Inspirations of any private man; nor obligation to give ear to any Doctrine, farther than it is conformable to the Holy Scriptures, which since the time of our Saviour, supply the want of all other Prophecy; and from which, by wise and careful ratiocination, all rules and precepts necessary to the knowledge of our duty both to God and man, without Enthusiasme, or supernaturall Inspiration, may easily be deduced. And this Scripture is it, out of which I am to take the Principles of my Discourse, concerning the Rights of those that are the Supream Govenors on earth, of Christian Common-wealths; and of the duty of Christian Subjects towards their Sovereigns. And to that end, I shall speak in the next Chapter, of the Books, Writers, Scope and Authority of the Bible.

**CHAPTER XXXIII. OF THE NUMBER,  
ANTIQUITY, SCOPE, AUTHORITY,  
AND INTERPRETERS OF THE BOOKS OF HOLY  
SCRIPTURES**

## Of The Books Of Holy Scripture

By the Books of Holy SCRIPTURE, are understood those, which ought to be the Canon, that is to say, the Rules of Christian life. And because all Rules of life, which men are in conscience bound to observe, are Laws; the question of the Scripture, is the question of what is Law throughout all Christendome, both Naturall, and Civill. For though it be not determined in Scripture, what Laws every Christian King shall constitute in his own Dominions; yet it is determined what laws he shall not constitute. Seeing therefore I have already proved, that Sovereigns in their own Dominions are the sole Legislators; those Books only are Canonically, that is, Law, in every nation, which are established for such by the Sovereign Authority. It is true, that God is the Sovereign of all Sovereigns; and therefore, when he speaks to any Subject, he ought to be obeyed, whatsoever any earthly Potentate command to the contrary. But the question is not of obedience to God, but of When, and What God hath said; which to Subjects that have no supernaturall revelation, cannot be known, but by that naturall reason, which guided them, for the obtaining of Peace and Justice, to obey the authority of their severall Common-wealths; that is to say, of their lawfull Sovereigns. According to this obligation, I can acknowledge no other Books of the Old Testament, to be Holy Scripture, but those which have been commanded to be acknowledged for such, by the Authority of the Church of England. What Books these are, is sufficiently known, without a Catalogue of them here; and they are the same that are acknowledged by St. Jerome, who holdeth the rest, namely, the Wisdome of Solomon, Ecclesiasticus, Judith, Tobias, the first and second of Maccabees, (though he had seen the first in Hebrew) and the third and fourth of Esdras, for Apocrypha. Of the Canonically, Josephus a learned Jew, that wrote in the time of the Emperor Domitian, reckoneth Twenty Two, making the number agree with the Hebrew Alphabet. St. Jerome does the same, though they reckon them in different manner. For Josephus numbers Five Books of Moses, Thirteen of Prophets, that writ the History of their own times (which how it agrees with the Prophets writings contained in the Bible wee shall see hereafter), and Four of Hymnes and Morall Precepts. But St.

Jerome reckons Five Books of Moses, Eight of Prophets, and Nine of other Holy writ, which he calls of Hagiographa. The Septuagint, who were 70. learned men of the Jews, sent for by Ptolemy King of Egypt, to translate the Jewish Law, out of the Hebrew into the Greek, have left us no other for holy Scripture in the Greek tongue, but the same that are received in the Church of England.

As for the Books of the New Testament, they are equally acknowledged for Canon by all Christian Churches, and by all sects of Christians, that admit any Books at all for Canonically.

## **Their Antiquity**

Who were the originall writers of the severall Books of Holy Scripture, has not been made evident by any sufficient testimony of other History, (which is the only proof of matter of fact); nor can be by any arguments of naturall Reason; for Reason serves only to convince the truth (not of fact, but) of consequence. The light therefore that must guide us in this question, must be that which is held out unto us from the Bookes themselves: And this light, though it show us not the writer of every book, yet it is not unusefull to give us knowledge of the time, wherein they were written.

## **The Pentateuch Not Written By Moses**

And first, for the Pentateuch, it is not argument enough that they were written by Moses, because they are called the five Books of Moses; no more than these titles, The Book of Joshua, the Book of Judges, The Book of Ruth, and the Books of the Kings, are arguments sufficient to prove, that they were written by Joshua, by the Judges, by Ruth, and by the Kings. For in titles of Books, the subject is marked, as often as the writer. The History Of Livy, denotes the Writer; but the History Of Scanderbeg, is denominated from the subject. We read in the last Chapter of Deuteronomie, Ver. 6. concerning the sepulcher of Moses, "that no man knoweth of his sepulcher to this day," that is, to the day wherein those words were written. It is therefore manifest, that those words were written after his interment. For it were a strange interpretation, to say Moses spake of his own sepulcher (though by Prophecy), that it was not found to that day, wherein he was yet living. But it may perhaps be alledged, that the last Chapter only, not the whole Pentateuch, was written by some other man, but the rest not: Let us therefore consider that which we find in the Book of Genesis, Chap. 12. Ver. 6 "And Abraham passed through the land to the place of Sichem, unto the plain of Moreh, and the Canaanite was then in the land;" which must needs bee the words of one that wrote when the Canaanite was not in the land; and consequently, not of Moses, who dyed before he came into it. Likewise Numbers 21. Ver. 14. the Writer citeth another more ancient Book, Entitled, The Book of the Warres of the Lord, wherein were registred the Acts of Moses, at the Red-sea, and at the brook of Arnon. It is therefore sufficiently evident, that the five Books of Moses were written after his time, though how long after it be not so manifest.

But though Moses did not compile those Books entirely, and in the form we have them; yet he wrote all that which hee is there said to have written: as for example, the Volume of the Law, which is contained, as it seemeth in the 11 of Deuteronomie, and the following Chapters to the 27. which was also commanded to be written on stones, in their entry into the land of Canaan. (Deut. 31. 9) And this did Moses himself write, and deliver to the

Priests and Elders of Israel, to be read every seventh year to all Israel, at their assembling in the feast of Tabernacles. And this is that Law which God commanded, that their Kings (when they should have established that form of Government) should take a copy of from the Priests and Levites to lay in the side of the Arke; (Deut. 31. 26) and the same which having been lost, was long time after found again by Hilkiyah, and sent to King Josias, who causing it to be read to the People, renewed the Covenant between God and them. (2 King. 22. 8 & 23. 1,2,3)

## **The Book of Joshua Written After His Time**

That the Book of Joshua was also written long after the time of Joshua, may be gathered out of many places of the Book it self. Joshua had set up twelve stones in the midst of Jordan, for a monument of their passage; (Josh 4. 9) of which the Writer saith thus, "They are there unto this day;" (Josh 5. 9) for "unto this day", is a phrase that signifieth a time past, beyond the memory of man. In like manner, upon the saying of the Lord, that he had rolled off from the people the Reproach of Egypt, the Writer saith, "The place is called Gilgal unto this day;" which to have said in the time of Joshua had been improper. So also the name of the Valley of Achor, from the trouble that Achan raised in the Camp, (Josh. 7. 26) the Writer saith, "remaineth unto this day;" which must needs bee therefore long after the time of Joshua. Arguments of this kind there be many other; as Josh. 8. 29. 13. 13. 14. 14. 15. 63.

## **The Booke Of Judges And Ruth Written Long After The Captivity**

The same is manifest by like arguments of the Book of Judges, chap. 1. 21,26 6.24 10.4 15.19 17.6 and Ruth 1. 1. but especially Judg. 18. 30. where it is said, that Jonathan "and his sonnes were Priests to the Tribe of Dan, untill the day of the captivity of the land."

## **The Like Of The Bookes Of Samuel**

That the Books of Samuel were also written after his own time, there are the like arguments, 1 Sam. 5.5. 7.13,15. 27.6. & 30.25. where, after David had adjudged equall part of the spoiles, to them that guarded the Ammunition, with them that fought, the Writer saith, "He made it a Statute and an Ordinance to Israel to this day." (2. Sam. 6.4.) Again, when David (displeased, that the Lord had slain Uzzah, for putting out his hand to sustain the Ark,) called the place Perez-Uzzah, the Writer saith, it is called so "to this day": the time therefore of the writing of that Book, must be long after the time of the fact; that is, long after the time of David.

## **The Books Of The Kings, And The Chronicles**

As for the two Books of the Kings, and the two books of the Chronicles, besides the places which mention such monuments, as the Writer saith, remained till his own days; such as are 1 Kings 9.13. 9.21. 10. 12. 12.19. 2 Kings 2.22. 8.22. 10.27. 14.7. 16.6. 17.23. 17.34. 17.41. 1 Chron. 4.41. 5.26. It is argument sufficient they were written after the captivity in Babylon, that the History of them is continued till that time. For the Facts Registered are alwaies more ancient than such Books as make mention of, and quote the Register; as these Books doe in divers places, referring the Reader to the Chronicles of the Kings of Juda, to the Chronicles of the Kings of Israel, to the Books of the Prophet Samuel, or the Prophet Nathan, of the Prophet Ahijah; to the Vision of Jehdo, to the Books of the Prophet Serveiah, and of the Prophet Addo.

## **Ezra And Nehemiah**

The Books of Esdras and Nehemiah were written certainly after their return from captivity; because their return, the re-edification of the walls and houses of Jerusalem, the renovation of the Covenant, and ordination of their policy are therein contained.

## **Esther**

The History of Queen Esther is of the time of the Captivity; and therefore the Writer must have been of the same time, or after it.

## Job

The Book of Job hath no mark in it of the time wherein it was written: and though it appear sufficiently (Exekiel 14.14, and James 5.11.) that he was no fained person; yet the Book it self seemeth not to be a History, but a Treatise concerning a question in ancient time much disputed, "why wicked men have often prospered in this world, and good men have been afflicted;" and it is the most probably, because from the beginning, to the third verse of the third chapter, where the complaint of Job beginneth, the Hebrew is (as St. Jerome testifies) in prose; and from thence to the sixth verse of the last chapter in Hexameter Verses; and the rest of that chapter again in prose. So that the dispute is all in verse; and the prose is added, but as a Preface in the beginning, and an Epilogue in the end. But Verse is no usuall stile of such, as either are themselves in great pain, as Job; or of such as come to comfort them, as his friends; but in Philosophy, especially morall Philosophy, in ancient time frequent.

## **The Psalter**

The Psalmes were written the most part by David, for the use of the Quire. To these are added some songs of Moses, and other holy men; and some of them after the return from the Captivity; as the 137. and the 126. whereby it is manifest that the Psalter was compiled, and put into the form it now hath, after the return of the Jews from Babylon.

## **The Proverbs**

The Proverbs, being a Collection of wise and godly Sayings, partly of Solomon, partly of Agur the son of Jakeh; and partly of the Mother of King Lemuel, cannot probably be thought to have been collected by Solomon, rather than by Agur, or the Mother of Lemuel; and that, though the sentences be theirs, yet the collection or compiling them into this one Book, was the work of some other godly man, that lived after them all.

## **Ecclesiastes And The Canticles**

The Books of Ecclesiastes and the Canticles have nothing that was not Solomons, except it be the Titles, or Incriptions. For "The Words of the Preacher, the Son of David, King in Jerusalem;" and, "the Song of Songs, which is Solomon's," seem to have been made for distinctions sake, then, when the Books of Scripture were gathered into one body of the Law; to the end, that not the Doctrine only, but the Authors also might be extant.

## The Prophets

Of the Prophets, the most ancient, are Sophoniah, Jonas, Amos, Hosea, Isaiah and Michaiah, who lived in the time of Amaziah, and Azariah, otherwise Ozias, Kings of Judah. But the Book of Jonas is not properly a Register of his Prophecy, (for that is contained in these few words, "Forty dayes and Ninivy shall be destroyed,") but a History or Narration of his frowardenesse and disputing Gods commandements; so that there is small probability he should be the Author, seeing he is the subject of it. But the Book of Amos is his Prophecy.

Jeremiah, Abdias, Nahum, and Habakkuk prophecyed in the time of Josiah.

Ezekiel, Daniel, Aggeus, and Zacharias, in the Captivity.

When Joel and Malachi prophecyed, is not evident by their Writings. But considering the Inscriptions, or Titles of their Books, it is manifest enough, that the whole Scripture of the Old Testament, was set forth in the form we have it, after the return of the Jews from their Captivity in Babylon, and before the time of Ptolemaeus Philadelphus, that caused it to bee translated into Greek by seventy men, which were sent him out of Judea for that purpose. And if the Books of Apocrypha (which are recommended to us by the Church, though not for Canonicall, yet for profitable Books for our instruction) may in this point be credited, the Scripture was set forth in the form we have it in, by Esdras; as may appear by that which he himself saith, in the second book, chapt. 14. verse 21, 22, &c. where speaking to God, he saith thus, "Thy law is burnt; therefore no man knoweth the things which thou has done, or the works that are to begin. But if I have found Grace before thee, send down the holy Spirit into me, and I shall write all that hath been done in the world, since the beginning, which were written in thy Law, that men may find thy path, and that they which will live in the later days, may live." And verse 45. "And it came to passe when the forty dayes were fulfilled, that the Highest spake, saying, 'The first that thou hast written, publish openly, that the worthy and unworthy may read it; but keep the seventy last, that thou mayst deliver them onely to such as be wise among the people.'" And thus

much concerning the time of the writing of the Bookes of the Old Testament.

## The New Testament

The Writers of the New Testament lived all in lesse then an age after Christs Ascension, and had all of them seen our Saviour, or been his Disciples, except St. Paul, and St. Luke; and consequently whatsoever was written by them, is as ancient as the time of the Apostles. But the time wherein the Books of the New Testament were received, and acknowledged by the Church to be of their writing, is not altogether so ancient. For, as the Bookes of the Old Testament are derived to us, from no higher time then that of Esdras, who by the direction of Gods Spirit retrived them, when they were lost: Those of the New Testament, of which the copies were not many, nor could easily be all in any one private mans hand, cannot bee derived from a higher time, that that wherein the Governours of the Church collected, approved, and recommended them to us, as the writings of those Apostles and Disciples; under whose names they go. The first enumeration of all the Bookes, both of the Old, and New Testament, is in the Canons of the Apostles, supposed to be collected by Clement the first (after St. Peter) Bishop of Rome. But because that is but supposed, and by many questioned, the Councill of Laodicea is the first we know, that recommended the Bible to the then Christian Churches, for the Writings of the Prophets and Apostles: and this Councill was held in the 364. yeer after Christ. At which time, though ambition had so far prevailed on the great Doctors of the Church, as no more to esteem Emperours, though Christian, for the Shepherds of the people, but for Sheep; and Emperours not Christian, for Wolves; and endeavoured to passe their Doctrine, not for Counsell, and Information, as Preachers; but for Laws, as absolute Governours; and thought such frauds as tended to make the people the more obedient to Christian Doctrine, to be pious; yet I am perswaded they did not therefore falsifie the Scriptures, though the copies of the Books of the New Testament, were in the hands only of the Ecclesiasticks; because if they had had an intention so to doe, they would surely have made them more favorable to their power over Christian Princes, and Civill Sovereignty, than they are. I see not therefore any reason to doubt, but that the Old, and New Testament, as we have them

now, are the true Registers of those things, which were done and said by the Prophets, and Apostles. And so perhaps are some of those Books which are called Apocrypha, if left out of the Canon, not for inconformity of Doctrine with the rest, but only because they are not found in the Hebrew. For after the conquest of Asia by Alexander the Great, there were few learned Jews, that were not perfect in the Greek tongue. For the seventy Interpreters that converted the Bible into Greek, were all of them Hebrews; and we have extant the works of Philo and Josephus both Jews, written by them eloquently in Greek. But it is not the Writer, but the authority of the Church, that maketh a Book Canonically.

## **Their Scope**

And although these Books were written by divers men, yet it is manifest the Writers were all indued with one and the same Spirit, in that they conspire to one and the same end, which is the setting forth of the Rights of the Kingdome of God, the Father, Son, and Holy Ghost. For the Book of Genesis, deriveth the Genealogy of Gods people, from the creation of the World, to the going into Egypt: the other four Books of Moses, contain the Election of God for their King, and the Laws which hee prescribed for their Government: The Books of Joshua, Judges, Ruth, and Samuel, to the time of Saul, describe the acts of Gods people, till the time they cast off Gods yoke, and called for a King, after the manner of their neighbour nations; The rest of the History of the Old Testament, derives the succession of the line of David, to the Captivity, out of which line was to spring the restorer of the Kingdome of God, even our blessed Saviour God the Son, whose coming was foretold in the Bookes of the Prophets, after whom the Evangelists writt his life, and actions, and his claim to the Kingdome, whilst he lived on earth: and lastly, the Acts, and Epistles of the Apostles, declare the coming of God, the Holy Ghost, and the Authority he left with them, and their successors, for the direction of the Jews, and for the invitation of the Gentiles. In summe, the Histories and the Prophecies of the old Testament, and the Gospels, and Epistles of the New Testament, have had one and the same scope, to convert men to the obedience of God; 1. in Moses, and the Priests; 2. in the man Christ; and 3. in the Apostles and the successors to Apostolicall power. For these three at several times did represent the person of God: Moses, and his successors the High Priests, and Kings of Judah, in the Old Testament: Christ himself, in the time he lived on earth: and the Apostles, and their successors, from the day of Pentecost (when the Holy Ghost descended on them) to this day.

## **The Question Of The Authority Of The Scriptures Stated.**

It is a question much disputed between the divers sects of Christian Religion, From Whence The Scriptures Derive Their Authority; which question is also propounded sometimes in other terms, as, How Wee Know Them To Be The Word Of God, or, Why We Beleeve Them To Be So: and the difficulty of resolving it, ariseth chiefly from the impropernesse of the words wherein the question it self is couched. For it is beleeved on all hands, that the first and originall Author of them is God; and consequently the question disputed, is not that. Again, it is manifest, that none can know they are Gods Word, (though all true Christians beleeve it,) but those to whom God himself hath revealed it supernaturally; and therefore the question is not rightly moved, of our Knowledge of it. Lastly, when the question is propounded of our Beleeve; because some are moved to beleeve for one, and others for other reasons, there can be rendred no one generall answer for them all. The question truly stated is, By What Authority They Are Made Law.

## **Their Authority And Interpretation**

As far as they differ not from the Laws of Nature, there is no doubt, but they are the Law of God, and carry their Authority with them, legible to all men that have the use of naturall reason: but this is no other Authority, then that of all other Morall Doctrine consonant to Reason; the Dictates whereof are Laws, not Made, but Eternall.

If they be made Law by God himselfe, they are of the nature of written Law, which are Laws to them only to whom God hath so sufficiently published them, as no man can excuse himself, by saying, he know not they were his.

He therefore, to whom God hath not supernaturally revealed, that they are his, nor that those that published them, were sent by him, is not obliged to obey them, by any Authority, but his, whose Commands have already the force of Laws; that is to say, by any other Authority, then that of the Common-wealth, residing in the Sovereign, who only has the Legislative power. Again, if it be not the Legislative Authority of the Common-wealth, that giveth them the force of Laws, it must be some other Authority derived from God, either private, or publique: if private, it obliges onely him, to whom in particular God hath been pleased to reveale it. For if every man should be obliged, to take for Gods Law, what particular men, on pretence of private Inspiration, or Revelation, should obtrude upon him, (in such a number of men, that out of pride, and ignorance, take their own Dreams, and extravagant Fancies, and Madnesse, for testimonies of Gods Spirit; or out of ambition, pretend to such Divine testimonies, falsely, and contrary to their own consciences,) it were impossible that any Divine Law should be acknowledged. If publique, it is the Authority of the Common-wealth, or of the Church. But the Church, if it be one person, is the same thing with a Common-wealth of Christians; called a Common-wealth, because it consisteth of men united in one person, their Sovereign; and a Church, because it consisteth in Christian men, united in one Christian Sovereign. But if the Church be not one person, then it hath no authority at all; it can neither command, nor doe any action at all; nor is capable of having any power, or right to any thing;

nor has any Will, Reason, nor Voice; for all these qualities are personall. Now if the whole number of Christians be not contained in one Commonwealth, they are not one person; nor is there an Universall Church that hath any authority over them; and therefore the Scriptures are not made Laws, by the Universall Church: or if it bee one Common-wealth, then all Christian Monarchs, and States are private persons, and subject to bee judged, deposed, and punished by an Universall Soveraigne of all Christendome. So that the question of the Authority of the Scriptures is reduced to this, "Whether Christian Kings, and the Soveraigne Assemblies in Christian Common-wealths, be absolute in their own Territories, immediately under God; or subject to one Vicar of Christ, constituted over the Universall Church; to bee judged, condemned, deposed, and put to death, as hee shall think expedient, or necessary for the common good."

Which question cannot bee resolved, without a more particular consideration of the Kingdome of God; from whence also, wee are to judge of the Authority of Interpreting the Scripture. For, whosoever hath a lawfull power over any Writing, to make it Law, hath the power also to approve, or disapprove the interpretation of the same.

**CHAPTER XXXIV. OF THE SIGNIFICATION  
OF SPIRIT, ANGEL, AND INSPIRATION IN**

THE BOOKS OF HOLY SCRIPTURE

## **Body And Spirit How Taken In The Scripture**

Seeing the foundation of all true Ratiocination, is the constant Signification of words; which in the Doctrine following, dependeth not (as in naturall science) on the Will of the Writer, nor (as in common conversation) on vulgar use, but on the sense they carry in the Scripture; It is necessary, before I proceed any further, to determine, out of the Bible, the meaning of such words, as by their ambiguity, may render what I am to inferre upon them, obscure, or disputable. I will begin with the words BODY, and SPIRIT, which in the language of the Schools are termed, Substances, Corporeall, and Incorporeall.

The Word Body, in the most generall acceptation, signifieth that which filleth, or occupyeth some certain room, or imagined place; and dependeth not on the imagination, but is a reall part of that we call the Universe. For the Universe, being the Aggregate of all Bodies, there is no reall part thereof that is not also Body; nor any thing properly a Body, that is not also part of (that Aggregate of all Bodies) the Universe. The same also, because Bodies are subject to change, that is to say, to variety of apparence to the sense of living creatures, is called Substance, that is to say, Subject, to various accidents, as sometimes to be Moved, sometimes to stand Still; and to seem to our senses sometimes Hot, sometimes Cold, sometimes of one Colour, Smel, Tast, or Sound, somtimes of another. And this diversity of Seeming, (produced by the diversity of the operation of bodies, on the organs of our sense) we attribute to alterations of the Bodies that operate, & call them Accidents of those Bodies. And according to this acceptation of the word, Substance and Body, signifie the same thing; and therefore Substance Incorporeall are words, which when they are joined together, destroy one another, as if a man should say, an Incorporeall Body.

But in the sense of common people, not all the Universe is called Body, but only such parts thereof as they can discern by the sense of Feeling, to resist their force, or by the sense of their Eyes, to hinder them from a farther prospect. Therefore in the common language of men, Aire, and Aeriall Substances, use not to be taken for Bodies, but (as often as men are sensible of their effects) are called Wind, or Breath, or (because the some

are called in the Latine Spiritus) Spirits; as when they call that aeriall substance, which in the body of any living creature, gives it life and motion, Vitall and Animall Spirits. But for those Idols of the brain, which represent Bodies to us, where they are not, as in a Looking-glasse, in a Dream, or to a Distempered brain waking, they are (as the Apostle saith generally of all Idols) nothing; Nothing at all, I say, there where they seem to bee; and in the brain it self, nothing but tumult, proceeding either from the action of the objects, or from the disorderly agitation of the Organs of our Sense. And men, that are otherwise imployed, then to search into their causes, know not of themselves, what to call them; and may therefore easily be perswaded, by those whose knowledge they much reverence, some to call them Bodies, and think them made of aire compacted by a power supernaturall, because the sight judges them corporeall; and some to call them Spirits, because the sense of Touch discerneth nothing in the place where they appear, to resist their fingers: So that the proper signification of Spirit in common speech, is either a subtile, fluid, and invisible Body, or a Ghost, or other Idol or Phantasme of the Imagination. But for metaphoricall significations, there be many: for sometimes it is taken for Disposition or Inclination of the mind; as when for the disposition to controwl the sayings of other men, we say, A Spirit Contradiction; For A Disposition to Uncleanesse, An Unclean Spirit; for Perversenesse, A Froward Spirit; for Sullenesse, A Dumb Spirit, and for Inclination To Godlinesse, And Gods Service, the Spirit of God: sometimes for any eminent ability, or extraordinary passion, or disease of the mind, as when Great Wisdome is called the Spirit Of Wisdome; and Mad Men are said to be Possessed With A Spirit.

Other signification of Spirit I find no where any; and where none of these can satisfie the sense of that word in Scripture, the place falleth not under humane Understanding; and our Faith therein consisteth not in our Opinion, but in our Submission; as in all places where God is said to be a Spirit; or where by the Spirit of God, is meant God himselfe. For the nature of God is incomprehensible; that is to say, we understand nothing of What He Is, but only That He Is; and therefore the Attributes we give him, are not to tell one another, What He Is, Nor to signifie our opinion of his Nature, but our desire to honor him with such names as we conceive most honorable amongst our selves.



## **Spirit Of God Taken In The Scripture Sometimes For A Wind, Or Breath**

Gen. 1. 2. "The Spirit of God moved upon the face of the Waters." Here if by the Spirit of God be meant God himself, then is Motion attributed to God, and consequently Place, which are intelligible only of Bodies, and not of substances incorporeall; and so the place is above our understanding, that can conceive nothing moved that changes not place, or that has not dimension; and whatsoever has dimension, is Body. But the meaning of those words is best understood by the like place, Gen. 8. 1. Where when the earth was covered with Waters, as in the beginning, God intending to abate them, and again to discover the dry land, useth like words, "I will bring my Spirit upon the Earth, and the waters shall be diminished:" in which place by Spirit is understood a Wind, (that is an Aire or Spirit Moved,) which might be called (as in the former place) the Spirit of God, because it was Gods Work.

## **Secondly, For Extraordinary Gifts Of The Understanding**

Gen. 41. 38. Pharaoh calleth the Wisdome of Joseph, the Spirit of God. For Joseph having advised him to look out a wise and discreet man, and to set him over the land of Egypt, he saith thus, "Can we find such a man as this is, in whom is the Spirit of God?" and Exod. 28.3. "Thou shalt speak (saith God) to all that are wise hearted, whom I have filled with the Spirit of Wisdome, to make Aaron Garments, to consecrate him." Where extraordinary Understanding, though but in making Garments, as being the Gift of God, is called the Spirit of God. The same is found again, Exod. 31.3,4,5,6. and 35.31. And Isaiah 11.2,3. where the Prophet speaking of the Messiah, saith, "The Spirit of the Lord shall abide upon him, the Spirit of wisdome and understanding, the Spirit of counsell, and fortitude; and the Spirit of the fear of the Lord." Where manifestly is meant, not so many Ghosts, but so many eminent Graces that God would give him.

## **Thirdly, For Extraordinary Affections**

In the Book of Judges, an extraordinary Zeal, and Courage in the defence of Gods people, is called the Spirit of God; as when it excited Othoniel, Gideon, Jephtha, and Samson to deliver them from servitude, Judg. 3.10. 6.34. 11.29. 13.25. 14.6,19. And of Saul, upon the newes of the insolence of the Ammonites towards the men of Jabeth Gilead, it is said (1 Sam.11.6.) that "The Spirit of God came upon Saul, and his Anger (or, as it is in the Latine, His Fury) was kindled greatly." Where it is not probable was meant a Ghost, but an extraordinary Zeal to punish the cruelty of the Ammonites. In like manner by the Spirit of God, that came upon Saul, when hee was amongst the Prophets that praised God in Songs, and Musick (1 Sam.19.20.) is to be understood, not a Ghost, but an unexpected and sudden Zeal to join with them in their devotions.

## **Fourthly, For The Gift Of Prediction By Dreams And Visions**

The false Prophet Zedekiah, saith to Micaiah (1 Kings 22.24.) "Which way went the Spirit of the Lord from me to speak to thee?" Which cannot be understood of a Ghost; for Micaiah declared before the Kings of Israel and Judah, the event of the battle, as from a Vision, and not as from a Spirit, speaking in him.

In the same manner it appeareth, in the Books of the Prophets, that though they spake by the Spirit of God, that is to say, by a speciall grace of Prediction; yet their knowledge of the future, was not by a Ghost within them, but by some supernaturall Dream or Vision.

## **Fiftly, For Life**

Gen. 2.7. It is said, "God made man of the dust of the Earth, and breathed into his nostrills (spiraculum vitae) the breath of life, and man was made a living soul." There the Breath of Life inspired by God, signifies no more, but that God gave him life; And (Job 27.3.) "as long as the Spirit of God is in my nostrils;" is no more then to say, "as long as I live." So in Ezek. 1.20. "the Spirit of life was in the wheels," is equivalent to, "the wheels were alive." And (Ezek. 2.30.) "the spirit entred into me, and set me on my feet," that is, "I recovered my vitall strength;" not that any Ghost, or incorporeal substance entred into, and possessed his body.

## **Sixtly, For A Subordination To Authority**

In the 11 chap. of Numbers. verse 17. "I will take (saith God) of the Spirit, which is upon thee, and will put it upon them, and they shall bear the burthen of the people with thee;" that is, upon the seventy Elders: whereupon two of the seventy are said to prophecy in the campe; of whom some complained, and Joshua desired Moses to forbid them; which Moses would not doe. Whereby it appears; that Joshua knew not they had received authority so to do, and prophecyed according to the mind of Moses, that is to say, by a Spirit, or Authority subordinate to his own.

In the like sense we read (Deut. 34.9.) that "Joshua was full of the Spirit of wisdom," because Moses had laid his hands upon him: that is, because he was Ordained by Moses, to prosecute the work hee had himselfe begun, (namely, the bringing of Gods people into the promised land), but prevented by death, could not finish.

In the like sense it is said, (Rom. 8.9.) "If any man have not the Spirit of Christ, he is none of his:" not meaning thereby the Ghost of Christ, but a Submission to his Doctrine. As also (1 John 4.2.) "Hereby you shall know the Spirit of God; Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God;" by which is meant the Spirit of unfained Christianity, or Submission to that main Article of Christian faith, that Jesus is the Christ; which cannot be interpreted of a Ghost.

Likewise these words (Luke 4.1.) "And Jesus full of the Holy Ghost" (that is, as it is exprest, Mat. 4.1. and Mar. 1.12. "of the Holy Spirit",) may be understood, for Zeal to doe the work for which hee was sent by God the Father: but to interpret it of a Ghost, is to say, that God himselfe (for so our Saviour was,) was filled with God; which is very unproper, and insignificant. How we came to translate Spirits, by the word Ghosts, which signifieth nothing, neither in heaven, nor earth, but the Imaginary inhabitants of mans brain, I examine not: but this I say, the word Spirit in the text signifieth no such thing; but either properly a reall Substance, or Metaphorically, some extraordinary Ability of Affection of the Mind, or of the Body.



## Seventhly, For Aeriall Bodies

The Disciples of Christ, seeing him walking upon the sea, (Mat. 14.26. and Marke 6.49.) supposed him to be a Spirit, meaning thereby an Aeriall Body, and not a Phantasme: for it is said, they all saw him; which cannot be understood of the delusions of the brain, (which are not common to many at once, as visible Bodies are; but singular, because of the differences of Fancies), but of Bodies only. In like manner, where he was taken for a Spirit, by the same Apostles (Luke 24.3,7.): So also (Acts 12.15) when St. Peter was delivered out of Prison, it would not be beleevd; but when the Maid said he was at the dore, they said it was his Angel; by which must be meant a corporeall substance, or we must say, the Disciples themselves did follow the common opinion of both Jews and Gentiles, that some such apparitions were not Imaginary, but Reall; and such as needed not the fancy of man for their Existence: These the Jews called Spirits, and Angels, Good or Bad; as the Greeks called the same by the name of Daemons. And some such apparitions may be reall, and substantiall; that is to say, subtile Bodies, which God can form by the same power, by which he formed all things, and make use of, as of Ministers, and Messengers (that is to say, Angels) to declare his will, and execute the same when he pleaseth, in extraordinary and supernaturall manner. But when hee hath so formed them they are Substances, endued with dimensions, and take up roome, and can be moved from place to place, which is peculiar to Bodies; and therefore are not Ghosts Incorporeall, that is to say, Ghosts that are in No Place; that is to say, that are No Where; that is to say, that seeming to be Somewhat, are Nothing. But if corporeall be taken in the most vulgar manner, for such Substances as are perceptible by our externall Senses; then is Substance Incorporeall, a thing not Imaginary, but Reall; namely, a thin Substance Invisible, but that hath the same dimensions that are in grosser Bodies.

## Angel What

By the name of ANGEL, is signified generally, a Messenger; and most often, a Messenger of God: And by a Messenger of God, is signified, any thing that makes known his extraordinary Presence; that is to say, the extraordinary manifestation of his power, especially by a Dream, or Vision.

Concerning the creation of Angels, there is nothing delivered in the Scriptures. That they are Spirits, is often repeated: but by the name of Spirit, is signified both in Scripture, and vulgarly, both amongst Jews, and Gentiles, sometimes thin Bodies; as the Aire, the Wind, the Spirits Vitall, and Animall, of living creatures; and sometimes the Images that rise in the fancy in Dreams, and Visions; which are not reall Substances, but accidents of the brain; yet when God raiseth them supernaturally, to signifie his Will, they are not improperly termed Gods Messengers, that is to say, his Angels.

And as the Gentiles did vulgarly conceive the Imagery of the brain, for things really subsistent without them, and not dependent on the fancy; and out of them framed their opinions of Daemons, Good and Evill; which because they seemed to subsist really, they called Substances; and because they could not feel them with their hands, Incorporeall: so also the Jews upon the same ground, without any thing in the Old Testament that constrained them thereunto, had generally an opinion, (except the sect of the Sadduces,) that those apparitions (which it pleased God sometimes to produce in the fancie of men, for his own service, and therefore called them his Angels) were substances, not dependent on the fancy, but permanent creatures of God; whereof those which they thought were good to them, they esteemed the Angels of God, and those they thought would hurt them, they called Evill Angels, or Evill Spirits; such as was the Spirit of Python, and the Spirits of Mad-men, of Lunatiques, and Epileptiques: For they esteemed such as were troubled with such diseases, Daemoniaques.

But if we consider the places of the Old Testament where Angels are mentioned, we shall find, that in most of them, there can nothing else be

understood by the word Angel, but some image raised (supernaturally) in the fancy, to signifie the presence of God in the execution of some supernaturall work; and therefore in the rest, where their nature is not exprest, it may be understood in the same manner.

For we read Gen. 16. that the same apparition is called, not onely an Angel, but God; where that which (verse 7.) is called the Angel of the Lord, in the tenth verse, saith to Agar, "I will multiply thy seed exceedingly;" that is, speaketh in the person of God. Neither was this apparition a Fancy figured, but a Voice. By which it is manifest, that Angel signifieth there, nothing but God himself, that caused Agar supernaturally to apprehend a voice supernaturall, testifying Gods speciall presence there. Why therefore may not the Angels that appeared to Lot, and are called Gen. 19.13. Men; and to whom, though they were but two, Lot speaketh (ver. 18.) as but one, and that one, as God, (for the words are, "Lot said unto them, Oh not so my Lord") be understood of images of men, supernaturally formed in the Fancy; as well as before by Angel was understood a fancied Voice? When the Angel called to Abraham out of heaven, to stay his hand (Gen. 22.11.) from slaying Isaac, there was no Apparition, but a Voice; which neverthesse was called properly enough a Messenger, or Angel of God, because it declared Gods will supernaturally, and saves the labour of supposing any permanent Ghosts. The Angels which Jacob saw on the Ladder of Heaven (Gen. 28.12.) were a Vision of his sleep; therefore onely Fancy, and a Dream; yet being supernaturall, and signs of Gods Speciall presence, those apparitions are not improperly called Angels. The same is to be understood (Gen.31.11.) where Jacob saith thus, "The Angel of the Lord appeared to mee in my sleep." For an apparition made to a man in his sleep, is that which all men call a Dreame, whether such Dreame be naturall, or supernaturall: and that which there Jacob calleth an Angel, was God himselfe; for the same Angel saith (verse 13.) "I am the God of Bethel."

Also (Exod.14.9.) the Angel that went before the Army of Israel to the Red Sea, and then came behind it, is (verse 19.) the Lord himself; and he appeared not in the form of a beautifull man, but in form (by day) of a Pillar Of Cloud and (by night) in form of a Pillar Of Fire; and yet this Pillar was all the apparition, and Angel promised to Moses (Exod. 14.9.) for the Armies guide: For this cloudy pillar, is said, to have descended, and stood at the dore of the Tabernacle, and to have talked with Moses.

There you see Motion, and Speech, which are commonly attributed to Angels, attributed to a Cloud, because the Cloud served as a sign of Gods presence; and was no lesse an Angel, then if it had had the form of a Man, or Child of never so great beauty; or Wings, as usually they are painted, for the false instruction of common people. For it is not the shape; but their use, that makes them Angels. But their use is to be significations of Gods presence in supernaturall operations; As when Moses (Exod. 33.14.) had desired God to goe along with the Campe, (as he had done alwaies before the making of the Golden Calfe,) God did not answer, "I will goe," nor "I will send an Angel in my stead;" but thus, "my presence shall goe with thee."

To mention all the places of the Old Testament where the name of Angel is found, would be too long. Therefore to comprehend them all at once, I say, there is no text in that part of the Old Testament, which the Church of England holdeth for Canonically, from which we can conclude, there is, or hath been created, any permanent thing (understood by the name of Spirit or Angel,) that hath not quantity; and that may not be, by the understanding divided; that is to say, considered by parts; so as one part may bee in one place, and the next part in the next place to it; and, in summe, which is not (taking Body for that, which is some what, or some where) Corporeall; but in every place, the sense will bear the interpretation of Angel, for Messenger; as John Baptist is called an Angel, and Christ the Angel of the Covenant; and as (according to the same Analogy) the Dove, and the Fiery Tongues, in that they were signes of Gods speciall presence, might also be called Angels. Though we find in Daniel two names of Angels, Gabriel, and Michael; yet is cleer out of the text it selfe, (Dan. 12.1) that by Michael is meant Christ, not as an Angel, but as a Prince: and that Gabriel (as the like apparitions made to other holy men in their sleep) was nothing but a supernaturall phantasme, by which it seemed to Daniel, in his dream, that two Saints being in talke, one of them said to the other, "Gabriel, let us make this man understand his Vision:" For God needeth not, to distinguish his Celestiall servants by names, which are usefull onely to the short memories of Mortalls. Nor in the New Testament is there any place, out of which it can be proved, that Angels (except when they are put for such men, as God hath made the Messengers, and Ministers of his word, or works) are things permanent, and withall incorporeall. That they are permanent, may bee gathered from

the words of our Saviour himselfe, (Mat. 25.41.) where he saith, it shall be said to the wicked in the last day, "Go ye cursed into everlasting fire prepared for the Devil and his Angels:" which place is manifest for the permanence of Evill Angels, (unlesse wee might think the name of Devill and his Angels may be understood of the Churches Adversaries and their Ministers;) but then it is repugnant to their Immateriality; because Everlasting fire is no punishment to impatible substances, such as are all things Incorporeall. Angels therefore are not thence proved to be Incorporeall. In like manner where St. Paul sayes (1 Cor. 6.3.) "Knew ye not that wee shall judge the Angels?" And (2 Pet. 2.4.) "For if God spared not the Angels that sinned, but cast them down into Hell." And (Jude 1,6.) "And the Angels that kept not their first estate, but left their owne habitation, hee hath reserved in everlasting chaines under darknesse unto the Judgement of the last day;" though it prove the Permanence of Angelicall nature, it confirmeth also their Materiality. And (Mat. 22.30.) In the resurrection men doe neither marry, nor give in marriage, but are as the Angels of God in heaven:" but in the resurrection men shall be Permanent, and not Incorporeall; so therefore also are the Angels.

There be divers other places out of which may be drawn the like conclusion. To men that understand the signification of these words, Substance, and Incorporeall; as Incorporeall is taken not for subtile body, but for Not Body, they imply a contradiction: insomuch as to say, an Angel, or Spirit is (in that sense) an Incorporeall Substance, is to say in effect, there is no Angel nor Spirit at all. Considering therefore the signification of the word Angel in the Old Testament, and the nature of Dreams and Visions that happen to men by the ordinary way of Nature; I was enclined to this opinion, that Angels were nothing but supernaturall apparitions of the Fancy, raised by the speciall and extraordinary operation of God, thereby to make his presence and commandements known to mankind, and chiefly to his own people. But the many places of the New Testament, and our Saviours own words, and in such texts, wherein is no suspicion of corruption of the Scripture, have extorted from my feeble Reason, an acknowledgement, and beleef, that there be also Angels substantiall, and permanent. But to beleefe they be in no place, that is to say, no where, that is to say, nothing, as they (though indirectly) say, that will have them Incorporeall, cannot by Scripture bee evinced.



## Inspiration What

On the signification of the word Spirit, dependeth that of the word INSPIRATION; which must either be taken properly; and then it is nothing but the blowing into a man some thin and subtile aire, or wind, in such manner as a man filleth a bladder with his breath; or if Spirits be not corporeal, but have their existence only in the fancy, it is nothing but the blowing in of a Phantasme; which is improper to say, and impossible; for Phantasmes are not, but only seem to be somewhat. That word therefore is used in the Scripture metaphorically onely: As (Gen. 2.7.) where it is said, that God Inspired into man the breath of life, no more is meant, then that God gave unto him vitall motion. For we are not to think that God made first a living breath, and then blew it into Adam after he was made, whether that breath were reall, or seeming; but only as it is (Acts 17.25.) "that he gave him life and breath;" that is, made him a living creature. And where it is said (2 Tim. 3.16.) "all Scripture is given by Inspiration from God," speaking there of the Scripture of the Old Testament, it is an easie metaphor, to signifie, that God enclined the spirit or mind of those Writers, to write that which should be usefull, in teaching, reprovng, correcting, and instructing men in the way of righteous living. But where St. Peter (2 Pet. 1.21.) saith, that "Prophecy came not in old time by the will of man, but the holy men of God spake as they were moved by the Holy Spirit," by the Holy Spirit, is meant the voice of God in a Dream, or Vision supernaturall, which is not Inspiration; Nor when our Saviour breathing on his Disciples, said, "Receive the Holy Spirit," was that Breath the Spirit, but a sign of the spirituall graces he gave unto them. And though it be said of many, and of our Saviour himself, that he was full of the Holy Spirit; yet that Fulnesse is not to be understood for Infusion of the substance of God, but for accumulation of his gifts, such as are the gift of sanctity of life, of tongues, and the like, whether attained supernaturallly, or by study and industry; for in all cases they are the gifts of God. So likewise where God sayes (Joel 2.28.) "I will powre out my Spirit upon all flesh, and your Sons and your Daughters shall prophecy, your Old men shall dream Dreams, and your Young men shall see

Visions," wee are not to understand it in the proper sense, as if his Spirit were like water, subject to effusion, or infusion; but as if God had promised to give them Propheticall Dreams, and Visions. For the proper use of the word Infused, in speaking of the graces of God, is an abuse of it; for those graces are Vertues, not Bodies to be carryed hither and thither, and to be powred into men, as into barrels.

In the same manner, to take Inspiration in the proper sense, or to say that Good Spirits entred into men to make them prophecy, or Evill Spirits into those that became Phrenetique, Lunatique, or Epileptique, is not to take the word in the sense of the Scripture; for the Spirit there is taken for the power of God, working by causes to us unknown. As also (Acts 2.2.) the wind, that is there said to fill the house wherein the Apostles were assembled on the day of Pentecost, is not to be understood for the Holy Spirit, which is the Deity it self; but for an Externall sign of Gods speciall working on their hearts, to effect in them the internall graces, and holy vertues hee thought requisite for the performance of their Apostleship.

**CHAPTER XXXV. OF THE SIGNIFICATION IN  
SCRIPTURE OF KINGDOME OF GOD, OF**

HOLY, SACRED, AND SACRAMENT

# **Kingdom Of God Taken By Divines Metaphorically But In The Scriptures**

## **Properly**

The Kingdome of God in the Writings of Divines, and specially in Sermons, and Treatises of Devotion, is taken most commonly for Eternall Felicity, after this life, in the Highest Heaven, which they also call the Kingdome of Glory; and sometimes for (the earnest of that felicity) Sanctification, which they terme the Kingdome of Grace, but never for the Monarchy, that is to say, the Sovereign Power of God over any Subjects acquired by their own consent, which is the proper signification of Kingdome.

To the contrary, I find the KINGDOME OF GOD, to signifie in most places of Scripture, a Kingdome Properly So Named, constituted by the Votes of the People of Israel in peculiar manner; wherein they chose God for their King by Covenant made with him, upon Gods promising them the possession of the land of Canaan; and but seldom metaphorically; and then it is taken for Dominion Over Sinne; (and only in the New Testament;) because such a Dominion as that, every Subject shall have in the Kingdome of God, and without prejudice to the Sovereign.

From the very Creation, God not only reigned over all men Naturally by his might; but also had Peculiar Subjects, whom he commanded by a Voice, as one man speaketh to another. In which manner he Reigned over Adam, and gave him commandement to abstaine from the tree of cognizance of Good and Evill; which when he obeyed not, but tasting thereof, took upon him to be as God, judging between Good and Evill, not by his Creators commandement, but by his own sense, his punishment was a privation of the estate of Eternall life, wherein God had at first created him: And afterwards God punished his posterity, for their vices, all but eight persons, with an universall deluge; And in these eight did consist the then Kingdome Of God.



## **The Originall Of The Kingdome Of God**

After this, it pleased God to speak to Abraham, and (Gen. 17.7,8.) to make a Covenant with him in these words, "I will establish my Covenant between me, and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God to thee, and to thy seed after thee; And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." And for a memoriall, and a token of this Covenant, he ordaineth (verse 11.) the Sacrament of Circumcision. This is it which is called the Old Covenant, or Testament; and containeth a Contract between God and Abraham; by which Abraham obligeth himself, and his posterity, in a peculiar manner to be subject to Gods positive Law; for to the Law Morall he was obliged before, as by an Oath of Allegiance. And though the name of King be not yet given to God, nor of Kingdome to Abraham and his seed; yet the thing is the same; namely, an Institution by pact, of Gods peculiar Sovereignty over the seed of Abraham; which in the renewing of the same Covenant by Moses, at Mount Sinai, is expressly called a peculiar Kingdome of God over the Jews: and it is of Abraham (not of Moses) St. Paul saith (Rom. 4.11.) that he is the "Father of the Faithfull," that is, of those that are loyall, and doe not violate their Allegiance sworn to God, then by Circumcision, and afterwards in the New Covenant by Baptisme.

# **That The Kingdome Of God Is Properly His Civill Soveraignty Over**

## **A Peculiar People By Pact**

This Covenant, at the Foot of Mount Sinai, was renewed by Moses (Exod. 19.5.) where the Lord commandeth Moses to speak to the people in this manner, "If you will obey my voice indeed, and keep my Covenant, then yee shall be a peculiar people to me, for all the Earth is mine; and yee shall be unto me a Sacerdotall Kingdome, and an holy Nation." For a "Peculiar people" the vulgar Latine hath, Peculium De Cunctis Populis: the English translation made in the beginning of the Reign of King James, hath, a "Peculiar treasure unto me above all Nations;" and the Geneva French, "the most precious Jewel of all Nations." But the truest Translation is the first, because it is confirmed by St. Paul himself (Tit. 2.14.) where he saith, alluding to that place, that our blessed Saviour "gave himself for us, that he might purifie us to himself, a peculiar (that is, an extraordinary) people:" for the word is in the Greek periousios, which is opposed commonly to the word epiousios: and as this signifieth Ordinary, Quotidian, or (as in the Lords Prayer) Of Daily Use; so the other signifieth that which is Overplus, and Stored Up, and Enjoyed In A Speciall Manner; which the Latines call Peculium; and this meaning of the place is confirmed by the reason God rendereth of it, which followeth immediately, in that he addeth, "For all the Earth is mine," as if he should say, "All the Nations of the world are mine;" but it is not so that you are mine, but in a Speciall Manner: For they are all mine, by reason of my Power; but you shall be mine, by your own Consent, and Covenant; which is an addition to his ordinary title, to all nations.

The same is again confirmed in expresse words in the same Text, "Yee shall be to me a Sacerdotall Kingdome, and an holy Nation." The Vulgar Latine hath it, Regnum Sacerdotale, to which agreeth the Translation of that place (1 Pet. 2.9.) Sacerdotium Regale, A Regal Priesthood; as also the Institution it self, by which no man might enter into the Sanctum Sanctorum, that is to say, no man might enquire Gods will immediately of

God himselfe, but onely the High Priest. The English Translation before mentioned, following that of Geneva, has, "a Kingdome of Priests;" which is either meant of the succession of one High Priest after another, or else it accordeth not with St. Peter, nor with the exercise of the High Priesthood; For there was never any but the High Priest onely, that was to informe the People of Gods Will; nor any Convocation of Priests ever allowed to enter into the Sanctum Sanctorum.

Again, the title of a Holy Nation confirms the same: For Holy signifies, that which is Gods by speciall, not by generall Right. All the Earth (as is said in the text) is Gods; but all the Earth is not called Holy, but that onely which is set apart for his especiall service, as was the Nation of the Jews. It is therefore manifest enough by this one place, that by the Kingdome of God, is properly meant a Common-wealth, instituted (by the consent of those which were to be subject thereto) for their Civill Government, and the regulating of their behaviour, not onely towards God their King, but also towards one another in point of justice, and towards other Nations both in peace and warre; which properly was a Kingdome, wherein God was King, and the High priest was to be (after the death of Moses) his sole Viceroy, or Lieutenant.

But there be many other places that clearly prove the same. As first (1 Sam. 8.7.) when the Elders of Israel (grieved with the corruption of the Sons of Samuel) demanded a King, Samuel displeas'd therewith, prayed unto the Lord; and the Lord answering said unto him, "Hearken unto the voice of the People, for they have not rejected thee, but they have rejected me, that I should not reign over them." Out of which it is evident, that God himselfe was then their King; and Samuel did not command the people, but only delivered to them that which God from time to time appointed him.

Again, (1 Sam. 12.12.) where Samuel saith to the People, "When yee saw that Nahash King of the Children of Ammon came against you, ye said unto me, Nay, but a King shall reign over us, when the Lord your God was your King:" It is manifest that God was their King, and governed the Civill State of their Common-wealth.

And after the Israelites had rejected God, the Prophets did foretell his restitution; as (Isaiah 24.23.) "Then the Moon shall be confounded, and the Sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem;" where he speaketh expressly of his Reign in Zion, and

Jerusalem; that is, on Earth. And (Micah 4.7.) "And the Lord shall reign over them in Mount Zion:" This Mount Zion is in Jerusalem upon the Earth. And (Ezek. 20.33.) "As I live, saith the Lord God, surely with a mighty hand, and a stretched out arme, and with fury powred out, I wil rule over you; and (verse 37.) I will cause you to passe under the rod, and I will bring you into the bond of the Covenant;" that is, I will reign over you, and make you to stand to that Covenant which you made with me by Moses, and brake in your rebellion against me in the days of Samuel, and in your election of another King.

And in the New testament, the Angel Gabriel saith of our Saviour (Luke 1.32,33) "He shall be great, and be called the Son of the Most High, and the Lord shall give him the throne of his Father David; and he shall reign over the house of Jacob for ever; and of his Kingdome there shall be no end." This is also a Kingdome upon Earth; for the claim whereof, as an enemy to Caesar, he was put to death; the title of his crosse, was, Jesus of Nazareth, King of the Jews; hee was crowned in scorn with a crown of Thornes; and for the proclaiming of him, it is said of the Disciples (Acts 17.7.) "That they did all of them contrary to the decrees of Caesar, saying there was another King, one Jesus. The Kingdome therefore of God, is a reall, not a metaphoricall Kingdome; and so taken, not onely in the Old Testament, but the New; when we say, "For thine is the Kingdome, the Power, and Glory," it is to be understood of Gods Kingdome, by force of our Covenant, not by the Right of Gods Power; for such a Kingdome God alwaies hath; so that it were superfluous to say in our prayer, "Thy Kingdome come," unlesse it be meant of the Restauration of that Kingdome of God by Christ, which by revolt of the Israelites had been interrupted in the election of Saul. Nor had it been proper to say, "The Kingdome of Heaven is at hand," or to pray, "Thy Kingdome come," if it had still continued.

There be so many other places that confirm this interpretation, that it were a wonder there is no greater notice taken of it, but that it gives too much light to Christian Kings to see their right of Ecclesiastical Government. This they have observed, that in stead of a Sacerdotall Kingdome, translate, a Kingdome of Priests: for they may as well translate a Royall Priesthood, (as it is in St. Peter) into a Priesthood of Kings. And whereas, for a Peculiar People, they put a Pretious Jewel, or Treasure, a

man might as well call the speciall Regiment, or Company of a Generall, the Generalls pretious Jewel, or his Treasure.

In short, the Kingdome of God is a Civill Kingdome; which consisted, first in the obligation of the people of Israel to those Laws, which Moses should bring unto them from Mount Sinai; and which afterwards the High Priest of the time being, should deliver to them from before the Cherubins in the Sanctum Sanctorum; and which kingdome having been cast off, in the election of Saul, the Prophets foretold, should be restored by Christ; and the Restauration whereof we daily pray for, when we say in the Lords Prayer, "Thy Kingdome come;" and the Right whereof we acknowledge, when we adde, "For thine is the Kingdome, the Power, and Glory, for ever and ever, Amen;" and the Proclaiming whereof, was the Preaching of the Apostles; and to which men are prepared, by the Teachers of the Gospel; to embrace which Gospel, (that is to say, to promise obedience to Gods government) is, to bee in the Kingdome of Grace, because God hath gratis given to such the power to bee the subjects (that is, Children) of God hereafter, when Christ shall come in Majesty to judge the world, and actually to govern his owne people, which is called the Kingdome of Glory. If the Kingdome of God (called also the Kingdome of Heaven, from the gloriousnesse, and admirable height of that throne) were not a Kingdome which God by his Lieutenant, or Vicars, who deliver his Commandements to the people, did exercise on Earth; there would not have been so much contention, and warre, about who it is, by whom God speaketh to us; neither would many Priests have troubled themselves with Spirituall Jurisdiction, nor any King have denied it them.

Out of this literall interpretation of the Kingdome of God, ariseth also the true interpretation of the word HOLY. For it is a word, which in Gods Kingdome answereth to that, which men in their Kingdomes use to call Publique, or the Kings.

The King of any Countrey is the Publique Person, or Representative of all his own Subjects. And God the King of Israel was the Holy One of Israel. The Nation which is subject to one earthly Sovereign, is the Nation of that Sovereign, that is, of the Publique Person. So the Jews, who were Gods Nation, were called (Exod. 19.6.) "a Holy Nation." For by Holy, is alwaies understood, either God himselfe, or that which is Gods in propriety; as by Publique is alwaies meant, either the Person of the

Common-wealth it self, or something that is so the Common-wealths, as no private person can claim any propriety therein.

Therefore the Sabbath (Gods day) is a Holy Day; the Temple, (Gods house) a Holy House; Sacrifices, Tithes, and Offerings (Gods tribute) Holy Duties; Priests, Prophets, and anointed Kings, under Christ (Gods ministers) Holy Men; The Coelestiall ministring Spirits (Gods Messengers) Holy Angels; and the like: and wheresoever the word Holy is taken properly, there is still something signified of Propriety, gotten by consent. In saying "Hallowed be thy name," we do but pray to God for grace to keep the first Commandement, of "having no other Gods but Him." Mankind is Gods Nation in propriety: but the Jews only were a Holy Nation. Why, but because they became his Propriety by covenant.

## **Sacred What**

And the word Profane, is usually taken in the Scripture for the same with Common; and consequently their contraries, Holy, and Proper, in the Kingdome of God must be the same also. But figuratively, those men also are called Holy, that led such godly lives, as if they had forsaken all worldly designes, and wholly devoted, and given themselves to God. In the proper sense, that which is made Holy by Gods appropriating or separating it to his own use, is said to be Sanctified by God, as the Seventh day in the fourth Commandement; and as the Elect in the New Testament were said to bee Sanctified, when they were endued with the Spirit of godlinesse. And that which is made Holy by the dedication of men, and given to God, so as to be used onely in his publique service, is called also SACRED, and said to be consecrated, as Temples, and other Houses of Publique Prayer, and their Utensils, Priests, and Ministers, Victimes, Offerings, and the externall matter of Sacraments.

## **Degrees of Sanctity**

Of Holinesse there be degrees: for of those things that are set apart for the service of God, there may bee some set apart again, for a neerer and more especial service. The whole Nation of the Israelites were a people Holy to God; yet the tribe of Levi was amongst the Israelites a Holy tribe; and amongst the Levites, the Priests were yet more Holy; and amongst the Priests, the High Priest was the most Holy. So the Land of Judea was the Holy Land; but the Holy City wherein God was to be worshipped, was more Holy; and again, the Temples more Holy than the City; and the Sanctum Sanctorum more Holy than the rest of the Temple.

## Sacrament

A SACRAMENT, is a separation of some visible thing from common use; and a consecration of it to Gods service, for a sign, either of our admission into the Kingdome of God, to be of the number of his peculiar people, or for a Commemoration of the same. In the Old Testament, the sign of Admission was Circumcision; in the New Testament, Baptisme. The Commemoration of it in the Old Testament, was the Eating (at a certain time, which was Anniversary) of the Paschall Lamb; by which they were put in mind of the night wherein they were delivered out of their bondage in Egypt; and in the New Testament, the celebrating of the Lords Supper; by which, we are put in mind, of our deliverance from the bondage of sin, by our Blessed Saviours death upon the crosse. The Sacraments of Admission, are but once to be used, because there needs but one Admission; but because we have need of being often put in mind of our deliverance, and of our Alleageance, The Sacraments of Commemoration have need to be reiterated. And these are the principall Sacraments, and as it were the solemne oathes we make of our Alleageance. There be also other Consecrations, that may be called Sacraments, as the word implyeth onely Consecration to Gods service; but as it implies an oath, or promise of Alleageance to God, there were no other in the Old Testament, but Circumcision, and the Passover; nor are there any other in the New Testament, but Baptisme, and the Lords Supper.

**CHAPTER XXXVI. OF THE WORD OF GOD,  
AND OF PROPHETS**

## **Word What**

When there is mention of the Word of God, or of Man, it doth not signifie a part of Speech, such as Grammarians call a Noun, or a Verb, or any simple voice, without a contexture with other words to make it significative; but a perfect Speech or Discourse, whereby the speaker Affirmeth, Denieth, Commandeth, Promiseth, Threateneth, Wisheth, or Interrogateth. In which sense it is not Vocabulum, that signifies a Word; but Sermo, (in Greek Logos) that is some Speech, Discourse, or Saying.

# **The Words Spoken By God And Concerning God, Both Are Called Gods Word**

## **In Scripture**

Again, if we say the Word of God, or of Man, it may be understood sometimes of the Speaker, (as the words that God hath spoken, or that a Man hath spoken): In which sense, when we say, the Gospel of St. Matthew, we understand St. Matthew to be the Writer of it: and sometimes of the Subject: In which sense, when we read in the Bible, "The words of the days of the Kings of Israel, or Judah," 'tis meant, that the acts that were done in those days, were the Subject of those Words; And in the Greek, which (in the Scripture) retaineth many Hebraismes, by the Word of God is oftentimes meant, not that which is spoken by God, but concerning God, and his government; that is to say, the Doctrine of Religion: Insomuch, as it is all one, to say Logos Theou, and Theologia; which is, that Doctrine which we usually call Divinity, as is manifest by the places following (Acts 13.46.) "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you, but seeing you put it from you, and judge your selves unworthy of everlasting life, loe, we turn to the Gentiles." That which is here called the Word of god, was the Doctrine of Christian Religion; as it appears evidently by that which goes before. And (Acts 5.20.) where it is said to the Apostles by an Angel, "Go stand and speak in the Temple, all the Words of this life;" by the Words of this life, is meant, the Doctrine of the Gospel; as is evident by what they did in the Temple, and is expressed in the last verse of the same Chap. "Daily in the Temple, and in every house they ceased not to teach and preach Christ Jesus:" In which place it is manifest, that Jesus Christ was the subject of this Word of Life; or (which is all one) the subject of the Words of this Life Eternall, that our saviour offered them. So (Acts 15.7.) the Word of God, is called the Word of the Gospel, because it containeth the Doctrine of the Kingdome of Christ; and the same Word (Rom. 10.8,9.) is called the Word of Faith; that is, as is there expressed, the Doctrine of Christ come, and raised from the dead. Also (Mat. 13. 19.)

"When any one heareth the Word of the Kingdome;" that is, the Doctrine of the Kingdome taught by Christ. Again, the same Word, is said (Acts 12. 24.) "to grow and to be multiplied;" which to understand of the Evangelicall Doctrine is easie, but of the Voice, or Speech of God, hard and strange. In the same sense the Doctrine of Devils, signifieth not the Words of any Devill, but the Doctrine of Heathen men concerning Daemons, and those Phantasms which they worshipped as Gods. (1 Tim. 4.1.)

Considering these two significations of the WORD OF GOD, as it is taken in Scripture, it is manifest in this later sense (where it is taken for the Doctrine of the Christian Religion,) that the whole scripture is the Word of God: but in the former sense not so. For example, though these words, "I am the Lord thy God, &c." to the end of the Ten Commandements, were spoken by God to Moses; yet the Preface, "God spake these words and said," is to be understood for the Words of him that wrote the holy History. The Word of God, as it is taken for that which he hath spoken, is understood sometimes Properly, sometimes Metaphorically. Properly, as the words, he hath spoken to his Prophets; Metaphorically, for his Wisdome, Power, and eternall Decree, in making the world; in which sense, those Fiats, "Let there be light," "Let there be a firmament," "Let us make man," &c. (Gen. 1.) are the Word of God. And in the same sense it is said (John 1.3.) "All things were made by it, and without it was nothing made that was made; And (Heb. 1.3.) "He upholdeth all things by the word of his Power;" that is, by the Power of his Word; that is, by his Power; and (Heb. 11.3.) "The worlds were framed by the Word of God;" and many other places to the same sense: As also amongst the Latines, the name of Fate, which signifieth properly The Word Spoken, is taken in the same sense.

## Secondly, For The Effect Of His Word

Secondly, for the effect of his Word; that is to say, for the thing it self, which by his Word is Affirmed, Commanded, Threatned, or Promised; as (Psalm 105.19.) where Joseph is said to have been kept in prison, "till his Word was come;" that is, till that was come to passe which he had (Gen. 40.13.) foretold to Pharaohs Butler, concerning his being restored to his office: for there by His Word Was Come, is meant, the thing it self was come to passe. So also (1 King. 18.36.) Elijah saith to God, "I have done all these thy Words," in stead of "I have done all these things at thy Word," or commandement: and (Jer. 17.15.) "Where is the Word of the Lord," is put for, "Where is the Evill he threatened:" And (Ezek. 12.28.) "There shall none of my Words be prolonged any more:" by "Words" are understood those Things, which God promised to his people. And in the New Testament (Mat. 24.35.) "heaven and earth shal pass away, but my Words shall not pass away;" that is, there is nothing that I have promised or foretold, that shall not come to passe. And in this sense it is, that St. John the Evangelist, and, I think, St. John onely calleth our Saviour himself as in the flesh "the Word of God (as Joh. 1.14.) the Word was made Flesh;" that is to say, the Word, or Promise that Christ should come into the world, "who in the beginning was with God;" that is to say, it was in the purpose of God the Father, to send God the Son into the world, to enlighten men in the way of Eternall life, but it was not till then put in execution, and actually incarnate; So that our Saviour is there called "the Word," not because he was the promise, but the thing promised. They that taking occasion from this place, doe commonly call him the Verbe of God, do but render the text more obscure. They might as well term him the Nown of God: for as by Nown, so also by Verbe, men understand nothing but a part of speech, a voice, a sound, that neither affirms, nor denies, nor commands, nor promiseth, nor is any substance corporeall, or spirituall; and therefore it cannot be said to bee either God, or Man; whereas our Saviour is both. And this Word which St. John in his Gospel saith was with God, is (in his 1 Epistle, verse 1.) called "the Word of Life;" and (verse 2.) "The eternall life, which was with the Father:" so that he can be in no other

sense called the Word, then in that, wherein he is called Eternall life; that is, "he that hath procured us Eternall life," by his comming in the flesh. So also (Apocalypse 19.13.) the Apostle speaking of Christ, clothed in a garment dipt in bloud, saith; his name is "the Word of God;" which is to be understood, as if he had said his name had been, "He that was come according to the purpose of God from the beginning, and according to his Word and promises delivered by the Prophets." So that there is nothing here of the Incarnation of a Word, but of the Incarnation of God the Son, therefore called the Word, because his Incarnation was the Performance of the Promise; In like manner as the Holy Ghost is called The Promise. (Acts 1.4. Luke 24.49.)



## **Thirdly, For The Words Of Reason And Equity**

There are also places of the Scripture, where, by the Word of God, is signified such Words as are consonant to reason, and equity, though spoken sometimes neither by prophet, nor by a holy man. For Pharaoh Necho was an Idolator; yet his Words to the good King Josiah, in which he advised him by Messengers, not to oppose him in his march against Carchemish, are said to have proceeded from the mouth of God; and that Josiah not hearkning to them, was slain in the battle; as is to be read 2 Chron. 35. vers. 21,22,23. It is true, that as the same History is related in the first book of Esdras, not Pharaoh, but Jeremiah spake these words to Josiah, from the mouth of the Lord. But wee are to give credit to the Canonickall Scripture, whatsoever be written in the Apocrypha.

The Word of God, is then also to be taken for the Dictates of reason, and equity, when the same is said in the Scriptures to bee written in mans heart; as Psalm 36.31. Jerem. 31.33. Deut.30.11, 14. and many other like places.

## Divers Acceptions Of The Word Prophet

The name of PROPHET, signifieth in Scripture sometimes Prolocutor; that is, he that speaketh from God to Man, or from man to God: And sometimes Praedictor, or a foreteller of things to come; And sometimes one that speaketh incoherently, as men that are distracted. It is most frequently used in the sense of speaking from God to the People. So Moses, Samuel, Elijah, Isaiah, Jeremiah, and others were Prophets. And in this sense the High Priest was a Prophet, for he only went into the Sanctum Sanctorum, to enquire of God; and was to declare his answer to the people. And therefore when Caiphaz said, it was expedient that one man should die for the people, St. John saith (chap. 11.51.) that "He spake not this of himselfe, but being High Priest that year, he prophesied that one man should dye for the nation." Also they that in Christian Congregations taught the people, (1 Cor. 14.3.) are said to Prophecy. In the like sense it is, that God saith to Moses (Exod. 4.16.) concerning Aaron, "He shall be thy Spokes-man to the People; and he shall be to thee a mouth, and thou shalt be to him in stead of God;" that which here is Spokesman, is (chap.7.1.) interpreted Prophet; "See (saith God) I have made thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet." In the sense of speaking from man to God, Abraham is called a Prophet (Genes. 20.7.) where God in a Dream speaketh to Abimelech in this manner, "Now therefore restore the man his wife, for he is a Prophet, and shall pray for thee;" whereby may be also gathered, that the name of Prophet may be given, not unproperly to them that in Christian Churches, have a Calling to say publique prayers for the Congregation. In the same sense, the Prophets that came down from the High place (or Hill of God) with a Psaltery, and a Tabret, and a Pipe, and a Harp (1 Sam. 10.5,6.) and (vers. 10.) Saul amongst them, are said to Prophecy, in that they praised God, in that manner publicely. In the like sense, is Miriam (Exod. 15.20.) called a Prophetesse. So is it also to be taken (1 Cor. 11.4,5.) where St. Paul saith, "Every man that prayeth or prophecyeth with his head covered, &c. and every woman that prayeth or prophecyeth with her head uncovered: For Prophecy in that place, signifieth no more, but praising God in Psalmes, and Holy Songs; which

women might doe in the Church, though it were not lawfull for them to speak to the Congregation. And in this signification it is, that the Poets of the Heathen, that composed Hymnes and other sorts of Poems in the honor of their Gods, were called Vates (Prophets) as is well enough known by all that are versed in the Books of the Gentiles, and as is evident (Tit. 1.12.) where St. Paul saith of the Cretians, that a Prophet of their owne said, they were Liars; not that St. Paul held their Poets for Prophets, but acknowledgeth that the word Prophet was commonly used to signifie them that celebrated the honour of God in Verse

## **Praediction Of Future Contingents, Not Alwaies Prophecy**

When by Prophecy is meant Praediction, or foretelling of future Contingents; not only they were Prophets, who were Gods Spokesmen, and foretold those things to others, which God had foretold to them; but also all those Imposters, that pretend by the helpe of familiar spirits, or by superstitious divination of events past, from false causes, to foretell the like events in time to come: of which (as I have declared already in the 12. chapter of this Discourse) there be many kinds, who gain in the opinion of the common sort of men, a greater reputation of Prophecy, by one casuall event that may bee but wrested to their purpose, than can be lost again by never so many failings. Prophecy is not an art, nor (when it is taken for Praediction) a constant Vocation; but an extraordinary, and temporary Employment from God, most often of Good men, but sometimes also of the Wicked. The woman of Endor, who is said to have had a familiar spirit, and thereby to have raised a Phantasme of Samuel, and foretold Saul his death, was not therefore a Prophetesse; for neither had she any science, whereby she could raise such a Phantasme; nor does it appear that God commanded the raising of it; but onely guided that Imposture to be a means of Sauls terror and discouragement; and by consequent, of the discomfiture, by which he fell. And for Incoherent Speech, it was amongst the Gentiles taken for one sort of Prophecy, because the Prophets of their Oracles, intoxicated with a spirit, or vapour from the cave of the Pythian Oracle at Delphi, were for the time really mad, and spake like mad-men; of whose loose words a sense might be made to fit any event, in such sort, as all bodies are said to be made of *Materia prima*. In the Scripture I find it also so taken (1 Sam. 18. 10.) in these words, "And the Evill spirit came upon Saul, and he Prophecyed in the midst of the house."

## **The Manner How God Hath Spoken To The Prophets**

And although there be so many significations in Scripture of the word Prophet; yet is that the most frequent, in which it is taken for him, to whom God speaketh immediately, that which the Prophet is to say from him, to some other man, or to the people. And hereupon a question may be asked, in what manner God speaketh to such a Prophet. Can it (may some say) be properly said, that God hath voice and language, when it cannot be properly said, he hath a tongue, or other organs, as a man? The Prophet David argueth thus, "Shall he that made the eye, not see? or he that made the ear, not hear?" But this may be spoken, not (as usually) to signifie Gods nature, but to signifie our intention to honor him. For to See, and Hear, are Honorable Attributes, and may be given to God, to declare (as far as our capacity can conceive) his Almighty power. But if it were to be taken in the strict, and proper sense, one might argue from his making of all parts of mans body, that he had also the same use of them which we have; which would be many of them so uncomely, as it would be the greatest contumely in the world to ascribe them to him. Therefore we are to interpret Gods speaking to men immediately, for that way (whatsoever it be), by which God makes them understand his will: And the wayes whereby he doth this, are many; and to be sought onely in the Holy Scripture: where though many times it be said, that God spake to this, and that person, without declaring in what manner; yet there be again many places, that deliver also the signes by which they were to acknowledge his presence, and commandement; and by these may be understood, how he spake to many of the rest.

# **To The Extraordinary Prophets Of The Old Testament He Spake**

## **By Dreams, Or Visions**

In what manner God spake to Adam, and Eve, and Cain, and Noah, is not expressed; nor how he spake to Abraham, till such time as he came out of his own countrey to Sichem in the land of Canaan; and then (Gen. 12.7.) God is said to have Appeared to him. So there is one way, whereby God made his presence manifest; that is, by an Apparition, or Vision. And again, (Gen. 15.1.) The Word of the Lord came to Abraham in a Vision; that is to say, somewhat, as a sign of Gods presence, appeared as Gods Messenger, to speak to him. Again, the Lord appeared to Abraham (Gen. 18. 1.) by an apparition of three Angels; and to Abimelech (Gen. 20. 3.) in a dream: To Lot (Gen. 19. 1.) by an apparition of Two Angels: And to Hagar (Gen. 21. 17.) by the apparition of one Angel: And to Abraham again (Gen. 22. 11.) by the apparition of a voice from heaven: And (Gen. 26. 24.) to Isaac in the night; (that is, in his sleep, or by dream): And to Jacob (Gen. 28. 12.) in a dream; that is to say (as are the words of the text) "Jacob dreamed that he saw a ladder, &c." And (Gen. 32. 1.) in a Vision of Angels: And to Moses (Exod. 3.2.) in the apparition of a flame of fire out of the midst of a bush: And after the time of Moses, (where the manner how God spake immediately to man in the Old Testament, is expressed) hee spake alwaies by a Vision, or by a Dream; as to Gideon, Samuel, Eliah, Elisha, Isaiah, Ezekiel, and the rest of the Prophets; and often in the New Testament, as to Joseph, to St. Peter, to St. Paul, and to St. John the Evangelist in the Apocalypse.

Onely to Moses hee spake in a more extraordinary manner in Mount Sinai, and in the Tabernacle; and to the High Priest in the Tabernacle, and in the Sanctum Sanctorum of the Temple. But Moses, and after him the High Priests were Prophets of a more eminent place, and degree in Gods favour; And God himself in express words declareth, that to other Prophets hee spake in Dreams and Visions, but to his servant Moses, in such manner as a man speaketh to his friend. The words are these (Numb. 12. 6,7,8.) "If

there be a Prophet among you, I the Lord will make my self known to him in a Vision, and will speak unto him in a Dream. My servant Moses is not so, who is faithfull in all my house; with him I will speak mouth to mouth, even apparently, not in dark speeches; and the similitude of the Lord shall he behold." And (Exod. 33. 11.) "The Lord spake to Moses face to face, as a man speaketh to his friend." And yet this speaking of God to Moses, was by mediation of an Angel, or Angels, as appears expressly, Acts 7. ver. 35. and 53. and Gal. 3. 19. and was therefore a Vision, though a more cleer Vision than was given to other Prophets. And conformable hereunto, where God saith (Deut. 13. 1.) "If there arise amongst you a Prophet, or Dreamer of Dreams," the later word is but the interpretation of the former. And (Joel 2. 28.) "Your sons and your daughters shall Prophecy; your old men shall dream Dreams, and your young men shall see Visions:" where again, the word Prophecy is expounded by Dream, and Vision. And in the same manner it was, that God spake to Solomon, promising him Wisdome, Riches, and Honor; for the text saith, (1 Kings 3. 15.) "And Solomon awoak, and behold it was a Dream:" So that generally the Prophets extraordinary in the old Testament took notice of the Word of God no otherwise, than from their Dreams, or Visions, that is to say, from the imaginations which they had in their sleep, or in an Extasie; which imaginations in every true Prophet were supernaturall; but in false Prophets were either naturall, or feigned.

The same Prophets were neverthesse said to speak by the Spirit; as (Zach. 7. 12.) where the Prophet speaking of the Jewes, saith, "They made their hearths hard as Adamant, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former Prophets." By which it is manifest, that speaking by the Spirit, or Inspiration, was not a particular manner of Gods speaking, different from Vision, when they that were said to speak by the Spirit, were extraordinary Prophets, such as for every new message, were to have a particular Commission, or (which is all one) a new Dream, or Vision.

To Prophets Of Perpetuall Calling, And Supreme, God Spake In The Old Testament From The Mercy Seat, In A Manner Not Expressed In The Scripture. Of Prophets, that were so by a perpetuall Calling in the Old Testament, some were Supreme, and some Subordinate: Supreme were first Moses; and after him the High Priest, every one for his time, as long as the Priesthood was Royall; and after the people of the Jews, had

rejected God, that he should no more reign over them, those Kings which submitted themselves to Gods government, were also his chief Prophets; and the High Priests office became Ministeriall. And when God was to be consulted, they put on the holy vestments, and enquired of the Lord, as the King commanded them, and were deprived of their office, when the King thought fit. For King Saul (1 Sam. 13. 9.) commanded the burnt offering to be brought, and (1 Sam. 14. 18.) he commands the Priest to bring the Ark neer him; and (ver. 19.) again to let it alone, because he saw an advantage upon his enemies. And in the same chapter Saul asketh counsell of God. In like manner King David, after his being anointed, though before he had possession of the Kingdome, is said to "enquire of the Lord" (1 Sam. 23. 2.) whether he should fight against the Philistines at Keilah; and (verse 10.) David commandeth the Priest to bring him the Ephod, to enquire whether he should stay in Keilah, or not. And King Solomon (1 Kings 2. 27.) took the Priesthood from Abiathar, and gave it (verse 35.) to Zadoc. Therefore Moses, and the High Priests, and the pious Kings, who enquired of God on all extraordinary occasions, how they were to carry themselves, or what event they were to have, were all Sovereign Prophets. But in what manner God spake unto them, is not manifest. To say that when Moses went up to God in Mount Sinai, it was a Dream, or Vision, such as other Prophets had, is contrary to that distinction which God made between Moses, and other Prophets, Numb. 12. 6,7,8. To say God spake or appeared as he is in his own nature, is to deny his Infinitenesse, Invisibility, Incomprehensibility. To say he spake by Inspiration, or Infusion of the Holy Spirit, as the Holy Spirit signifieth the Deity, is to make Moses equall with Christ, in whom onely the Godhead (as St. Paul speaketh Col. 2.9.) dwelleth bodily. And lastly, to say he spake by the Holy Spirit, as it signifieth the graces, or gifts of the Holy Spirit, is to attribute nothing to him supernaturall. For God disposeth men to Piety, Justice, Mercy, Truth, Faith, and all manner of Vertue, both Morall, and Intellectuall, by doctrine, example, and by severall occasions, naturall, and ordinary.

And as these ways cannot be applyed to God, in his speaking to Moses, at Mount Sinai; so also, they cannot be applyed to him, in his speaking to the High Priests, from the Mercy-Seat. Therefore in what manner God spake to those Sovereign Prophets of the Old Testament, whose office it was to enquire of him, is not intelligible. In the time of the New

Testament, there was no Sovereign Prophet, but our Saviour; who was both God that spake, and the Prophet to whom he spake.

To Prophets Of Perpetuall Calling, But Subordinate, God Spake By The Spirit. To subordinate Prophets of perpetuall Calling, I find not any place that proveth God spake to them supernaturallly; but onely in such manner, as naturally he inclineth men to Piety, to Beleef, to Righteousnesse, and to other vertues all other Christian Men. Which way, though it consist in Constitution, Instruction, Education, and the occasions and invitements men have to Christian vertues; yet it is truly attributed to the operation of the Spirit of God, or Holy Spirit (which we in our language call the Holy Ghost): For there is no good inclination, that is not of the operation of God. But these operations are not alwaies supernaturall. When therefore a Prophet is said to speak in the Spirit, or by the Spirit of God, we are to understand no more, but that he speaks according to Gods will, declared by the supreme Prophet. For the most common acceptation of the word Spirit, is in the signification of a mans intention, mind, or disposition.

In the time of Moses, there were seventy men besides himself, that Prophecyed in the Campe of the Israelites. In what manner God spake to them, is declared in the 11 of Numbers, verse 25. "The Lord came down in a cloud, and spake unto Moses, and took of the Spirit that was upon him, and gave it to the seventy Elders. And it came to passe, when the Spirit rested upon them, they Prophecyed, and did not cease," By which it is manifest, first, that their Prophecying to the people, was subservient, and subordinate to the Prophecying of Moses; for that God took of the Spirit of Moses, to put upon them; so that they Prophecyed as Moses would have them: otherwise they had not been suffered to Prophecy at all. For there was (verse 27.) a complaint made against them to Moses; and Joshua would have Moses to have forbidden them; which he did not, but said to Joshua, Bee not jealous in my behalf. Secondly, that the Spirit of God in that place, signifieth nothing but the Mind and Disposition to obey, and assist Moses in the administration of the Government. For if it were meant they had the substantial Spirit of God; that is, the Divine nature, inspired into them, then they had it in no lesse manner than Christ himself, in whom onely the Spirit of God dwelt bodily. It is meant therefore of the Gift and Grace of God, that guided them to co-operate with Moses; from whom their Spirit was derived. And it appeareth (verse 16.) that, they were such as Moses himself should appoint for Elders and Officers of the

People: For the words are, "Gather unto me seventy men, whom thou knowest to be Elders and Officers of the people:" where, "thou knowest," is the same with "thou appointest," or "hast appointed to be such." For we are told before (Exod. 18.) that Moses following the counsell of Jethro his Father-in-law, did appoint Judges, and Officers over the people, such as feared God; and of these, were those Seventy, whom God by putting upon them Moses spirit, inclined to aid Moses in the Administration of the Kingdome: and in this sense the Spirit of God is said (1 Sam. 16. 13, 14.) presently upon the anointing of David, to have come upon David, and left Saul; God giving his graces to him he chose to govern his people, and taking them away from him, he rejected. So that by the Spirit is meant Inclination to Gods service; and not any supernaturall Revelation.

## **God Sometimes Also Spake By Lots**

God spake also many times by the event of Lots; which were ordered by such as he had put in Authority over his people. So wee read that God manifested by the Lots which Saul caused to be drawn (1 Sam. 14. 43.) the fault that Jonathan had committed, in eating a honey-comb, contrary to the oath taken by the people. And (Josh. 18. 10.) God divided the land of Canaan amongst the Israelite, by the "lots that Joshua did cast before the Lord in Shiloh." In the same manner it seemeth to be, that God discovered (Joshua 7.16., &c.) the crime of Achan. And these are the wayes whereby God declared his Will in the Old Testament.

All which ways he used also in the New Testament. To the Virgin Mary, by a Vision of an Angel: To Joseph in a Dream: again to Paul in the way to Damascus in a Vision of our Saviour: and to Peter in the Vision of a sheet let down from heaven, with divers sorts of flesh, of clean and unclean, beasts; and in prison, by Vision of an Angel: And to all the Apostles, and Writers of the New Testament, by the graces of his Spirit; and to the Apostles again (at the choosing of Matthias in the place of Judas Iscariot) by lot.

# Every Man Ought To Examine The Probability Of A Pretended Prophets

## Calling

Seeing then all Prophecy supposeth Vision, or Dream, (which two, when they be naturall, are the same,) or some especiall gift of God, so rarely observed in mankind, as to be admired where observed; and seeing as well such gifts, as the most extraordinary Dreams, and Visions, may proceed from God, not onely by his supernaturall, and immediate, but also by his naturall operation, and by mediation of second causes; there is need of Reason and Judgement to discern between naturall, and supernaturall Gifts, and between naturall, and supernaturall Visions, or Dreams. And consequently men had need to be very circumspect, and wary, in obeying the voice of man, that pretending himself to be a Prophet, requires us to obey God in that way, which he in Gods name telleth us to be the way to happinesse. For he that pretends to teach men the way of so great felicity, pretends to govern them; that is to say, to rule, and reign over them; which is a thing, that all men naturally desire, and is therefore worthy to be suspected of Ambition and Imposture; and consequently, ought to be examined, and tryed by every man, before hee yeeld them obedience; unlesse he have yeelded it them already, in the institution of a Commonwealth; as when the Prophet is the Civill Sovereign, or by the Civil Sovereign Authorized. And if this examination of Prophets, and Spirits, were not allowed to every one of the people, it had been to no purpose, to set out the marks, by which every man might be able, to distinguish between those, whom they ought, and those whom they ought not to follow. Seeing therefore such marks are set out (Deut. 13. 1,&c.) to know a Prophet by; and (1 John 4.1.&c) to know a Spirit by: and seeing there is so much Prophecy in the Old Testament; and so much Preaching in the New Testament against Prophets; and so much greater a number ordinarily of false Prophets, then of true; every one is to beware of obeying their directions, at their own perill. And first, that there were many more false than true Prophets, appears by this, that when Ahab (1 Kings 12.)

consulted four hundred Prophets, they were all false Imposters, but onely one Michaiah. And a little before the time of the Captivity, the Prophets were generally lyars. "The Prophets" (saith the Lord by Jerem. cha. 14. verse 14.) "prophecy Lies in my name. I sent them not, neither have I commanded them, nor spake unto them, they prophecy to you a false Vision, a thing of naught; and the deceit of their heart." In so much as God commanded the People by the mouth of the Prophet Jeremiah (chap. 23. 16.) not to obey them. "Thus saith the Lord of Hosts, hearken not unto the words of the Prophets, that prophecy to you. They make you vain, they speak a Vision of their own heart, and not out of the mouth of the Lord."

# **All Prophecy But Of The Sovereign Prophet Is To Be Examined**

## **By Every Subject**

Seeing then there was in the time of the Old Testament, such quarrells amongst the Visionary Prophets, one contesting with another, and asking When departed the Spirit from me, to go to thee? as between Michaiah, and the rest of the four hundred; and such giving of the Lye to one another, (as in Jerem. 14.14.) and such controversies in the New Testament at this day, amongst the Spirituall Prophets: Every man then was, and now is bound to make use of his Naturall Reason, to apply to all Prophecy those Rules which God hath given us, to discern the true from the false. Of which rules, in the Old Testament, one was, conformable doctrine to that which Moses the Sovereign Prophet had taught them; and the other the miraculous power of foretelling what God would bring to passe, as I have already shown out of Deut. 13. 1. &c. and in the New Testament there was but one onely mark; and that was the preaching of this Doctrine, That Jesus Is The Christ, that is, the King of the Jews, promised in the Old Testament. Whosoever denyed that Article, he was a false Prophet, whatsoever miracles he might seem to work; and he that taught it was a true Prophet. For St. John (1 Epist, 4. 2, &c) speaking expressely of the means to examine Spirits, whether they be of God, or not; after he hath told them that there would arise false Prophets, saith thus, "Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God;" that is, is approved and allowed as a Prophet of God: not that he is a godly man, or one of the Elect, for this, that he confesseth, professeth, or preacheth Jesus to be the Christ; but for that he is a Prophet avowed. For God sometimes speaketh by Prophets, whose persons he hath not accepted; as he did by Baalam; and as he foretold Saul of his death, by the Witch of Endor. Again in the next verse, "Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of Christ. And this is the Spirit of Antichrist." So that the rule is perfect on both sides; that he is a true Prophet, which preacheth the Messiah already come,

in the person of Jesus; and he a false one that denyeth him come, and looketh for him in some future Imposter, that shall take upon him that honour falsely, whom the Apostle there properly calleth Antichrist. Every man therefore ought to consider who is the Sovereign Prophet; that is to say, who it is, that is Gods Viceregent on earth; and hath next under God, the Authority of Governing Christian men; and to observe for a Rule, that Doctrine, which in the name of God, hee commanded to bee taught; and thereby to examine and try out the truth of those Doctrines, which pretended Prophets with miracles, or without, shall at any time advance: and if they find it contrary to that Rule, to doe as they did, that came to Moses, and complained that there were some that Prophecyed in the Campe, whose Authority so to doe they doubted of; and leave to the Sovereign, as they did to Moses to uphold, or to forbid them, as hee should see cause; and if hee disavow them, then no more to obey their voice; or if he approve them, then to obey them, as men to whom God hath given a part of the Spirit of their Sovereigne. For when Christian men, take not their Christian Sovereign, for Gods Prophet; they must either take their owne Dreams, for the prophecy they mean to bee governed by, and the tumour of their own hearts for the Spirit of God; or they must suffer themselves to bee lead by some strange Prince; or by some of their fellow subjects, that can bewitch them, by slander of the government, into rebellion, without other miracle to confirm their calling, then sometimes an extraordinary successe, and Impunity; and by this means destroying all laws, both divine, and humane, reduce all Order, Government, and Society, to the first Chaos of Violence, and Civill warre.

**CHAPTER XXXVII. OF MIRACLES, AND  
THEIR USE**

## **A Miracle Is A Work That causeth Admiration**

By Miracles are signified the Admirable works of God: & therefore they are also called Wonders. And because they are for the most part, done, for a signification of his commandement, in such occasions, as without them, men are apt to doubt, (following their private naturall reasoning,) what he hath commanded, and what not, they are commonly in Holy Scripture, called Signes, in the same sense, as they are called by the Latines, Ostenta, and Portenta, from shewing, and fore-signifying that, which the Almighty is about to bring to passe.

## **And Must Therefore Be Rare, Whereof There Is No Naturall Cause Known**

To understand therefore what is a Miracle, we must first understand what works they are, which men wonder at, and call Admirable. And there be but two things which make men wonder at any event: The one is, if it be strange, that is to say, such, as the like of it hath never, or very rarely been produced: The other is, if when it is produced, we cannot imagine it to have been done by naturall means, but onely by the immediate hand of God. But when wee see some possible, naturall cause of it, how rarely soever the like has been done; or if the like have been often done, how impossible soever it be to imagine a naturall means thereof, we no more wonder, nor esteem it for a Miracle.

Therefore, if a Horse, or Cow should speak, it were a Miracle; because both the thing is strange, & the Naturall cause difficult to imagin: So also were it, to see a strange deviation of nature, in the production of some new shape of a living creature. But when a man, or other Animal, engenders his like, though we know no more how this is done, than the other; yet because 'tis usuall, it is no Miracle. In like manner, if a man be metamorphosed into a stone, or into a pillar, it is a Miracle; because strange: but if a peece of wood be so changed; because we see it often, it is no Miracle: and yet we know no more, by what operation of God, the one is brought to passe, than the other.

The first Rainbow that was seen in the world, was a Miracle, because the first; and consequently strange; and served for a sign from God, placed in heaven, to assure his people, there should be no more an universall destruction of the world by Water. But at this day, because they are frequent, they are not Miracles, neither to them that know their naturall causes, nor to them who know them not. Again, there be many rare works produced by the Art of man: yet when we know they are done; because thereby wee know also the means how they are done, we count them not for Miracles, because not wrought by the immediate hand of God, but by mediation of humane Industry.



## **That Which Seemeth A Miracle To One Man, May Seem Otherwise To Another**

Furthermore, seeing Admiration and Wonder, is consequent to the knowledge and experience, wherewith men are endued, some more, some lesse; it followeth, that the same thing, may be a Miracle to one, and not to another. And thence it is, that ignorant, and superstitious men make great Wonders of those works, which other men, knowing to proceed from Nature, (which is not the immediate, but the ordinary work of God,) admire not at all: As when Ecclipses of the Sun and Moon have been taken for supernaturall works, by the common people; when neverthelesse, there were others, could from their naturall causes, have foretold the very hour they should arrive: Or, as when a man, by confederacy, and secret intelligence, getting knowledge of the private actions of an ignorant, unwary man, thereby tells him, what he has done in former time; it seems to him a Miraculous thing; but amongst wise, and cautelous men, such Miracles as those, cannot easily be done.

## The End Of Miracles

Again, it belongeth to the nature of a Miracle, that it be wrought for the procuring of credit to Gods Messengers, Ministers, and Prophets, that thereby men may know, they are called, sent, and employed by God, and thereby be the better inclined to obey them. And therefore, though the creation of the world, and after that the destruction of all living creatures in the universall deluge, were admirable works; yet because they were not done to procure credit to any Prophet, or other Minister of God, they use not to be called Miracles. For how admirable soever any work be, the Admiration consisteth not in that it could be done, because men naturally beleeve the Almighty can doe all things, but because he does it at the Prayer, or Word of a man. But the works of God in Egypt, by the hand of Moses, were properly Miracles; because they were done with intention to make the people of Israel beleeve, that Moses came unto them, not out of any design of his owne interest, but as sent from God. Therefore after God had commanded him to deliver the Israelites from the Egyptian bondage, when he said (Exod 4.1. &c.) "They will not beleeve me, but will say, the Lord hath not appeared unto me," God gave him power, to turn the Rod he had in his hand into a Serpent, and again to return it into a Rod; and by putting his hand into his bosome, to make it leprous; and again by pulling it out to make it whole, to make the Children of Israel beleeve (as it is verse 5.) that the God of their Fathers had appeared unto him; And if that were not enough, he gave him power to turn their waters into bloud. And when hee had done these Miracles before the people, it is said (verse 41.) that "they beleeved him." Neverthelesse, for fear of Pharaoh, they durst not yet obey him. Therefore the other works which were done to plague Pharaoh and the Egyptians, tended all to make the Israelites beleeve in Moses, and were properly Miracles. In like manner if we consider all the Miracles done by the hand of Moses, and all the rest of the Prophets, till the Captivity; and those of our Saviour, and his Apostles afterward; we shall find, their end was alwaies to beget, or confirm beleeve, that they came not of their own motion, but were sent by God. Wee may further observe in Scripture, that the end of Miracles, was to beget beleeve, not

universally in all men, elect, and reprobate; but in the elect only; that is to say, is such as God had determined should become his Subjects. For those miraculous plagues of Egypt, had not for end, the conversion of Pharaoh; For God had told Moses before, that he would harden the heart of Pharaoh, that he should not let the people goe: And when he let them goe at last, not the Miracles perswaded him, but the plagues forced him to it. So also of our Saviour, it is written, (Mat. 13. 58.) that he wrought not many Miracles in his own countrey, because of their unbeleef; and (in Marke 6.5.) in stead of, "he wrought not many," it is, "he could work none." It was not because he wanted power; which to say, were blasphemy against God; nor that the end of Miracles was not to convert incredulous men to Christ; for the end of all the Miracles of Moses, of Prophets, of our Saviour, and of his Apostles was to adde men to the Church; but it was, because the end of their Miracles, was to adde to the Church (not all men, but) such as should be saved; that is to say, such as God had elected. Seeing therefore our Saviour sent from his Father, hee could not use his power in the conversion of those, whom his Father had rejected. They that expounding this place of St. Marke, say, that his word, "Hee could not," is put for, "He would not," do it without example in the Greek tongue, (where Would Not, is put sometimes for Could Not, in things inanimate, that have no will; but Could Not, for Would Not, never,) and thereby lay a stumbling block before weak Christians; as if Christ could doe no Miracles, but amongst the credulous.

## The Definition Of A Miracle

From that which I have here set down, of the nature, and use of a Miracle, we may define it thus, "A MIRACLE, is a work of God, (besides his operation by the way of Nature, ordained in the Creation,) done for the making manifest to his elect, the mission of an extraordinary Minister for their salvation."

And from this definition, we may inferre; First, that in all Miracles, the work done, is not the effect of any vertue in the Prophet; because it is the effect of the immediate hand of God; that is to say God hath done it, without using the Prophet therein, as a subordinate cause.

Secondly, that no Devil, Angel, or other created Spirit, can do a Miracle. For it must either be by vertue of some naturall science, or by Incantation, that is, vertue of words. For if the Inchanters do it by their own power independent, there is some power that proceedeth not from God; which all men deny: and if they doe it by power given them, then is the work not from the immediate hand of God, but naturall, and consequently no Miracle.

There be some texts of Scripture, that seem to attribute the power of working wonders (equall to some of those immediate Miracles, wrought by God himself,) to certain Arts of Magick, and Incantation. As for example, when we read that after the Rod of Moses being cast on the ground became a Serpent, (Exod. 7. 11.) "the Magicians of Egypt did the like by their Enchantments;" and that after Moses had turned the waters of the Egyptian Streams, Rivers, Ponds, and Pooles of water into blood, (Exod. 7. 22.) "the Magicians of Egypt did so likewise, with their Enchantments;" and that after Moses had by the power of God brought frogs upon the land, (Exod. 8. 7.) "the Magicians also did so with their Enchantments, and brought up frogs upon the land of Egypt;" will not a man be apt to attribute Miracles to Enchantments; that is to say, to the efficacy of the sound of Words; and think the same very well proved out of this, and other such places? and yet there is no place of Scripture, that telleth us what on Enchantment is. If therefore Enchantment be not, as many think it, a working of strange effects by spells, and words; but

Imposture, and delusion, wrought by ordinary means; and so far from supernaturall, as the Impostors need not the study so much as of naturall causes, but the ordinary ignorance, stupidity, and superstition of mankind, to doe them; those texts that seem to countenance the power of Magick, Witchcraft, and Enchantment, must needs have another sense, than at first sight they seem to bear.

## **That Men Are Apt To Be Deceived By False Miracles**

For it is evident enough, that Words have no effect, but on those that understand them; and then they have no other, but to signifie the intentions, or passions of them that speak; and thereby produce, hope, fear, or other passions, or conceptions in the hearer. Therefore when a Rod seemeth a Serpent, or the Water Bloud, or any other Miracle seemeth done by Enchantment; if it be not to the edification of Gods people, not the Rod, nor the Water, nor any other thing is enchanted; that is to say, wrought upon by the Words, but the Spectator. So that all the Miracle consisteth in this, that the Enchanter has deceived a man; which is no Miracle, but a very easie matter to doe.

For such is the ignorance, and aptitude to error generally of all men, but especially of them that have not much knowledge of naturall causes, and of the nature, and interests of men; as by innumerable and easie tricks to be abused. What opinion of miraculous power, before it was known there was a Science of the course of the Stars, might a man have gained, that should have told the people, This hour, or day the Sun should be darkned? A juggler by the handling of his goblets, and other trinkets, if it were not now ordinarily practised, would be thought to do his wonders by the power at least of the Devil. A man that hath practised to speak by drawing in of his breath, (which kind of men in antient time were called Ventriloqui,) and so make the weaknesse of his voice seem to proceed, not from the weak impulsion of the organs of Speech, but from distance of place, is able to make very many men beleieve it is a voice from Heaven, whatsoever he please to tell them. And for a crafty man, that hath enquired into the secrets, and familiar confessions that one man ordinarily maketh to another of his actions and adventures past, to tell them him again is no hard matter; and yet there be many, that by such means as that, obtain the reputation of being Conjurers. But it is too long a businesse, to reckon up the severall sorts of those men, which the Greeks called Thaumaturgi, that is to say, workers of things wonderfull; and yet these do all they do, by their own single dexterity. But if we looke upon the Impostures wrought by

Confederacy, there is nothing how impossible soever to be done, that is impossible to bee beleaved. For two men conspiring, one to seem lame, the other to cure him with a charme, will deceive many: but many conspiring, one to seem lame, another so to cure him, and all the rest to bear witness; will deceive many more.

## Cautions Against The Imposture Of Miracles

In this aptitude of mankind, to give too hasty beleefe to pretended Miracles, there can be no better, nor I think any other caution, than that which God hath prescribed, first by Moses, (as I have said before in the precedent chapter,) in the beginning of the 13. and end of the 18. of Deuteronomy; That wee take not any for Prophets, that teach any other Religion, then that which Gods Lieutenant, (which at that time was Moses,) hath established; nor any, (though he teach the same Religion,) whose Praediction we doe not see come to passe. Moses therefore in his time, and Aaron, and his successors in their times, and the Sovereign Governour of Gods people, next under God himself, that is to say, the Head of the Church in all times, are to be consulted, what doctrine he hath established, before wee give credit to a pretended Miracle, or Prophet. And when that is done, the thing they pretend to be a Miracle, we must both see it done, and use all means possible to consider, whether it be really done; and not onely so, but whether it be such, as no man can do the like by his naturall power, but that it requires the immediate hand of God. And in this also we must have recourse to Gods Lieutenant; to whom in all doubtfull cases, wee have submitted our private judgments. For Example; if a man pretend, that after certain words spoken over a peece of bread, that presently God hath made it not bread, but a God, or a man, or both, and neverthelesse it looketh still as like bread as ever it did; there is no reason for any man to think it really done; nor consequently to fear him, till he enquire of God, by his Vicar, or Lieutenant, whether it be done, or not. If he say not, then followeth that which Moses saith, (Deut. 18. 22.) "he hath spoken it presumptuously, thou shalt not fear him." If he say 'tis done, then he is not to contradict it. So also if wee see not, but onely hear tell of a Miracle, we are to consult the Lawful Church; that is to say, the lawful Head thereof, how far we are to give credit to the relators of it. And this is chiefly the case of men, that in these days live under Christian Sovereigns. For in these times, I do not know one man, that ever saw any such wondrous work, done by the charm, or at the word, or prayer of a man, that a man endued but with a mediocrity of reason, would think supernaturall:

and the question is no more, whether what we see done, be a Miracle; whether the Miracle we hear, or read of, were a reall work, and not the Act of a tongue, or pen; but in plain terms, whether the report be true, or a lye. In which question we are not every one, to make our own private Reason, or Conscience, but the Publique Reason, that is, the reason of Gods Supreme Lieutenant, Judge; and indeed we have made him Judge already, if we have given him a Sovereign power, to doe all that is necessary for our peace and defence. A private man has alwaies the liberty, (because thought is free,) to beleve, or not beleve in his heart, those acts that have been given out for Miracles, according as he shall see, what benefit can accrew by mens belief, to those that pretend, or countenance them, and thereby conjecture, whether they be Miracles, or Lies. But when it comes to confession of that faith, the Private Reason must submit to the Publique; that is to say, to Gods Lieutenant. But who is this Lieutenant of God, and Head of the Church, shall be considered in its proper place thereafter.

# **CHAPTER XXXVIII. OF THE SIGNIFICATION IN SCRIPTURE OF ETERNALL LIFE, HELL, SALVATION, THE WORLD TO COME, AND REDEMPTION**

The maintenance of Civill Society, depending on Justice; and Justice on the power of Life and Death, and other lesse Rewards and Punishments, residing in them that have the Sovereignty of the Common-wealth; It is impossible a Common-wealth should stand, where any other than the Sovereign, hath a power of giving greater rewards than Life; and of inflicting greater punishments than Death. Now seeing Eternall Life is a greater reward, than the Life Present; and Eternall Torment a greater punishment than the Death of Nature; It is a thing worthy to be well considered, of all men that desire (by obeying Authority) to avoid the calamities of Confusion, and Civill war, what is meant in Holy Scripture, by Life Eternall, and Torment Eternall; and for what offences, against whom committed, men are to be Eternally Tormented; and for what actions, they are to obtain Eternall Life.

## **Place Of Adams Eternity If He Had Not Sinned, The Terrestrial Paradise**

And first we find, that Adam was created in such a condition of life, as had he not broken the commandement of God, he had enjoyed it in the Paradise of Eden Everlastingly. For there was the Tree of Life; whereof he was so long allowed to eat, as he should forbear to eat of the tree of Knowledge of Good an Evill; which was not allowed him. And therefore as soon as he had eaten of it, God thrust him out of Paradise, "lest he should put forth his hand, and take also of the tree of life, and live for ever." (Gen. 3. 22.) By which it seemeth to me, (with submission neverthesse both in this, and in all questions, whereof the determination dependeth on the Scriptures, to the interpretation of the Bible authorized by the Commonwealth, whose Subject I am,) that Adam if he had not sinned, had had an Eternall Life on Earth: and that Mortality entred upon himself, and his posterity, by his first Sin. Not that actual Death then entred; for Adam then could never have had children; whereas he lived long after, and saw a numerous posterity ere he dyed. But where it is said, "In the day that thou eatest thereof, thou shalt surely die," it must needs bee meant of his Mortality, and certitude of death. Seeing then Eternall life was lost by Adams forfeiture, in committing sin, he that should cancell that forfeiture was to recover thereby, that Life again. Now Jesus Christ hath satisfied for the sins of all that beleve in him; and therefore recovered to all beleevers, that ETERNALL LIFE, which was lost by the sin of Adam. And in this sense it is, that the comparison of St. Paul holdeth (Rom. 5.18, 19.) "As by the offence of one, Judgment came upon all men to condemnation, even so by the righteousnesse of one, the free gift came upon all men to Justification of Life." Which is again (1 Cor. 15.21,22) more perspicuously delivered in these words, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."



## **Texts Concerning The Place Of Life Eternall For Beleevers**

Concerning the place wherein men shall enjoy that Eternall Life, which Christ hath obtained for them, the texts next before alledged seem to make it on Earth. For if as in Adam, all die, that is, have forfeited Paradise, and Eternall Life on Earth; even so in Christ all shall be made alive; then all men shall be made to live on Earth; for else the comparison were not proper. Hereunto seemeth to agree that of the Psalmist, (Psal. 133.3.) "Upon Zion God commanded the blessing, even Life for evermore;" for Zion, is in Jerusalem, upon Earth: as also that of S. Joh. (Rev. 2.7.) "To him that overcommeth I will give to eat of the tree of life, which is in the midst of the Paradise of God." This was the tree of Adams Eternall life; but his life was to have been on Earth. The same seemeth to be confirmed again by St. Joh. (Rev. 21.2.) where he saith, "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband:" and again v. 10. to the same effect: As if he should say, the new Jerusalem, the Paradise of God, at the coming again of Christ, should come down to Gods people from Heaven, and not they goe up to it from Earth. And this differs nothing from that, which the two men in white clothing (that is, the two Angels) said to the Apostles, that were looking upon Christ ascending (Acts 1.11.) "This same Jesus, who is taken up from you into Heaven, shall so come, as you have seen him go up into Heaven." Which soundeth as if they had said, he should come down to govern them under his Father, Eternally here; and not take them up to govern them in Heaven; and is conformable to the Restauration of the Kingdom of God, instituted under Moses; which was a Political government of the Jews on Earth. Again, that saying of our Saviour (Mat. 22.30.) "that in the Resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven," is a description of an Eternall Life, resembling that which we lost in Adam in the point of Marriage. For seeing Adam, and Eve, if they had not sinned, had lived on Earth Eternally, in their individuall persons; it is manifest, they should not continually have procreated their kind. For if Immortals should have

generated, as Mankind doth now; the Earth in a small time, would not have been able to afford them a place to stand on. The Jews that asked our Saviour the question, whose wife the woman that had married many brothers, should be, in the resurrection, knew not what were the consequences of Immortality; that there shall be no Generation, and consequently no marriage, no more than there is Marriage, or generation among the Angels. The comparison between that Eternall life which Adam lost, and our Saviour by his Victory over death hath recovered; holdeth also in this, that as Adam lost Eternall Life by his sin, and yet lived after it for a time; so the faithful Christian hath recovered Eternal Life by Christs passion, though he die a natural death, and remaine dead for a time; namely, till the Resurrection. For as Death is reckoned from the Condemnation of Adam, not from the Execution; so life is reckoned from the Absolution, not from the Resurrection of them that are elected in Christ.

## Ascension Into Heaven

That the place wherein men are to live Eternally, after the Resurrection, is the Heavens, meaning by Heaven, those parts of the world, which are the most remote from Earth, as where the stars are, or above the stars, in another Higher Heaven, called Caelum Empyreum, (whereof there is no mention in Scripture, nor ground in Reason) is not easily to be drawn from any text that I can find. By the Kingdome of Heaven, is meant the Kingdome of the King that dwelleth in Heaven; and his Kingdome was the people of Israel, whom he ruled by the Prophets his Lieutenants, first Moses, and after him Eleazar, and the Sovereign Priests, till in the days of Samuel they rebelled, and would have a mortall man for their King, after the manner of other Nations. And when our Saviour Christ, by the preaching of his Ministers, shall have perswaded the Jews to return, and called the Gentiles to his obedience, then shall there be a new Kingdome of Heaven, because our King shall then be God, whose Throne is Heaven; without any necessity evident in the Scripture, that man shall ascend to his happinesse any higher than Gods Footstool the Earth. On the contrary, we find written (Joh. 3.13.) that "no man hath ascended into Heaven, but he that came down from Heaven, even the Son of man, that is in Heaven." Where I observe by the way, that these words are not, as those which go immediately before, the words of our Saviour, but of St. John himself; for Christ was then not in Heaven, but upon the Earth. The like is said of David (Acts 2.34.) where St. Peter, to prove the Ascension of Christ, using the words of the Psalmist, (Psal. 16.10.) "Thou wilt not leave my soule in Hell, nor suffer thine Holy one to see corruption," saith, they were spoken (not of David, but) of Christ; and to prove it, addeth this Reason, "For David is not ascended into Heaven." But to this a man may easily answer, and say, that though their bodies were not to ascend till the generall day of Judgment, yet their souls were in Heaven as soon as they were departed from their bodies; which also seemeth to be confirmed by the words of our Saviour (Luke 20.37,38.) who proving the Resurrection out of the word of Moses, saith thus, "That the dead are raised, even Moses shewed, at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac,

and the God of Jacob. For he is not a God of the Dead, but of the Living; for they all live to him." But if these words be to be understood only of the Immortality of the Soul, they prove not at all that which our Saviour intended to prove, which was the Resurrection of the Body, that is to say, the Immortality of the Man. Therefore our Saviour meaneth, that those Patriarchs were Immortall; not by a property consequent to the essence, and nature of mankind, but by the will of God, that was pleased of his mere grace, to bestow Eternall Life upon the faithfull. And though at that time the Patriarchs and many other faithfull men were Dead, yet as it is in the text, they Lived To God; that is, they were written in the Book of Life with them that were absolved of their sinnes, and ordained to Life eternall at the Resurrection. That the Soul of man is in its own nature Eternall, and a living Creature independent on the Body; or that any meer man is Immortall, otherwise than by the Resurrection in the last day, (except Enos and Elias,) is a doctrine not apparent in Scripture. The whole 14. Chapter of Job, which is the speech not of his friends, but of himselfe, is a complaint of this Mortality of Nature; and yet no contradiction of the Immortality at the Resurrection. "There is hope of a tree," (saith hee verse 7.) "if it be cast down, Though the root thereof wax old, and the stock thereof die in the ground, yet when it scenteth the water it will bud, and bring forth boughes like a Plant. But man dyeth, and wasteth away, yea, man giveth up the Ghost, and where is he?" and (verse 12.) "man lyeth down, and riseth not, till the heavens be no more." But when is it, that the heavens shall be no more? St. Peter tells us, that it is at the generall Resurrection. For in his 2. Epistle, 3. Chapter, and 7. verse, he saith, that "the Heavens and the Earth that are now, are reserved unto fire against the day of Judgment, and perdition of ungodly men," and (verse 12.) "looking for, and hasting to the comming of God, wherein the Heavens shall be on fire, and shall be dissolved, and the Elements shall melt with fervent heat. Neverthelesse, we according to the promise look for new Heavens, and a new Earth, wherein dwelleth righteousnesse." Therefore where Job saith, man riseth not till the Heavens be no more; it is all one, as if he had said, the Immortall Life (and Soule and Life in the Scripture, do usually signifie the same thing) beginneth not in man, till the Resurrection, and day of Judgment; and hath for cause, not his specificall nature, and generation; but the Promise. For St. Peter saies not, "Wee look for new heavens, and a new earth, (from Nature) but from Promise."

Lastly, seeing it hath been already proved out of divers evident places of Scripture, in the 35. chapter of this book, that the Kingdom of God is a Civil Common-wealth, where God himself is Sovereign, by vertue first of the Old, and since of the New Covenant, wherein he reigneth by his Vicar, or Lieutenant; the same places do therefore also prove, that after the coming again of our Saviour in his Majesty, and glory, to reign actually, and Eternally; the Kingdom of God is to be on Earth. But because this doctrine (though proved out of places of Scripture not few, nor obscure) will appear to most men a novelty; I doe but propound it; maintaining nothing in this, or any other paradox of Religion; but attending the end of that dispute of the sword, concerning the Authority, (not yet amongst my Countrey-men decided,) by which all sorts of doctrine are to bee approved, or rejected; and whose commands, both in speech, and writing, (whatsoever be the opinions of private men) must by all men, that mean to be protected by their Laws, be obeyed. For the points of doctrine concerning the Kingdome (of) God, have so great influence on the Kingdome of Man, as not to be determined, but by them, that under God have the Sovereign Power.

# **The Place After Judgment, Of Those Who Were Never In The Kingdome**

## **Of God, Or Having Been In, Are Cast Out**

As the Kingdome of God, and Eternall Life, so also Gods Enemies, and their Torments after Judgment, appear by the Scripture, to have their place on Earth. The name of the place, where all men remain till the Resurrection, that were either buried, or swallowed up of the Earth, is usually called in Scripture, by words that signifie Under Ground; which the Latines read generally *Infernus*, and *Inferni*, and the Greeks *Hades*; that is to say, a place where men cannot see; and containeth as well the Grave, as any other deeper place. But for the place of the damned after the Resurrection, it is not determined, neither in the Old, nor New Testament, by any note of situation; but onely by the company: as that it shall bee, where such wicked men were, as God in former times in extraordinary, and miraculous manner, had destroyed from off the face of the Earth: As for Example, that they are in *Inferno*, in *Tartarus*, or in the bottomelesse pit; because *Corah*, *Dathan*, and *Abirom*, were swallowed up alive into the earth. Not that the Writers of the Scripture would have us beleeve, there could be in the globe of the Earth, which is not only finite, but also (compared to the height of the Stars) of no considerable magnitude, a pit without a bottome; that is, a hole of infinite depth, such as the Greeks in their *Daemonologie* (that is to say, in their doctrine concerning *Daemons*;) and after them, the Romans called *Tartarus*; of which *Virgill* sayes,

*Bis patet in praeceps, tantem tenditque sub umbras,  
Quantus ad aethereum coeli suspectus Olympum:*

for that is a thing the proportion of Earth to Heaven cannot bear: but that wee should beleeve them there, indefinitely, where those men are, on whom God inflicted that Exemplary punnishment.

## **The Congregation Of Giants**

Again, because those mighty men of the Earth, that lived in the time of Noah, before the floud, (which the Greeks called Heroes, and the Scripture Giants, and both say, were begotten, by copulation of the children of God, with the children of men,) were for their wicked life destroyed by the generall deluge; the place of the Damned, is therefore also sometimes marked out, by the company of those deceased Giants; as Proverbs 21.16. "The man that wandreth out of the way of understanding, shall remain in the congregation of the Giants," and Job 26.5. "Behold the Giants groan under water, and they that dwell with them." Here the place of the Damned, is under the water. And Isaiah 14.9. "Hell is troubled how to meet thee," (that is, the King of Babylon) "and will displace the Giants for thee:" and here again the place of the Damned, (if the sense be literall,) is to be under water.

## Lake Of Fire

Thirdly, because the Cities of Sodom, and Gomorrah, by the extraordinary wrath of God, were consumed for their wickednesse with Fire and Brimstone, and together with them the countrey about made a stinking bituminous Lake; the place of the Damned is sometimes expressed by Fire, and a Fiery Lake: as in the Apocalypse ch.21.8. "But the timorous, incredulous, and abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolators, and all Lyars, shall have their part in the Lake that burneth with Fire, and Brimstone; which is the second Death." So that it is manifest, that Hell Fire, which is here expressed by Metaphor, from the reall Fire of Sodome, signifieth not any certain kind, or place of Torment; but is to be taken indefinitely, for Destruction, as it is in the 20. Chapter, at the 14. verse; where it is said, that "Death and Hell were cast into the Lake of Fire;" that is to say, were abolished, and destroyed; as if after the day of Judgment, there shall be no more Dying, nor no more going into Hell; that is, no more going to Hades (from which word perhaps our word Hell is derived,) which is the same with no more Dying.

## Utter Darknesse

Fourthly, from the Plague of Darknesse inflicted on the Egyptians, of which it is written (Exod. 10.23.) "They saw not one another, neither rose any man from his place for three days; but all the Children of Israel had light in their dwellings;" the place of the wicked after Judgment, is called Utter Darknesse, or (as it is in the originall) Darknesse Without. And so it is expressed (Mat. 22.13.) where the King commandeth his Servants, "to bind hand and foot the man that had not on his Wedding garment, and to cast him out," Eis To Skotos To Exoteron, Externall Darknesse, or Darknesse Without: which though translated Utter Darknesse, does not signifie How Great, but Where that darknesse is to be; namely, Without The Habitation of Gods Elect.

## **Gehenna, And Tophet**

Lastly, whereas there was a place neer Jerusalem, called the Valley of the Children of Hinnon; in a part whereof, called Tophet, the Jews had committed most grievous Idolatry, sacrificing their children to the Idol Moloch; and wherein also God had afflicted his enemies with most grievous punishments; and wherein Josias had burnt the Priests of Moloch upon their own Altars, as appeareth at large in the 2 of Kings chap. 23. the place served afterwards, to receive the filth, and garbage which was carried thither, out of the City; and there used to be fires made, from time to time, to purifie the aire, and take away the stench of Carrion. From this abominable place, the Jews used ever after to call the place of the Damned, by the name of Gehenna, or Valley of Hinnon. And this Gehenna, is that word, which is usually now translated HELL; and from the fires from time to time there burning, we have the notion of Everlasting, and Unquenchable Fire.

## **Of The Literall Sense Of The Scripture Concerning Hell**

Seeing now there is none, that so interprets the Scripture, as that after the day of Judgment, the wicked are all Eternally to be punished in the Valley of Hinnon; or that they shall so rise again, as to be ever after under ground, or under water; or that after the Resurrection, they shall no more see one another; nor stir from one place to another; it followeth, me thinks, very necessarily, that that which is thus said concerning Hell Fire, is spoken metaphorically; and that therefore there is a proper sense to be enquired after, (for of all Metaphors there is some reall ground, that may be expressed in proper words) both of the Place of Hell, and the nature of Hellish Torment, and Tormenters.

## **Satan, Devill, Not Proper Names, But Appellatives**

And first for the Tormenters, wee have their nature, and properties, exactly and properly delivered by the names of, The Enemy, or Satan; The Accuser, or Diabolus; The Destroyer, or Abbadon. Which significant names, Satan, Devill, Abbadon, set not forth to us any Individuall person, as proper names use to doe; but onely an office, or quality; and are therefore Appellatives; which ought not to have been left untranslated, as they are, in the Latine, and Modern Bibles; because thereby they seem to be the proper names of Daemons; and men are the more easily seduced to beleve the doctrine of Devills; which at that time was the Religion of the Gentiles, and contrary to that of Moses, and of Christ.

And because by the Enemy, the Accuser, and Destroyer, is meant, the Enemy of them that shall be in the Kingdome of God; therefore if the Kingdome of God after the Resurrection, bee upon the Earth, (as in the former Chapter I have shewn by Scripture it seems to be,) The Enemy, and his Kingdome must be on Earth also. For so also was it, in the time before the Jews had deposed God. For Gods Kingdome was in Palestine; and the Nations round about, were the Kingdomes of the Enemy; and consequently by Satan, is meant any Earthly Enemy of the Church.

## Torments Of Hell

The Torments of Hell, are expressed sometimes, by "weeping, and gnashing of teeth," as Mat. 8.12. Sometimes, by "the worm of Conscience;" as Isa.66.24. and Mark 9.44, 46, 48; sometimes, by Fire, as in the place now quoted, "where the worm dyeth not, and the fire is not quenched," and many places beside: sometimes by "Shame, and contempt," as Dan. 12.2. "And many of them that sleep in the dust of the Earth, shall awake; some to Everlasting life; and some to shame, and everlasting contempt." All which places design metaphorically a grief, and discontent of mind, from the sight of that Eternall felicity in others, which they themselves through their own incredulity, and disobedience have lost. And because such felicity in others, is not sensible but by comparison with their own actuall miseries; it followeth that they are to suffer such bodily paines, and calamities, as are incident to those, who not onely live under evill and cruell Governours, but have also for Enemy, the Eternall King of the Saints, God Almighty. And amongst these bodily paines, is to be reckoned also to every one of the wicked a second Death. For though the Scripture bee clear for an universall Resurrection; yet wee do not read, that to any of the Reprobate is promised an Eternall life. For whereas St. Paul (1 Cor. 15.42, 43.) to the question concerning what bodies men shall rise with again, saith, that "the body is sown in corruption, and is raised in incorruption; It is sown in dishonour, it is raised in glory; it is sown in weaknesse, it is raised in power;" Glory and Power cannot be applyed to the bodies of the wicked: Nor can the name of Second Death, bee applyed to those that can never die but once: And although in Metaphoricall speech, a Calamitous life Everlasting, may bee called an Everlasting Death yet it cannot well be understood of a Second Death. The fire prepared for the wicked, is an Everlasting Fire: that is to say, the estate wherein no man can be without torture, both of body and mind, after the Resurrection, shall endure for ever; and in that sense the Fire shall be unquenchable, and the torments Everlasting: but it cannot thence be inferred, that hee who shall be cast into that fire, or be tormented with those torments, shall endure, and resist them so, as to be eternally burnt, and tortured, and yet never be

destroyed, nor die. And though there be many places that affirm Everlasting Fire, and Torments (into which men may be cast successively one after another for ever;) yet I find none that affirm there shall bee an Eternall Life therein of any individuall person; but on the contrary, an Everlasting Death, which is the Second Death: (Apoc. 20. 13,14.) "For after Death, and the Grave shall have delivered up the dead which were in them, and every man be judged according to his works; Death and the Grave shall also be cast into the Lake of Fire. This is the Second Death." Whereby it is evident, that there is to bee a Second Death of every one that shall bee condemned at the day of Judgement, after which hee shall die no more.

# **The Joyes Of Life Eternall, And Salvation The Same Thing,**

## **Salvation From Sin, And From Misery, All One**

The joyes of Life Eternall, are in Scripture comprehended all under the name of SALVATION, or Being Saved. To be saved, is to be secured, either respectively, against speciall Evills, or absolutely against all Evill, comprehending Want, Sicknesse, and Death it self. And because man was created in a condition Immortall, not subject to corruption, and consequently to nothing that tendeth to the dissolution of his nature; and fell from that happinesse by the sin of Adam; it followeth, that to be Saved From Sin, is to be saved from all the Evill, and Calamities that Sinne hath brought upon us. And therefore in the Holy Scripture, Remission of Sinne, and Salvation from Death and Misery, is the same thing, as it appears by the words of our Saviour, who having cured a man sick of the Palsey, by saying, (Mat. 9.2.) "Son be of good cheer, thy Sins be forgiven thee;" and knowing that the Scribes took for blasphemy, that a man should pretend to forgive Sins, asked them (v.5.) "whether it were easier to say, Thy Sinnes be forgiven thee, or, Arise and walk;" signifying thereby, that it was all one, as to the saving of the sick, to say, "Thy Sins are forgiven," and "Arise and walk;" and that he used that form of speech, onely to shew he had power to forgive Sins. And it is besides evident in reason, that since Death and Misery, were the punishments of Sin, the discharge of Sinne, must also be a discharge of Death and Misery; that is to say, Salvation absolute, such as the faithfull are to enjoy after the day of Judgment, by the power, and favour of Jesus Christ, who for that cause is called our SAVIOUR.

Concerning Particular Salvations, such as are understood, 1 Sam. 14.39. "as the Lord liveth that saveth Israel," that is, from their temporary enemies, and 2 Sam. 22.4. "Thou art my Saviour, thou savest me from violence;" and 2 Kings 13.5. "God gave the Israelites a Saviour, and so they were delivered from the hand of the Assyrians," and the like, I need say nothing; there being neither difficulty, nor interest, to corrupt the interpretation of texts of that kind.



## The Place Of Eternall Salvation

But concerning the Generall Salvation, because it must be in the Kingdome of Heaven, there is great difficulty concerning the Place. On one side, by Kingdome (which is an estate ordained by men for their perpetuall security against enemies, and want) it seemeth that this Salvation should be on Earth. For by Salvation is set forth unto us, a glorious Reign of our King, by Conquest; not a safety by Escape: and therefore there where we look for Salvation, we must look also for Triumph; and before Triumph, for Victory; and before Victory, for Battell; which cannot well be supposed, shall be in Heaven. But how good soever this reason may be, I will not trust to it, without very evident places of Scripture. The state of Salvation is described at large, Isaiah, 33. ver. 20,21,22,23,24.

"Look upon Zion, the City of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers, and streams; wherein shall goe no Gally with oares; neither shall gallant ship passe thereby.

For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us.

Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

And the Inhabitant shall not say, I am sicke; the people that shall dwell therein shall be forgiven their Iniquity."

In which words wee have the place from whence Salvation is to proceed, "Jerusalem, a quiet habitation;" the Eternity of it, "a tabernacle that shall not be taken down," &c. The Saviour of it, "the Lord, their Judge, their Lawgiver, their King, he will save us;" the Salvation, "the Lord shall be to them as a broad mote of swift waters," &c. the condition of their Enemies,

"their tacklings are loose, their masts weake, the lame shal take the spoil of them." The condition of the Saved, "The Inhabitants shall not say, I am sick:" And lastly, all this is comprehended in Forgivenessse of sin, "The people that dwell therein shall be forgiven their iniquity." By which it is evident, that Salvation shall be on Earth, then, when God shall reign, (at the coming again of Christ) in Jerusalem; and from Jerusalem shall proceed the Salvation of the Gentiles that shall be received into Gods Kingdome; as is also more expressly declared by the same Prophet, Chap. 66.20, 21. "And they," (that is, the Gentiles who had any Jew in bondage) "shall bring all your brethren, for an offering to the Lord, out of all nations, upon horses, and in charets, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the Children of Israel bring an offering in a clean vessell into the House of the Lord. And I will also take of them for Priests and for Levites, saith the Lord:" Whereby it is manifest, that the chief seat of Gods Kingdome (which is the Place, from whence the Salvation of us that were Gentiles, shall proceed) shall be Jerusalem; And the same is also confirmed by our Saviour, in his discourse with the woman of Samaria, concerning the place of Gods worship; to whom he saith, John 4.22. that the Samaritans worshipped they know not what, but the Jews worship what they knew, "For Salvation is of the Jews (Ex Judais, that is, begins at the Jews): as if he should say, you worship God, but know not by whom he wil save you, as we doe, that know it shall be one of the tribe of Judah, a Jew, not a Samaritan. And therefore also the woman not impertinently answered him again, "We know the Messias shall come." So that which our saviour saith, "Salvation is from the Jews," is the same that Paul sayes (Rom. 1.16,17.) "The Gospel is the power of God to Salvation to every one that beleeveth; To the Jew first, and also to the Greek. For therein is the righteousnesse of God revealed from faith to faith;" from the faith of the Jew, to the faith of the Gentile. In the like sense the Prophet Joel describing the day of Judgment, (chap. 2.30,31.) that God would "shew wonders in heaven, and in earth, bloud, and fire, and pillars of smoak. The Sun should be turned to darknesse, and the Moon into bloud, before the great and terrible day of the Lord come," he addeth verse 32. "and it shall come to passe, that whosoever shall call upon the name of the Lord, shall be saved. For in Mount Zion, and in Jerusalem shall be Salvation." And Obadiah verse 17 saith the same, "Upon Mount Zion shall be Deliverance; and there shall be

holinesse, and the house of Jacob shall possesse their possessions," that is, the possessions of the Heathen, which possessions he expresseth more particularly in the following verses, by the Mount of Esau, the Land of the Philistines, the Fields of Ephraim, of Samaria, Gilead, and the Cities of the South, and concludes with these words, "the Kingdom shall be the Lords." All these places are for Salvation, and the Kingdome of God (after the day of Judgement) upon Earth. On the other side, I have not found any text that can probably be drawn, to prove any Ascension of the Saints into Heaven; that is to say, into any Coelum Empyreum, or other aetheriall Region; saving that it is called the Kingdome of Heaven; which name it may have, because God, that was King of the Jews, governed them by his commands, sent to Moses by Angels from Heaven, to reduce them to their obedience; and shall send him thence again, to rule both them, and all other faithfull men, from the day of Judgment, Everlastingly: or from that, that the Throne of this our Great King is in Heaven; whereas the Earth is but his Footstoole. But that the Subjects of God should have any place as high as his throne, or higher than his Footstoole, it seemeth not sutable to the dignity of a King, nor can I find any evident text for it in holy Scripture.

From this that hath been said of the Kingdom of God, and of Salvation, it is not hard to interpret, what is meant by the WORLD TO COME. There are three worlds mentioned in Scripture, the Old World, the Present World, and the World to Come. Of the first, St. Peter speaks, (2 Pet. 2.5.) "If God spared not the Old World, but saved Noah the eighth person, a Preacher of righteousness, bringing the flood upon the world of the ungodly," &c. So the First World, was from Adam to the generall Flood. Of the present World, our Saviour speaks (John 18.36.) "My Kingdome is not of this World." For he came onely to teach men the way of Salvation, and to renew the Kingdome of his Father, by his doctrine. Of the World to come, St. Peter speaks, (2 Pet. 3. 13.) "Neverthelesse we according to his promise look for new Heavens, and a new Earth." This is that WORLD, wherein Christ coming down from Heaven, in the clouds, with great power, and glory, shall send his Angels, and shall gather together his elect, from the four winds, and from the uttermost parts of the Earth, and thence forth reign over them, (under his Father) Everlastingly.



## Redemption

Salvation of a sinner, supposeth a precedent REDEMPTION; for he that is once guilty of Sin, is obnoxious to the Penalty of the same; and must pay (or some other for him) such Ransome, as he that is offended, and has him in his power, shall require. And seeing the person offended, is Almighty God, in whose power are all things; such Ransome is to be paid before Salvation can be acquired, as God hath been pleased to require. By this Ransome, is not intended a satisfaction for Sin, equivalent to the Offence, which no sinner for himselfe, nor righteous man can ever be able to make for another; The dammage a man does to another, he may make amends for by restitution, or recompence, but sin cannot be taken away by recompence; for that were to make the liberty to sin, a thing vendible. But sins may bee pardoned to the repentant, either Gratis, or upon such penalty, as God is pleased to accept. That which God usually accepted in the Old Testament, was some Sacrifice, or Oblation. To forgive sin is not an act of Injustice, though the punishment have been threatned. Even amongst men, though the promise of Good, bind the promiser; yet threats, that is to say, promises, of Evill, bind them not; much lesse shall they bind God, who is infinitely more mercifull then men. Our Saviour Christ therefore to Redeem us, did not in that sense satisfie for the Sins of men, as that his Death, of its own vertue, could make it unjust in God to punish sinners with Eternall death; but did make that Sacrifice, and Oblation of himself, at his first coming, which God was pleased to require, for the Salvation at his second coming, of such as in the mean time should repent, and beleeve in him. And though this act of our Redemption, be not alwaies in Scripture called a Sacrifice, and Oblation, but sometimes a Price, yet by Price we are not to understand any thing, by the value whereof, he could claim right to a pardon for us, from his offended Father, but that Price which God the Father was pleased in mercy to demand.

**CHAPTER XXXIX. OF THE SIGNIFICATION  
IN SCRIPTURE OF THE WORD CHURCH**

## **Church The Lords House**

The word Church, (Ecclesia) signifieth in the Books of Holy Scripture divers things. Sometimes (though not often) it is taken for Gods House, that is to say, for a Temple, wherein Christians assemble to perform holy duties publicquely; as, 1 Cor. 14. ver. 34. "Let your women keep silence in the Churches:" but this is Metaphorically put, for the Congregation there assembled; and hath been since used for the Edifice it self, to distinguish between the Temples of Christians, and Idolaters. The Temple of Jerusalem was Gods House, and the House of Prayer; and so is any Edifice dedicated by Christians to the worship of Christ, Christs House: and therefore the Greek Fathers call it Kuriake, The Lords House; and thence, in our language it came to be called Kyrke, and Church.

## **Ecclesia Properly What**

Church (when not taken for a House) signifieth the same that Ecclesia signified in the Grecian Common-wealths; that is to say, a Congregation, or an Assembly of Citizens, called forth, to hear the Magistrate speak unto them; and which in the Common-wealth of Rome was called Concio, as he that spake was called Ecclesiastes, and Concionator. And when they were called forth by lawfull Authority, (Acts 19.39.) it was Ecclesia Legitima, a Lawfull Church, Ennomos Ecclesia. But when they were excited by tumultuous, and seditious clamor, then it was a confused Church, Ecclesia Sugkechumene.

It is taken also sometimes for the men that have right to be of the Congregation, though not actually assembled; that is to say, for the whole multitude of Christian men, how far soever they be dispersed: as (Act. 8.3.) where it is said, that "Saul made havock of the Church:" And in this sense is Christ said to be Head of the Church. And sometimes for a certain part of Christians, as (Col. 4.15.) "Salute the Church that is in his house." Sometimes also for the Elect onely; as (Ephes. 5.27.) "A Glorious Church, without spot, or wrinkle, holy, and without blemish;" which is meant of the Church Triumphant, or, Church To Come. Sometimes, for a Congregation assembled, of professors of Christianity, whether their profession be true, or counterfeit, as it is understood, Mat. 18.17. where it is said, "Tell it to the Church, and if hee neglect to hear the Church, let him be to thee as a Gentile, or Publican."

## **In What Sense The Church Is One Person Church Defined**

And in this last sense only it is that the Church can be taken for one Person; that is to say, that it can be said to have power to will, to pronounce, to command, to be obeyed, to make laws, or to doe any other action whatsoever; For without authority from a lawfull Congregation, whatsoever act be done in a concourse of people, it is the particular act of every one of those that were present, and gave their aid to the performance of it; and not the act of them all in grosse, as of one body; much lesse that act of them that were absent, or that being present, were not willing it should be done. According to this sense, I define a CHURCH to be, "A company of men professing Christian Religion, united in the person of one Sovereign; at whose command they ought to assemble, and without whose authority they ought not to assemble." And because in all Commonwealths, that Assembly, which is without warrant from the Civil Sovereign, is unlawful; that Church also, which is assembled in any Common-wealth, that hath forbidden them to assemble, is an unlawfull Assembly.

# **A Christian Common-wealth, And A Church All One**

It followeth also, that there is on Earth, no such universall Church as all Christians are bound to obey; because there is no power on Earth, to which all other Common-wealths are subject: There are Christians, in the Dominions of severall Princes and States; but every one of them is subject to that Common-wealth, whereof he is himself a member; and consequently, cannot be subject to the commands of any other Person. And therefore a Church, such as one as is capable to Command, to Judge, Absolve, Condemn, or do any other act, is the same thing with a Civil Common-wealth, consisting of Christian men; and is called a Civill State, for that the subjects of it are Men; and a Church, for that the subjects thereof are Christians. Temporall and Spirituall Government, are but two words brought into the world, to make men see double, and mistake their Lawfull Sovereign. It is true, that the bodies of the faithfull, after the Resurrection shall be not onely Spirituall, but Eternall; but in this life they are grosse, and corruptible. There is therefore no other Government in this life, neither of State, nor Religion, but Temporall; nor teaching of any doctrine, lawfull to any Subject, which the Governour both of the State, and of the Religion, forbiddeth to be taught: And that Governor must be one; or else there must needs follow Faction, and Civil war in the Common-wealth, between the Church and State; between Spiritualists, and Temporalists; between the Sword Of Justice, and the Shield Of Faith; and (which is more) in every Christian mans own brest, between the Christian, and the Man. The Doctors of the Church, are called Pastors; so also are Civill Sovereignes: But if Pastors be not subordinate one to another, so as that there may bee one chief Pastor, men will be taught contrary Doctrines, whereof both may be, and one must be false. Who that one chief Pastor is, according to the law of Nature, hath been already shewn; namely, that it is the Civill Sovereign; And to whom the Scripture hath assigned that Office, we shall see in the Chapters following.



# **CHAPTER XL**

**OF THE RIGHTS OF THE KINGDOME OF GOD, IN  
ABRAHAM, MOSES, HIGH PRIESTS,**

**AND THE KINGS OF JUDAH**

## **The Sovereign Rights Of Abraham**

The Father of the Faithfull, and first in the Kingdome of God by Covenant, was Abraham. For with him was the Covenant first made; wherein he obliged himself, and his seed after him, to acknowledge and obey the commands of God; not onely such, as he could take notice of, (as Morall Laws,) by the light of Nature; but also such, as God should in speciall manner deliver to him by Dreams and Visions. For as to the Morall law, they were already obliged, and needed not have been contracted withall, by promise of the Land of Canaan. Nor was there any Contract, that could adde to, or strengthen the Obligation, by which both they, and all men else were bound naturally to obey God Almighty: And therefore the Covenant which Abraham made with God, was to take for the Commandement of God, that which in the name of God was commanded him, in a Dream, or Vision, and to deliver it to his family, and cause them to observe the same.

## **Abraham Had The Sole Power Of Ordering The Religion Of His Own People**

In this Contract of God with Abraham, wee may observe three points of important consequence in the government of Gods people. First, that at the making of this Covenant, God spake onely to Abraham; and therefore contracted not with any of his family, or seed, otherwise then as their wills (which make the essence of all Covenants) were before the Contract involved in the will of Abraham; who was therefore supposed to have had a lawfull power, to make them perform all that he covenanted for them. According whereunto (Gen 18.18, 19.) God saith, "All the Nations of the Earth shall be blessed in him, For I know him that he will command his children and his houshold after him, and they shall keep the way of the Lord." From whence may be concluded this first point, that they to whom God hath not spoken immediately, are to receive the positive commandements of God, from their Sovereign; as the family and seed of Abraham did from Abraham their Father, and Lord, and Civill Sovereign. And Consequently in every Common-wealth, they who have no supernaturall Revelation to the contrary, ought to obey the laws of their own Sovereign, in the externall acts and profession of Religion. As for the inward Thought, and beleef of men, which humane Governours can take no notice of, (for God onely knoweth the heart) they are not voluntary, nor the effect of the laws, but of the unrevealed will, and of the power of God; and consequently fall not under obligation.

## **No Pretence Of Private Spirit Against The Religion Of Abraham**

From whence proceedeth another point, that it was not unlawfull for Abraham, when any of his Subjects should pretend Private Vision, or Spirit, or other Revelation from God, for the countenancing of any doctrine which Abraham should forbid, or when they followed, or adhered to any such pretender, to punish them; and consequently that it is lawfull now for the Sovereign to punish any man that shall oppose his Private Spirit against the Laws: For hee hath the same place in the Commonwealth, that Abraham had in his own Family.

## **Abraham Sole Judge, And Interpreter Of What God Spake**

There ariseth also from the same, a third point; that as none but Abraham in his family, so none but the Sovereign in a Christian Commonwealth, can take notice what is, or what is not the Word of God. For God spake onely to Abraham; and it was he onely, that was able to know what God said, and to interpret the same to his family: And therefore also, they that have the place of Abraham in a Common-wealth, are the onely Interpreters of what God hath spoken.

## **The Authority Of Moses Whereon Grounded**

The same Covenant was renewed with Isaac; and afterwards with Jacob; but afterwards no more, till the Israelites were freed from the Egyptians, and arrived at the Foot of Mount Sinai: and then it was renewed by Moses (as I have said before, chap. 35.) in such manner, as they became from that time forward the Peculiar Kingdome of God; whose Lieutenant was Moses, for his owne time; and the succession to that office was settled upon Aaron, and his heirs after him, to bee to God a Sacerdotall Kingdome for ever.

By this constitution, a Kingdome is acquired to God. But seeing Moses had no authority to govern the Israelites, as a successor to the right of Abraham, because he could not claim it by inheritance; it appeareth not as yet, that the people were obliged to take him for Gods Lieutenant, longer than they beleaved that God spake unto him. And therefore his authority (notwithstanding the Covenant they made with God) depended yet merely upon the opinion they had of his Sanctity, and of the reality of his Conferences with God, and the verity of his Miracles; which opinion coming to change, they were no more obliged to take any thing for the law of God, which he propounded to them in Gods name. We are therefore to consider, what other ground there was, of their obligation to obey him. For it could not be the commandement of God that could oblige them; because God spake not to them immediately, but by the mediation of Moses Himself; And our Saviour saith of himself, (John 5. 31.) "If I bear witness of my self, my witness is not true," much lesse if Moses bear witness of himselfe, (especially in a claim of Kingly power over Gods people) ought his testimony to be received. His authority therefore, as the authority of all other Princes, must be grounded on the Consent of the People, and their Promise to obey him. And so it was: for "the people" (Exod. 20.18.) "when they saw the Thunderings, and the Lightnings, and the noyse of the Trumpet, and the mountaine smoaking, removed, and stood a far off. And they said unto Moses, speak thou with us, and we will hear, but let not God speak with us lest we die." Here was their promise of obedience; and by

this it was they obliged themselves to obey whatsoever he should deliver unto them for the Commandement of God.



# **Moses Was (Under God) Sovereign Of The Jews, All His Own Time,**

## **Though Aaron Had The Priesthood**

And notwithstanding the Covenant constituted a Sacerdotall Kingdome, that is to say, a Kingdome hereditary to Aaron; yet that is to be understood of the succession, after Moses should bee dead. For whosoever ordereth, and establisheth the Policy, as first founder of a Common-wealth (be it Monarchy, Aristocracy, or Democracy) must needs have Sovereign Power over the people all the while he is doing of it. And that Moses had that power all his own time, is evidently affirmed in the Scripture. First, in the text last before cited, because the people promised obedience, not to Aaron but to him. Secondly, (Exod. 24.1, 2.) "And God said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And Moses alone shall come neer the Lord, but they shall not come nigh, neither shall the people goe up with him." By which it is plain, that Moses who was alone called up to God, (and not Aaron, nor the other Priests, nor the Seventy Elders, nor the People who were forbidden to come up) was alone he, that represented to the Israelites the Person of God; that is to say, was their sole Sovereign under God. And though afterwards it be said (verse 9.) "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and they saw the God of Israel, and there was under his feet, as it were a paved work of a saphire stone," &c. yet this was not till after Moses had been with God before, and had brought to the people the words which God had said to him. He onely went for the businesse of the people; the others, as the Nobles of his retinue, were admitted for honour to that speciall grace, which was not allowed to the people; which was, (as in the verse after appeareth) to see God and live. "God laid not his hand upon them, they saw God and did eat and drink" (that is, did live), but did not carry any commandement from him to the people. Again, it is every where said, "The Lord spake unto Moses," as in all other occasions of Government; so also in the ordering of the Ceremonies of Religion, contained in the 25, 26, 27, 28, 29, 30, and 31

Chapters of Exodus, and throughout Leviticus: to Aaron seldome. The Calfe that Aaron made, Moses threw into the fire. Lastly, the question of the Authority of Aaron, by occasion of his and Miriams mutiny against Moses, was (Numbers 12.) judged by God himself for Moses. So also in the question between Moses, and the People, when Corah, Dathan, and Abiram, and two hundred and fifty Princes of the Assembly "gathered themselves together" (Numbers 16. 3) "against Moses, and against Aaron, and said unto them, 'Ye take too much upon you, seeing all the congregation are Holy, every one of them, and the Lord is amongst them, why lift you up your selves above the congregation of the Lord?'" God caused the Earth to swallow Corah, Dathan, and Abiram with their wives and children alive, and consumed those two hundred and fifty Princes with fire. Therefore neither Aaron, nor the People, nor any Aristocracy of the chief Princes of the People, but Moses alone had next under God the Sovereignty over the Israelites: And that not onely in causes of Civill Policy, but also of Religion; For Moses onely spake with God, and therefore onely could tell the People, what it was that God required at their hands. No man upon pain of death might be so presumptuous as to approach the Mountain where God talked with Moses. "Thou shalt set bounds" (saith the Lord, Exod 19. 12.) "to the people round about, and say, Take heed to your selves that you goe not up into the Mount, or touch the border of it; whosoever toucheth the Mount shall surely be put to death." and again (verse 21.) "Get down, charge the people, lest they break through unto the Lord to gaze." Out of which we may conclude, that whosoever in a Christian Common-wealth holdeth the place of Moses, is the sole Messenger of God, and Interpreter of his Commandements. And according hereunto, no man ought in the interpretation of the Scripture to proceed further then the bounds which are set by their severall Sovereigns. For the Scriptures since God now speaketh in them, are the Mount Sinai; the bounds whereof are the Laws of them that represent Gods Person on Earth. To look upon them and therein to behold the wondrous works of God, and learn to fear him is allowed; but to interpret them; that is, to pry into what God saith to him whom he appointeth to govern under him, and make themselves Judges whether he govern as God commandeth him, or not, is to transgresse the bounds God hath set us, and to gaze upon God irreverently.



## **All Spirits Were Subordinate To The Spirit Of Moses**

There was no Prophet in the time of Moses, nor pretender to the Spirit of God, but such as Moses had approved, and Authorized. For there were in his time but Seventy men, that are said to Prophecy by the Spirit of God, and these were of all Moses his election; concerning whom God saith to Moses (Numb. 11.16.) "Gather to mee Seventy of the Elders of Israel, whom thou knowest to be the Elders of the People." To these God imparted his Spirit; but it was not a different Spirit from that of Moses; for it is said (verse 25.) "God came down in a cloud, and took of the Spirit that was upon Moses, and gave it to the Seventy Elders." But as I have shewn before (chap. 36.) by Spirit, is understood the Mind; so that the sense of the place is no other than this, that God endued them with a mind conformable, and subordinate to that of Moses, that they might Prophecy, that is to say, speak to the people in Gods name, in such manner, as to set forward (as Ministers of Moses, and by his authority) such doctrine as was agreeable to Moses his doctrine. For they were but Ministers; and when two of them Prophecyed in the Camp, it was thought a new and unlawfull thing; and as it is in the 27. and 28. verses of the same Chapter, they were accused of it, and Joshua advised Moses to forbid them, as not knowing that it was by Moses his Spirit that they Prophecyed. By which it is manifest, that no Subject ought to pretend to Prophecy, or to the Spirit, in opposition to the doctrine established by him, whom God hath set in the place of Moses.

## **After Moses The Sovereignty Was In The High Priest**

Aaron being dead, and after him also Moses, the Kingdome, as being a Sacerdotall Kingdome, descended by vertue of the Covenant, to Aarons Son, Eleazar the High Priest: And God declared him (next under himself) for Sovereign, at the same time that he appointed Joshua for the Generall of their Army. For thus God saith expressly (Numb. 27.21.) concerning Joshua; "He shall stand before Eleazar the Priest, who shall ask counsell for him, before the Lord, at his word shall they goe out, and at his word they shall come in, both he, and all the Children of Israel with him:" Therefore the Supreme Power of making War and Peace, was in the Priest. The Supreme Power of Judicature belonged also to the High Priest: For the Book of the Law was in their keeping; and the Priests and Levites onely were the subordinate Judges in causes Civill, as appears in Deut. 17.8, 9, 10. And for the manner of Gods worship, there was never doubt made, but that the High Priest till the time of Saul, had the Supreme Authority. Therefore the Civill and Ecclesiasticall Power were both joined together in one and the same person, the High Priest; and ought to bee so, in whosoever governeth by Divine Right; that is, by Authority immediate from God.

## **Of The Sovereign Power Between The Time Of Joshua And Of Saul**

After the death of Joshua, till the time of Saul, the time between is noted frequently in the Book of Judges, "that there was in those dayes no King in Israel;" and sometimes with this addition, that "every man did that which was right in his own eyes." By which is to bee understood, that where it is said, "there was no King," is meant, "there was no Sovereign Power" in Israel. And so it was, if we consider the Act, and Exercise of such power. For after the death of Joshua, & Eleazar, "there arose another generation" (Judges 2.10.) "that knew not the Lord, nor the works which he had done for Israel, but did evill in the sight of the Lord, and served Baalim." And the Jews had that quality which St. Paul noteth, "to look for a sign," not onely before they would submit themselves to the government of Moses, but also after they had obliged themselves by their submission. Whereas Signs, and Miracles had for End to procure Faith, not to keep men from violating it, when they have once given it; for to that men are obliged by the law of Nature. But if we consider not the Exercise, but the Right of governing, the Sovereign power was still in the High Priest. Therefore whatsoever obedience was yeilded to any of the Judges, (who were men chosen by God extraordinarily, to save his rebellious subjects out of the hands of the enemy,) it cannot bee drawn into argument against the Right the High Priest had to the Sovereign Power, in all matters, both of Policy and Religion. And neither the Judges, nor Samuel himselfe had an ordinary, but extraordinary calling to the Government; and were obeyed by the Israelites, not out of duty, but out of reverence to their favour with God, appearing in their wisdom, courage, or felicity. Hitherto therefore the Right of Regulating both the Policy, and the Religion, were inseparable.

## Of The Rights Of The Kings Of Israel

To the Judges, succeeded Kings; And whereas before, all authority, both in Religion, and Policy, was in the High Priest; so now it was all in the King. For the Sovereignty over the people, which was before, not onely by vertue of the Divine Power, but also by a particular pact of the Israelites in God, and next under him, in the High Priest, as his Viceregent on earth, was cast off by the People, with the consent of God himselfe. For when they said to Samuel (1 Sam. 8.5.) "make us a King to judge us, like all the Nations," they signified that they would no more bee governed by the commands that should bee laid upon them by the Priest, in the name of God; but by one that should command them in the same manner that all other nations were commanded; and consequently in deposing the High Priest of Royall authority, they deposed that peculiar Government of God. And yet God consented to it, saying to Samuel (verse 7.) "Hearken unto the voice of the People, in all that they shall say unto thee; for they have not rejected thee, but they have rejected mee, that I should not reign over them." Having therefore rejected God, in whose Right the Priests governed, there was no authority left to the Priests, but such as the King was pleased to allow them; which was more, or lesse, according as the Kings were good, or evill. And for the Government of Civill affaires, it is manifest, it was all in the hands of the King. For in the same Chapter, verse 20. They say they will be like all the Nations; that their King shall be their Judge, and goe before them, and fight their battells; that is, he shall have the whole authority, both in Peace and War. In which is contained also the ordering of Religion; for there was no other Word of God in that time, by which to regulate Religion, but the Law of Moses, which was their Civill Law. Besides, we read (1 Kings 2.27.) that Solomon "thrust out Abiathar from being Priest before the Lord:" He had therefore authority over the High Priest, as over any other Subject; which is a great mark of Supremacy in Religion. And we read also (1 Kings 8.) that hee dedicated the Temple; that he blessed the People; and that he himselfe in person made that excellent prayer, used in the Consecrations of all Churches, and houses of Prayer; which is another great mark of Supremacy in Religion.

Again, we read (2 Kings 22.) that when there was question concerning the Book of the Law found in the Temple, the same was not decided by the High Priest, but Josiah sent both him, and others to enquire concerning it, of Hulda, the Prophetesse; which is another mark of the Supremacy in Religion. Lastly, wee read (1 Chro. 26.30.) that David made Hashabiah and his brethren, Hebronites, Officers of Israel among them Westward, "in all businesse of the Lord, and in the service of the King." Likewise (verse 32.) that hee made other Hebronites, "rulers over the Reubenites, the Gadites, and the halfe tribe of Manasseh" (these were the rest of Israel that dwelt beyond Jordan) "for every matter pertaining to God, and affairs of the King." Is not this full Power, both Temporall and Spirituall, as they call it, that would divide it? To conclude; from the first institution of Gods Kingdome, to the Captivity, the Supremacy of Religion, was in the same hand with that of the Civill Sovereignty; and the Priests office after the election of Saul, was not Magisteriall, but Ministeriall.

# **The Practice Of Supremacy In Religion, Was Not In The Time Of The Kings,**

## **According To The Right Thereof**

Notwithstanding the government both in Policy and Religion, were joined, first in the High Priests, and afterwards in the Kings, so far forth as concerned the Right; yet it appeareth by the same Holy History, that the people understood it not; but there being amongst them a great part, and probably the greatest part, that no longer than they saw great miracles, or (which is equivalent to a miracle) great abilities, or great felicity in the enterprises of their Governours, gave sufficient credit, either to the fame of Moses, or to the Colloquies between God and the Priests; they took occasion as oft as their Governours displeased them, by blaming sometimes the Policy, sometimes the Religion, to change the Government, or revolt from their Obedience at their pleasure: And from thence proceeded from time to time the civill troubles, divisions, and calamities of the Nation. As for example, after the death of Eleazar and Joshua, the next generation which had not seen the wonders of God, but were left to their own weak reason, not knowing themselves obliged by the Covenant of a Sacerdotall Kingdome, regarded no more the Commandement of the Priest, nor any law of Moses, but did every man that which was right in his own eyes; and obeyed in Civill affairs, such men, as from time to time they thought able to deliver them from the neighbour Nations that oppressed them; and consulted not with God (as they ought to doe,) but with such men, or women, as they guessed to bee Prophets by their Praedictions of things to come; and thought they had an Idol in their Chappel, yet if they had a Levite for their Chaplain, they made account they worshipped the God of Israel.

And afterwards when they demanded a King, after the manner of the nations; yet it was not with a design to depart from the worship of God their King; but despairing of the justice of the sons of Samuel, they would have a King to judg them in Civill actions; but not that they would allow their King to change the Religion which they thought was recommended to

them by Moses. So that they alwaies kept in store a pretext, either of Justice, or Religion, to discharge themselves of their obedience, whensoever they had hope to prevaile. Samuel was displeas'd with the people, for that they desired a King, (for God was their King already, and Samuel had but an authority under him); yet did Samuel, when Saul observed not his counsell, in destroying Agag as God had commanded, anoint another King, namely David, to take the succession from his heirs. Rehoboam was no Idolater; but when the people thought him an Oppressor; that Civil pretence carried from him ten Tribes to Jeroboam an Idolater. And generally through the whole History of the Kings, as well of Judah, as of Israel, there were Prophets that alwaies controlled the Kings, for transgressing the Religion; and sometimes also for Errours of State; (2 Chro. 19. 2.) as Jehosaphat was reprov'd by the Prophet Jehu, for aiding the King of Israel against the Syrians; and Hezekiah, by Isaiah, for shewing his treasures to the Ambassadors of Babylon. By all which it appeareth, that though the power both of State and Religion were in the Kings; yet none of them were uncontrolled in the use of it, but such as were gracious for their own naturall abilities, or felicities. So that from the practise of those times, there can no argument be drawn, that the right of Supremacy in Religion was not in the Kings, unlesse we place it in the Prophets; and conclude, that because Hezekiah praying to the Lord before the Cherubins, was not answered from thence, nor then, but afterwards by the Prophet Isaiah, therefore Isaiah was supreme Head of the Church; or because Josiah consulted Hulda the Prophetesse, concerning the Book of the Law, that therefore neither he, nor the High Priest, but Hulda the Prophetesse had the Supreme authority in matter of Religion; which I thinke is not the opinion of any Doctor.

## **After The Captivity The Jews Had No Setled Common-wealth**

**During the Captivity, the Jews had no Common-wealth at all**

And after their return, though they renewed their Covenant with God, yet there was no promise made of obedience, neither to Esdras, nor to any other; And presently after they became subjects to the Greeks (from whose Customes, and Daemonology, and from the doctrine of the Cabalists, their Religion became much corrupted): In such sort as nothing can be gathered from their confusion, both in State and Religion, concerning the Supremacy in either. And therefore so far forth as concerneth the Old Testament, we may conclude, that whosoever had the Sovereignty of the Common-wealth amongst the Jews, the same had also the Supreme Authority in matter of Gods externall worship; and represented Gods Person; that is the person of God the Father; though he were not called by the name of Father, till such time as he sent into the world his Son Jesus Christ, to redeem mankind from their sins, and bring them into his Everlasting Kingdome, to be saved for evermore. Of which we are to speak in the Chapter following.

**CHAPTER XLI. OF THE OFFICE OF OUR  
BLESSED SAVIOUR**

## **Three Parts Of The Office Of Christ**

We find in Holy Scripture three parts of the Office of the Messiah: the first of a Redeemer, or Saviour: The second of a Pastor, Counsellour, or Teacher, that is, of a Prophet sent from God, to convert such as God hath elected to Salvation; The third of a King, and Eternall King, but under his Father, as Moses and the High Priests were in their severall times. And to these three parts are corespondent three times. For our Redemption he wrought at his first coming, by the Sacrifice, wherein he offered up himself for our sinnes upon the Crosse: our conversion he wrought partly then in his own Person; and partly worketh now by his Ministers; and will continue to work till his coming again. And after his coming again, shall begin that his glorious Reign over his elect, which is to last eternally.

## His Office As A Redeemer

To the Office of a Redeemer, that is, of one that payeth the Ransome of Sin, (which Ransome is Death,) it appertaineth, that he was Sacrificed, and thereby bare upon his own head, and carryed away from us our iniquities, in such sort as God had required. Not that the death of one man, though without sinne, can satisfie for the offences of all men, in the rigour of Justice, but in the Mercy of God, that ordained such Sacrifices for sin, as he was pleased in his mercy to accept. In the old Law (as we may read, Leviticus the 16.) the Lord required, that there should every year once, bee made an Atonement for the Sins of all Israel, both Priests, and others; for the doing whereof, Aaron alone was to sacrifice for himself and the Priests a young Bullock; and for the rest of the people, he was to receive from them two young Goates, of which he was to Sacrifice one; but as for the other, which was the Scape Goat, he was to lay his hands on the head thereof, and by a confession of the iniquities of the people, to lay them all on that head, and then by some opportune man, to cause the Goat to be led into the wilderness, and there to Escape, and carry away with him the iniquities of the people. As the Sacrifice of the one Goat was a sufficient (because an acceptable) price for the Ransome of all Israel; so the death of the Messiah, is a sufficient price, for the Sins of all mankind, because there was no more required. Our Saviour Christs sufferings seem to be here figured, as cleerly, as in the oblation of Isaac, or in any other type of him in the Old Testament: He was both the sacrificed Goat, and the Scape Goat; "Hee was oppressed, and he was afflicted (Isa. 53.7.); he opened not his mouth; he brought as a lamb to the slaughter, and as a sheep is dumbe before the shearer, so opened he not his mouth:" Here he is the Sacrificed Goat. "He hath born our Grieffs, (ver.4.) and carried our sorrows;" And again, (ver. 6.) "the Lord hath laid upon him the iniquities of us all:" And so he is the Scape Goat. "He was cut off from the land of the living (ver. 8.) for the transgression of my People:" There again he is the Sacrificed Goat. And again (ver. 11.) "he shall bear their sins:" Hee is the Scape Goat. Thus is the Lamb of God equivalent to both those Goates; sacrificed, in

that he dyed; and escaping, in his Resurrection; being raised opportunely by his Father, and removed from the habitation of men in his Ascension.

## Christs Kingdome Not Of This World

For as much therefore, as he that Redeemeth, hath no title to the Thing Redeemed, before the Redemption, and Ransome paid; and this Ransome was the Death of the Redeemer; it is manifest, that our Saviour (as man) was not King of those that he Redeemed, before hee suffered death; that is, during that time hee conversed bodily on the Earth. I say, he was not then King in present, by vertue of the Pact, which the faithfull make with him in Baptisme; Neverthelesse, by the renewing of their Pact with God in Baptisme, they were obliged to obey him for King, (under his Father) whensoever he should be pleased to take the Kingdome upon him. According whereunto, our Saviour himself expressly saith, (John 18.36.) "My Kingdome is not of this world." Now seeing the Scripture maketh mention but of two worlds; this that is now, and shall remain to the day of Judgment, (which is therefore also called, The Last Day;) and that which shall bee a new Heaven, and a new Earth; the Kingdome of Christ is not to begin till the general Resurrection. And that is it which our Saviour saith, (Mat. 16.27.) "The Son of man shall come in the glory of his Father, with his Angels; and then he shall reward every man according to his works." To reward every man according to his works, is to execute the Office of a King; and this is not to be till he come in the glory of his Father, with his Angells. When our Saviour saith, (Mat. 23.2.) "The Scribes and Pharisees sit in Moses seat; All therefore whatsoever they bid you doe, that observe and doe;" hee declareth plainly, that hee ascribeth Kingly Power, for that time, not to himselfe, but to them. And so hee hath also, where he saith, (Luke 12.14.) "Who made mee a Judge, or Divider over you?" And (John 12.47.) "I came not to judge the world, but to save the world." And yet our Saviour came into this world that hee might bee a King, and a Judge in the world to come: For hee was the Messiah, that is, the Christ, that is, the Anointed Priest, and the Sovereign Prophet of God; that is to say, he was to have all the power that was in Moses the Prophet, in the High Priests that succeeded Moses, and in the Kings that succeeded the Priests. And St. John saies expressly (chap. 5. ver. 22.) "The Father judgeth no man, but hath committed all judgment to the Son." And this is not repugnant to that

other place, "I came not to judge the world:" for this is spoken of the world present, the other of the world to come; as also where it is said, that at the second coming of Christ, (Mat. 19. 28.) "Yee that have followed me in the Regeneration, when the Son of man shall sit in the throne of his Glory, yee shall also sit on twelve thrones, judging the twelve tribes of Israel."

**The End Of Christs Comming Was To Renew The  
Covenant Of The Kingdome**

**Of God, And To Perswade The Elect To Imbrace It, Which  
Was The Second**

## **Part Of His Office**

If then Christ while hee was on Earth, had no Kingdome in this World, to what end was his first coming? It was to restore unto God, by a new Covenant, the Kingdome, which being his by the Old Covenant, had been cut off by the rebellion of the Israelites in the election of Saul. Which to doe, he was to preach unto them, that he was the Messiah, that is, the King promised to them by the Prophets; and to offer himselfe in sacrifice for the sinnes of them that should by faith submit themselves thereto; and in case the nation generally should refuse him, to call to his obedience such as should beleve in him amongst the Gentiles. So that there are two parts of our Saviours Office during his aboad upon the Earth; One to Proclaim himself the Christ; and another by Teaching, and by working of Miracles, to perswade, and prepare men to live so, as to be worthy of the Immortality Beleevers were to enjoy, at such time as he should come in majesty, to take possession of his Fathers Kingdome. And therefore it is, that the time of his preaching, is often by himself called the Regeneration; which is not properly a Kingdome, and thereby a warrant to deny obedience to the Magistrates that then were, (for hee commanded to obey those that sate then in Moses chaire, and to pay tribute to Caesar;) but onely an earnest of the Kingdome of God that was to come, to those to whom God had given the grace to be his disciples, and to beleve in him; For which cause the Godly are said to bee already in the Kingdome of Grace, as naturalized in that heavenly Kingdome.

# **The Preaching Of Christ Not Contrary To The Then Law Of The Jews,**

## **Nor Of Caesar**

Hitherto therefore there is nothing done, or taught by Christ, that tendeth to the diminution of the Civill Right of the Jewes, or of Caesar. For as touching the Common-wealth which then was amongst the Jews, both they that bare rule amongst them, that they that were governed, did all expect the Messiah, and Kingdome of God; which they could not have done if their Laws had forbidden him (when he came) to manifest, and declare himself. Seeing therefore he did nothing, but by Preaching, and Miracles go about to prove himselfe to be that Messiah, hee did therein nothing against their laws. The Kingdome hee claimed was to bee in another world; He taught all men to obey in the mean time them that sate in Moses seat: he allowed them to give Caesar his tribute, and refused to take upon himselfe to be a Judg. How then could his words, or actions bee seditious, or tend to the overthrow of their then Civill Government? But God having determind his sacrifice, for the reduction of his elect to their former covenanted obedience, for the means, whereby he would bring the same to effect, made use of their malice, and ingratitude. Nor was it contrary to the laws of Caesar. For though Pilate himself (to gratifie the Jews) delivered him to be crucified; yet before he did so, he pronounced openly, that he found no fault in him: And put for title of his condemnation, not as the Jews required, "that he pretended to be King;" but simply, "That hee was King of the Jews;" and notwithstanding their clamour, refused to alter it; saying, "What I have written, I have written."

# **The Third Part Of His Office Was To Be King (Under His Father)**

## **Of The Elect**

As for the third part of his Office, which was to be King, I have already shewn that his Kingdome was not to begin till the Resurrection. But then he shall be King, not onely as God, in which sense he is King already, and ever shall be, of all the Earth, in vertue of his omnipotence; but also peculiarly of his own Elect, by vertue of the pact they make with him in their Baptisme. And therefore it is, that our Saviour saith (Mat. 19.28.) that his Apostles should sit upon twelve thrones, judging the twelve tribes of Israel, "When the Son of man shall sit in the throne of his glory;" whereby he signified that he should reign then in his humane nature; and (Mat. 16.27.) "The Son of man shall come in the glory of his Father, with his Angels, and then he shall reward every man according to his works." The same we may read, Marke 13..26. and 14.26. and more expressely for the time, Luke 22.29, 30. "I appoint unto you a Kingdome, as my Father hath appointed to mee, that you may eat and drink at my table in my Kingdome, and sit on thrones judging the twelve tribes of Israel." By which it is manifest that the Kingdome of Christ appointed to him by his Father, is not to be before the Son of Man shall come in Glory, and make his Apostles Judges of the twelve tribes of Israel. But a man may here ask, seeing there is no marriage in the Kingdome of Heaven, whether men shall then eat, and drink; what eating therefore is meant in this place? This is expounded by our Saviour (John 6.27.) where he saith, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you." So that by eating at Christs table, is meant the eating of the Tree of Life; that is to say, the enjoying of Immortality, in the Kingdome of the Son of Man. By which places, and many more, it is evident, that our Saviours Kingdome is to be exercised by him in his humane nature.



## **Christs Authority In The Kingdome Of God Subordinate To His Father**

Again, he is to be King then, no otherwise than as subordinate, or Viceregent of God the Father, as Moses was in the wilderness; and as the High Priests were before the reign of Saul; and as the Kings were after it. For it is one of the Prophecies concerning Christ, that he should be like (in Office) to Moses; "I will raise them up a Prophet (saith the Lord, Deut. 18.18.) from amongst their Brethren like unto thee, and will put my words into his mouth," and this similitude with Moses, is also apparent in the actions of our Saviour himself, whilst he was conversant on Earth. For as Moses chose twelve Princes of the tribes, to govern under him; so did our Saviour choose twelve Apostles, who shall sit on twelve thrones, and judge the twelve tribes of Israel; And as Moses authorized Seventy Elders, to receive the Spirit of God, and to Prophecy to the people, that is, (as I have said before,) to speak unto them in the name of God; so our Saviour also ordained seventy Disciples, to preach his Kingdome, and Salvation to all Nations. And as when a complaint was made to Moses, against those of the Seventy that prophecied in the camp of Israel, he justified them in it, as being subservient therein to his government; so also our Saviour, when St. John complained to him of a certain man that cast out Devills in his name, justified him therein, saying, (Luke 9.50.) "Forbid him not, for hee that is not against us, is on our part."

Again, our Saviour resembled Moses in the institution of Sacraments, both of Admission into the Kingdome of God, and of Commemoration of his deliverance of his Elect from their miserable condition. As the Children of Israel had for Sacrament of their Reception into the Kingdome of God, before the time of Moses, the rite of Circumcision, which rite having been omitted in the Wilderness, was again restored as soon as they came into the land of Promise; so also the Jews, before the coming of our Saviour, had a rite of Baptizing, that is, of washing with water all those that being Gentiles, embraced the God of Israel. This rite St. John the Baptist used in the reception of all them that gave their names to the Christ, whom hee preached to be already come into the world; and our

Saviour instituted the same for a Sacrament to be taken by all that beleevd in him. From what cause the rite of Baptisme first proceeded, is not expressed formally in the Scripture; but it may be probably thought to be an imitation of the law of Moses, concerning Leprousie; wherein the Leprous man was commanded to be kept out of the campe of Israel for a certain time; after which time being judged by the Priest to be clean, hee was admitted into the campe after a solemne Washing. And this may therefore bee a type of the Washing in Baptisme; wherein such men as are cleansed of the Leprousie of Sin by Faith, are received into the Church with the solemnity of Baptisme. There is another conjecture drawn from the Ceremonies of the Gentiles, in a certain case that rarely happens; and that is, when a man that was thought dead, chanced to recover, other men made scruple to converse with him, as they would doe to converse with a Ghost, unlesse hee were received again into the number of men, by Washing, as Children new born were washed from the uncleannesse of their nativity, which was a kind of new birth. This ceremony of the Greeks, in the time that Judaea was under the Dominion of Alexander, and the Greeks his successors, may probably enough have crept into the Religion of the Jews. But seeing it is not likely our Saviour would countenance a Heathen rite, it is most likely it proceeded from the Legall Ceremony of Washing after Leprosie. And for the other Sacraments, of eating the Paschall Lambe, it is manifestly imitated in the Sacrament of the Lords Supper; in which the Breaking of the Bread, and the pouring out of the Wine, do keep in memory our deliverance from the Misery of Sin, by Christs Passion, as the eating of the Paschall Lambe, kept in memory the deliverance of the Jewes out of the Bondage of Egypt. Seeing therefore the authority of Moses was but subordinate, and hee but a Lieutenant to God; it followeth, that Christ, whose authority, as man, was to bee like that of Moses, was no more but subordinate to the authority of his Father. The same is more expressly signified, by that that hee teacheth us to pray, "Our Father, Let thy Kingdome come;" and, "For thine is the Kingdome, the power and the Glory;" and by that it is said, that "Hee shall come in the Glory of his Father;" and by that which St. Paul saith, (1 Cor. 15.24.) "then commeth the end, when hee shall have delivered up the Kingdome to God, even the Father;" and by many other most expresse places.



## **One And The Same God Is The Person Represented By Moses, And By Christ**

Our Saviour therefore, both in Teaching, and Reigning, representeth (as Moses Did) the Person of God; which God from that time forward, but not before, is called the Father; and being still one and the same substance, is one Person as represented by Moses, and another Person as represented by his Sonne the Christ. For Person being a relative to a Representer, it is consequent to plurality of Representers, that there bee a plurality of Persons, though of one and the same Substance.

## **CHAPTER XLII. OF POWER ECCLESIASTICALL**

For the understanding of POWER ECCLESIASTICALL, what, and in whom it is, we are to distinguish the time from the Ascension of our Saviour, into two parts; one before the Conversion of Kings, and men endued with Sovereign Civill Power; the other after their Conversion. For it was long after the Ascension, before any King, or Civill Sovereign embraced, and publicly allowed the teaching of Christian Religion.

## **Of The Holy Spirit That Fel On The Apostles**

And for the time between, it is manifest, that the Power Ecclesiasticall, was in the Apostles; and after them in such as were by them ordained to Preach the Gospell, and to convert men to Christianity, and to direct them that were converted in the way of Salvation; and after these the Power was delivered again to others by these ordained, and this was done by Imposition of hands upon such as were ordained; by which was signified the giving of the Holy Spirit, or Spirit of God, to those whom they ordained Ministers of God, to advance his Kingdome. So that Imposition of hands, was nothing else but the Seal of their Commission to Preach Christ, and teach his Doctrine; and the giving of the Holy Ghost by that ceremony of Imposition of hands, was an imitation of that which Moses did. For Moses used the same ceremony to his Minister Joshua, as wee read Deuteronomy 34. ver. 9. "And Joshua the son of Nun was full of the Spirit of Wisdome; for Moses had laid his hands upon him." Our Saviour therefore between his Resurrection, and Ascension, gave his Spirit to the Apostles; first, by "Breathing on them, and saying," (John 20.22.) "Receive yee the Holy Spirit;" and after his Ascension (Acts 2.2, 3.) by sending down upon them, a "mighty wind, and Cloven tongues of fire;" and not by Imposition of hands; as neither did God lay his hands on Moses; and his Apostles afterward, transmitted the same Spirit by Imposition of hands, as Moses did to Joshua. So that it is manifest hereby, in whom the Power Ecclesiasticall continually remained, in those first times, where there was not any Christian Common-wealth; namely, in them that received the same from the Apostles, by successive laying on of hands.

## Of The Trinity

Here wee have the Person of God born now the third time. For as Moses, and the High Priests, were Gods Representative in the Old Testament; and our Saviour himsef as Man, during his abode on earth: So the Holy Ghost, that is to say, the Apostles, and their successors, in the Office of Preaching, and Teaching, that had received the Holy Spirit, have Represented him ever since. But a Person, (as I have shewn before, [chapt. 16.] ) is he that is Represented, as often as hee is Represented; and therefore God, who has been Represented (that is, Personated) thrice, may properly enough be said to be three Persons; though neither the word Person, nor Trinity be ascribed to him in the Bible. St. John indeed (1 Epist. 5.7.) saith, "There be three that bear witness in heaven, the Father, the Word, and the Holy Spirit; and these Three are One:" But this disagreeeth not, but accordeth fitly with three Persons in the proper signification of Persons; which is, that which is Represented by another. For so God the Father, as Represented by Moses, is one Person; and as Represented by his Sonne, another Person, and as Represented by the Apostles, and by the Doctors that taught by authority from them derived, is a third Person; and yet every Person here, is the Person of one and the same God. But a man may here ask, what it was whereof these three bare witness. St. John therefore tells us (verse 11.) that they bear witness, that "God hath given us eternall life in his Son." Again, if it should be asked, wherein that testimony appeareth, the Answer is easie; for he hath testified the same by the miracles he wrought, first by Moses; secondly, by his Son himself; and lastly by his Apostles, that had received the Holy Spirit; all which in their times Represented the Person of God; and either prophcyed, or preached Jesus Christ. And as for the Apostles, it was the character of the Apostleship, in the twelve first and great Apostles, to bear Witness of his Resurrection; as appeareth expressly (Acts 1. ver. 21,22.) where St Peter, when a new Apostle was to be chosen in the place of Judas Iscariot, useth these words, "Of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning at the Baptisme of John, unto that same day that hee was taken up from us,

must one bee ordained to be a Witsnesse with us of his Resurrection:" which words interpret the Bearing of Witsnesse, mentioned by St. John. There is in the same place mentioned another Trinity of Witsneses in Earth. For (ver. 8.) he saith, "there are three that bear Witsnesse in Earth, the Spirit, and the Water, and the Bloud; and these three agree in one:" that is to say, the graces of Gods Spirit, and the two Sacraments, Baptisme, and the Lords Supper, which all agree in one Testimony, to assure the consciences of beleevvers, of eternall life; of which Testimony he saith (verse 10.) "He that beleeveth on the Son of man hath the Witsnesse in himselfe." In this Trinity on Earth the Unity is not of the thing; for the Spirit, the Water, and the Bloud, are not the same substance, though they give the same testimony: But in the Trinity of Heaven, the Persons are the persons of one and the same God, though Represented in three different times and occasions. To conclude, the doctrine of the Trinity, as far as can be gathered directly from the Scripture, is in substance this; that God who is alwaies One and the same, was the Person Represented by Moses; the Person Represented by his Son Incarnate; and the Person Represented by the Apostles. As Represented by the Apostles, the Holy Spirit by which they spake, is God; As Represented by his Son (that was God and Man), the Son is that God; As represented by Moses, and the High Priests, the Father, that is to say, the Father of our Lord Jesus Christ, is that God: From whence we may gather the reason why those names Father, Son, and Holy Spirit in the signification of the Godhead, are never used in the Old Testament: For they are Persons, that is, they have their names from Representing; which could not be, till divers men had Represented Gods Person in ruling, or in directing under him.

Thus wee see how the Power Ecclesiasticall was left by our Saviour to the Apostles; and how they were (to the end they might the better exercise that Power,) endued with the Holy Spirit, which is therefore called sometime in the New Testament Paracletus which signifieth an Assister, or one called to for helpe, though it bee commonly translated a Comforter. Let us now consider the Power it selfe, what it was, and over whom.

## **The Power Ecclesiasticall Is But The Power To Teach**

Cardinall Bellarmine in his third generall Controversie, hath handled a great many questions concerning the Ecclesiasticall Power of the Pope of Rome; and begins with this, Whether it ought to be Monarchicall, Aristocraticall, or Democraticall. All which sorts of Power, are Sovereign, and Coercive. If now it should appear, that there is no Coercive Power left them by our Saviour; but onely a Power to proclaim the Kingdom of Christ, and to perswade men to submit themselves thereunto; and by precepts and good counsell, to teach them that have submitted, what they are to do, that they may be received into the Kingdom of God when it comes; and that the Apostles, and other Ministers of the Gospel, are our Schoolemasters, and not our Commanders, and their Precepts not Laws, but wholesome Counsells then were all that dispute in vain.

## **An Argument Thereof, The Power Of Christ Himself**

I have shewn already (in the last Chapter,) that the Kingdome of Christ is not of this world: therefore neither can his Ministers (unlesse they be Kings,) require obedience in his name. For if the Supreme King, have not his Regall Power in this world; by what authority can obedience be required to his Officers? As my Father sent me, (so saith our Saviour) I send you. But our Saviour was sent to perswade the Jews to return to, and to invite the Gentiles, to receive the Kingdome of his Father, and not to reign in Majesty, no not, as his Fathers Lieutenant, till the day of Judgment.

## **From The Name Of Regeneration**

The time between the Ascension, and the generall Resurrection, is called, not a Reigning, but a Regeneration; that is, a Preparation of men for the second and glorious coming of Christ, at the day of Judgment; as appeareth by the words of our Saviour, Mat. 19.28. "You that have followed me in the Regeneration, when the Son of man shall sit in the throne of his glory, you shall also sit upon twelve Thrones;" And of St. Paul (Ephes. 6.15.) "Having your feet shod with the Preparation of the Gospell of Peace."



## **From The Comparison Of It, With Fishing, Leaven, Seed**

And is compared by our Saviour, to Fishing; that is, to winning men to obedience, not by Coercion, and Punishing; but by Perswasion: and therefore he said not to his Apostles, hee would make them so many Nimrods, Hunters Of Men; But Fishers Of Men. It is compared also to Leaven; to Sowing of Seed, and to the Multiplication of a grain of Mustard-seed; by all which Compulsion is excluded; and consequently there can in that time be no actual Reigning. The work of Christs Ministers, is Evangelization; that is, a Proclamation of Christ, and a preparation for his second comming; as the Evangelization of John Baptist, was a preparation to his first coming.

## **From The Nature Of Faith:**

Again, the Office of Christs Ministers in this world, is to make men Beleeve, and have Faith in Christ: But Faith hath no relation to, nor dependence at all upon Compulsion, or Commandement; but onely upon certainty, or probability of Arguments drawn from Reason, or from something men beleeve already. Therefore the Ministers of Christ in this world, have no Power by that title, to Punish any man for not Beleeving, or for Contradicting what they say; they have I say no Power by that title of Christs Ministers, to Punish such: but if they have Sovereign Civill Power, by politick institution, then they may indeed lawfully Punish any Contradiction to their laws whatsoever: And St. Paul, of himselfe and other then Preachers of the Gospell saith in expresse words, (2 Cor. 1.24.) "Wee have no Dominion over your Faith, but are Helpers of your Joy."

## **From The Authority Christ Hath Left To Civill Princes**

Another Argument, that the Ministers of Christ in this present world have no right of Commanding, may be drawn from the lawfull Authority which Christ hath left to all Princes, as well Christians, as Infidels. St. Paul saith (Col. 3.20.) "Children obey your Parents in all things; for this is well pleasing to the Lord." And ver. 22. "Servants obey in all things your Masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, as fearing the Lord;" This is spoken to them whose Masters were Infidells; and yet they are bidden to obey them In All Things. And again, concerning obedience to Princes. (Rom. 13. the first 6. verses) exhorting to "be subject to the Higher Powers," he saith, "that all Power is ordained of God;" and "that we ought to be subject to them, not onely for" fear of incurring their "wrath, but also for conscience sake." And St. Peter, (1 Epist. chap. 2e ver. 13, 14, 15.) "Submit your selves to every Ordinance of Man, for the Lords sake, whether it bee to the King, as Supreme, or unto Governours, as to them that be sent by him for the punishment of evill doers, and for the praise of them that doe well; for so is the will of God." And again St. Paul (Tit. 3.1.) "Put men in mind to be subject to Principalities, and Powers, and to obey Magistrates." These Princes, and Powers, whereof St. Peter, and St. Paul here speak, were all Infidels; much more therefore we are to obey those Christians, whom God hath ordained to have Sovereign Power over us. How then can wee be obliged to doe any thing contrary to the Command of the King, or other Sovereign Representant of the Common-wealth, whereof we are members, and by whom we look to be protected? It is therefore manifest, that Christ hath not left to his Ministers in this world, unlesse they be also endued with Civill Authority, any authority to Command other men.

## What Christians May Do To Avoid Persecution

But what (may some object) if a King, or a Senate, or other Sovereign Person forbid us to beleve in Christ? To this I answer, that such forbidding is of no effect, because Beleef, and Unbeleef never follow mens Commands. Faith is a gift of God, which Man can neither give, nor take away by promise of rewards, or menaces of torture. And if it be further asked, What if wee bee commanded by our lawfull Prince, to say with our tongue, wee beleve not; must we obey such command? Profession with the tongue is but an externall thing, and no more then any other gesture whereby we signifie our obedience; and wherein a Christian, holding firmly in his heart the Faith of Christ, hath the same liberty which the Prophet Elisha allowed to Naaman the Syrian. Naaman was converted in his heart to the God of Israel; For hee saith (2 Kings 5.17.) "Thy servant will henceforth offer neither burnt offering, nor sacrifice unto other Gods but unto the Lord. In this thing the Lord pardon thy servant, that when my Master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow my selfe in the house of Rimmon; when I bow my selfe in the house of Rimmon, the Lord pardon thy servant in this thing." This the Prophet approved, and bid him "Goe in peace." Here Naaman beleved in his heart; but by bowing before the Idol Rimmon, he denyed the true God in effect, as much as if he had done it with his lips. But then what shall we answer to our Saviours saying, "Whosoever denyeth me before men, I will deny him before my Father which is in Heaven?" This we may say, that whatsoever a Subject, as Naaman was, is compelled to in obedience to his Sovereign, and doth it not in order to his own mind, but in order to the laws of his country, that action is not his, but his Sovereigns; nor is it he that in this case denyeth Christ before men, but his Governour, and the law of his countrey. If any man shall accuse this doctrine, as repugnant to true, and unfeigned Christianity; I ask him, in case there should be a subject in any Christian Common-wealth, that should be inwardly in his heart of the Mahometan Religion, whether if his Sovereign Command him to bee present at the divine service of the Christian Church, and that on pain of death, he think that Mamometan obliged in conscience

to suffer death for that cause, rather than to obey that command of his lawful Prince. If he say, he ought rather to suffer death, then he authorizeth all private men, to disobey their Princes, in maintenance of their Religion, true, or false; if he say, he ought to bee obedient, then he alloweth to himself, that which hee denyeth to another, contrary to the words of our Saviour, "Whatsoever you would that men should doe unto you, that doe yee unto them;" and contrary to the Law of Nature, (which is the indubitable everlasting Law of God) "Do not to another, that which thou wouldest not he should doe unto thee."

## Of Martyrs

But what then shall we say of all those Martyrs we read of in the History of the Church, that they have needlessly cast away their lives? For answer hereunto, we are to distinguish the persons that have been for that cause put to death; whereof some have received a Calling to preach, and professe the Kingdome of Christ openly; others have had no such Calling, nor more has been required of them than their owne faith. The former sort, if they have been put to death, for bearing witness to this point, that Jesus Christ is risen from the dead, were true Martyrs; For a Martyr is, (to give the true definition of the word) a Witness of the Resurrection of Jesus the Messiah; which none can be but those that conversed with him on earth, and saw him after he was risen: For a Witness must have seen what he testifieth, or else his testimony is not good. And that none but such, can properly be called Martyrs of Christ, is manifest out of the words of St. Peter, Act. 1.21, 22. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out amongst us, beginning from the Baptisme of John unto that same day hee was taken up from us, must one be ordained to be a Martyr (that is a Witness) with us of his Resurrection:" Where we may observe, that he which is to be a Witness of the truth of the Resurrection of Christ, that is to say, of the truth of this fundamentall article of Christian Religion, that Jesus was the Christ, must be some Disciple that conversed with him, and saw him before, and after his Resurrection; and consequently must be one of his originall Disciples: whereas they which were not so, can Witness no more, but that their antecessors said it, and are therefore but Witnesses of other mens testimony; and are but second Martyrs, or Martyrs of Christs Witnesses.

He, that to maintain every doctrine which he himself draweth out of the History of our Saviours life, and of the Acts, or Epistles of the Apostles; or which he beleeveth upon the authority of a private man, wil oppose the Laws and Authority of the Civill State, is very far from being a Martyr of Christ, or a Martyr of his Martyrs. 'Tis one Article onely, which to die for, meriteth so honorable a name; and that Article is this, that Jesus Is The Christ; that is to say, He that hath redeemed us, and shall come again to

give us salvation, and eternall life in his glorious Kingdome. To die for every tenet that serveth the ambition, or profit of the Clergy, is not required; nor is it the Death of the Witsnesse, but the Testimony it self that makes the Martyr: for the word signifieth nothing else, but the man that beareth Witsnesse, whether he be put to death for his testimony, or not.

Also he that is not sent to preach this fundamentall article, but taketh it upon him of his private authority, though he be a Witsnesse, and consequently a Martyr, either primary of Christ, or secondary of his Apostles, Disciples, or their Successors; yet is he not obliged to suffer death for that cause; because being not called thereto, tis not required at his hands; nor ought hee to complain, if he loseth the reward he expecteth from those that never set him on work. None therefore can be a Martyr, neither of the first, nor second degree, that have not a warrant to preach Christ come in the flesh; that is to say, none, but such as are sent to the conversion of Infidels. For no man is a Witsnesse to him that already beleeveth, and therefore needs no Witsnesse; but to them that deny, or doubt, or have not heard it. Christ sent his Apostles, and his Seventy Disciples, with authority to preach; he sent not all that beleevd: And he sent them to unbelievers; "I send you (saith he) as sheep amongst wolves;" not as sheep to other sheep.

## **Argument From The Points Of Their Commission**

Lastly the points of their Commission, as they are expressly set down in the Gospel, contain none of them any authority over the Congregation.

## To Preach

We have first (Mat. 10.) that the twelve Apostles were sent "to the lost sheep of the house of Israel," and commanded to Preach, "that the Kingdome of God was at hand." Now Preaching in the originall, is that act, which a Crier, Herald, or other Officer useth to doe publicly in Proclaiming of a King. But a Crier hath not right to Command any man. And (Luke 10.2.) the seventy Disciples are sent out, "as Labourers, not as Lords of the Harvest;" and are bidden (verse 9.) to say, "The Kingdome of God is come nigh unto you;" and by Kingdome here is meant, not the Kingdome of Grace, but the Kingdome of Glory; for they are bidden to denounce it (ver. 11.) to those Cities which shall not receive them, as a threatning, that it shall be more tolerable in that day for Sodome, than for such a City. And (Mat. 20.28.) our Saviour telleth his Disciples, that sought Priority of place, their Office was to minister, even as the Son of man came, not to be ministred unto, but to minister. Preachers therefore have not Magisteriall, but Ministeriall power: "Bee not called Masters, (saith our Saviour, Mat. 23.10) for one is your Master, even Christ."

## **And Teach**

Another point of their Commission, is, to Teach All Nations; as it is in Mat. 28.19. or as in St. Mark 16.15 "Goe into all the world, and Preach the Gospel to every creature." Teaching therefore, and Preaching is the same thing. For they that Proclaim the coming of a King, must withall make known by what right he commeth, if they mean men shall submit themselves unto him: As St. Paul did to the Jews of Thessalonica, when "three Sabbath days he reasoned with them out of the Scriptures, opening, and alledging that Christ must needs have suffered, and risen again from the dead, and that this Jesus is Christ." But to teach out of the Old Testament that Jesus was Christ, (that is to say, King,) and risen from the dead, is not to say, that men are bound after they beleve it, to obey those that tell them so, against the laws, and commands of their Sovereigns; but that they shall doe wisely, to expect the coming of Christ hereafter, in Patience, and Faith, with Obedience to their present Magistrates.

## To Baptize;

Another point of their Commission, is to Baptize, "in the name of the Father, and of the Son, and of the Holy Ghost." What is Baptisme? Dipping into water. But what is it to Dip a man into the water in the name of any thing? The meaning of these words of Baptisme is this. He that is Baptized, is Dipped or Washed, as a sign of becomming a new man, and a loyall subject to that God, whose Person was represented in old time by Moses, and the High Priests, when he reigned over the Jews; and to Jesus Christ, his Sonne, God, and Man, that hath redeemed us, and shall in his humane nature Represent his Fathers Person in his eternall Kingdome after the Resurrection; and to acknowledge the Doctrine of the Apostles, who assisted by the Spirit of the Father, and of the Son, were left for guides to bring us into that Kingdome, to be the onely, and assured way thereunto. This, being our promise in Baptisme; and the Authority of Earthly Sovereigns being not to be put down till the day of Judgment; (for that is expressly affirmed by S. Paul 1 Cor. 15. 22, 23, 24. where he saith, "As in Adam all die, so in Christ all shall be made alive. But every man in his owne order, Christ the first fruits, afterward they that are Christs, at his comming; Then Commeth the end, when he shall have delivered up the Kingdome of God, even the Father, when he shall have put down all Rule, and all Authority and Power") it is manifest, that we do not in Baptisme constitute over us another authority, by which our externall actions are to be governed in this life; but promise to take the doctrine of the Apostles for our direction in the way to life eternall.

## **And To Forgive, And Retain Sinnes**

The Power of Remission, And Retention Of Sinnes, called also the Power of Loosing, and Binding, and sometimes the Keyes Of The Kingdome Of Heaven, is a consequence of the Authority to Baptize, or refuse to Baptize. For Baptisme is the Sacrament of Allegeance, of them that are to be received into the Kingdome of God; that is to say, into Eternall life; that is to say, to Remission of Sin: For as Eternall life was lost by the Committing, so it is recovered by the Remitting of mens Sins. The end of Baptisme is Remission of Sins: and therefore St. Peter, when they that were converted by his Sermon on the day of Pentecost, asked what they were to doe, advised them to "repent, and be Baptized in the name of Jesus, for the Remission of Sins." And therefore seeing to Baptize is to declare the Reception of men into Gods Kingdome; and to refuse to Baptize is to declare their Exclusion; it followeth, that the Power to declare them Cast out, or Retained in it, was given to the same Apostles, and their Substitutes, and Successors. And therefore after our Saviour had breathed upon them, saying, (John 20.22.) "Receive the Holy Ghost," hee addeth in the next verse, "Whose soever Sins ye Remit, they are Remitted unto them; and whose soever Sins ye Retain, they are Retained." By which words, is not granted an Authority to Forgive, or Retain Sins, simply and absolutely, as God Forgiveth or Retaineth them, who knoweth the Heart of man, and truth of his Penitence and Conversion; but conditionally, to the Penitent: And this Forgivenessse, or Absolution, in case the absolved have but a feigned Repentance, is thereby without other act, or sentence of the Absolvent, made void, and hath no effect at all to Salvation, but on the contrary, to the Aggravation of his Sin. Therefore the Apostles, and their Successors, are to follow but the outward marks of Repentance; which appearing, they have no Authority to deny Absolution; and if they appeare not, they have no authority to Absolve. The same also is to be observed in Baptisme: for to a converted Jew, or Gentile, the Apostles had not the Power to deny Baptisme; nor to grant it to the Un-penitent. But seeing no man is able to discern the truth of another mans Repentance, further than by externall marks, taken from his words, and actions, which are subject to

hypocrisie; another question will arise, Who it is that is constituted Judge of those marks. And this question is decided by our Saviour himself; (Mat. 18. 15, 16, 17.) "If thy Brother (saith he) shall trespasse against thee, go and tell him his fault between thee, and him alone; if he shall hear thee, thou hast gained thy Brother. But if he will not hear thee, then take with thee one, or two more. And if he shall neglect to hear them, tell it unto the Church, let him be unto thee as an Heathen man, and a Publican." By which it is manifest, that the Judgment concerning the truth of Repentance, belonged not to any one Man, but to the Church, that is, to the Assembly of the Faithfull, or to them that have authority to bee their Representant. But besides the Judgment, there is necessary also the pronouncing of Sentence: And this belonged alwaies to the Apostle, or some Pastor of the Church, as Prolocutor; and of this our Saviour speaketh in the 18 verse, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." And comformable hereunto was the practise of St. Paul (1 Cor. 5.3, 4, & 5.) where he saith, "For I verily, as absent in body, but present in spirit, have determined already, as though I were present, concerning him that hath so done this deed; In the name of our Lord Jesus Christ when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such a one to Satan;" that is to say, to cast him out of the Church, as a man whose Sins are not Forgiven. Paul here pronounceth the Sentence; but the Assembly was first to hear the Cause, (for St. Paul was absent;) and by consequence to condemn him. But in the same chapter (ver. 11, 12.) the Judgment in such a case is more expressly attributed to the Assembly: "But now I have written unto you, not to keep company, if any man that is called a Brother be a Fornicator, &c. with such a one no not to eat. For what have I to do to judg them that are without? Do not ye judg them that are within?" The Sentence therefore by which a man was put out of the Church, was pronounced by the Apostle, or Pastor; but the Judgment concerning the merit of the cause, was in the Church; that is to say, (as the times were before the conversion of Kings, and men that had Sovereign Authority in the Common-wealth,) the Assembly of the Christians dwelling in the same City; as in Corinth, in the Assembly of the Christians of Corinth.



## **Of Excommunication**

This part of the Power of the Keyes, by which men were thrust out from the Kingdome of God, is that which is called Excommunication; and to excommunicate, is in the Originall, Aposunagogon Poiein, To Cast Out Of The Synagogue; that is, out of the place of Divine service; a word drawn from the custom of the Jews, to cast out of their Synagogues, such as they thought in manners, or doctrine, contagious, as Lepers were by the Law of Moses separated from the congregation of Israel, till such time as they should be by the Priest pronounced clean.

## **The Use Of Excommunication Without Civill Power.**

The Use and Effect of Excommunication, whilst it was not yet strengthened with the Civill Power, was no more, than that they, who were not Excommunicate, were to avoid the company of them that were. It was not enough to repute them as Heathen, that never had been Christians; for with such they might eate, and drink; which with Excommunicate persons they might not do; as appeareth by the words of St. Paul, (1 Cor. 5. ver. 9, 10, &c.) where he telleth them, he had formerly forbidden them to "company with Fornicators;" but (because that could not bee without going out of the world,) he restraineth it to such Fornicators, and otherwise vicious persons, as were of the brethren; "with such a one" (he saith) they ought not to keep company, "no, not to eat." And this is no more than our Saviour saith (Mat. 18.17.) "Let him be to thee as a Heathen, and as a Publican." For Publicans (which signifieth Farmers, and Receivers of the revenue of the Common-wealth) were so hated, and detested by the Jews that were to pay for it, as that Publican and Sinner were taken amongst them for the same thing: Insomuch, as when our Saviour accepted the invitation of Zacchaeus a Publican; though it were to Convert him, yet it was objected to him as a Crime. And therefore, when our Saviour, to Heathen, added Publican, he did forbid them to eat with a man Excommunicate.

As for keeping them out of their Synagogues, or places of Assembly, they had no Power to do it, but that of the owner of the place, whether he were Christian, or Heathen. And because all places are by right, in the Dominion of the Common-wealth; as well hee that was Excommunicated, as hee that never was Baptized, might enter into them by Commission from the Civill Magistrate; as Paul before his conversion entred into their Synagogues at Damascus, (Acts 9.2.) to apprehend Christians, men and women, and to carry them bound to Jerusalem, by Commission from the High Priest.



## **Of No Effect Upon An Apostate**

By which it appears, that upon a Christian, that should become an Apostate, in a place where the Civill Power did persecute, or not assist the Church, the effect of Excommunication had nothing in it, neither of dammage in this world, nor of terrour: Not of terrour, because of their unbeleef; nor of dammage, because they returned thereby into the favour of the world; and in the world to come, were to be in no worse estate, then they which never had beleaved. The dammage redounded rather to the Church, by provocation of them they cast out, to a freer execution of their malice.

## **But Upon The Faithfull Only**

Excommunication therefore had its effect onely upon those, that beleved that Jesus Christ was to come again in Glory, to reign over, and to judge both the quick, and the dead, and should therefore refuse entrance into his Kingdom, to those whose Sins were Retained; that is, to those that were Excommunicated by the Church. And thence it is that St. Paul calleth Excommunication, a delivery of the Excommunicate person to Satan. For without the Kingdom of Christ, all other Kingdome after Judgment, are comprehended in the Kingdome of Satan. This is it that the faithfull stood in fear of, as long as they stood Excommunicate, that is to say, in an estate wherein their sins were not Forgiven. Whereby wee may understand, that Excommunication in the time that Christian Religion was not authorized by the Civill Power, was used onely for a correction of manners, not of errours in opinion: for it is a punishment, whereof none could be sensible but such as beleved, and expected the coming again of our Saviour to judge the world; and they who so beleved, needed no other opinion, but onely uprightnesse of life, to be saved.

## For What Fault Lyeth Excommunication

There Lyeth Excommunication for Injustice; as (Mat. 18.) If thy Brother offend thee, tell it him privately; then with Witnesses; lastly, tell the Church; and then if he obey not, "Let him be to thee as an Heathen man, and a Publican." And there lyeth Excommunication for a Scandalous Life, as (1 Cor. 5. 11.) "If any man that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Drunkard, or an Extortioner, with such a one yee are not to eat." But to Excommunicate a man that held this foundation, that Jesus Was The Christ, for difference of opinion in other points, by which that Foundation was not destroyed, there appeareth no authority in the Scripture, nor example in the Apostles. There is indeed in St. Paul (Titus 3.10.) a text that seemeth to be to the contrary. "A man that is an Haeretique, after the first and second admonition, reject." For an Haeretique, is he, that being a member of the Church, teacheth neverthelesse some private opinion, which the Church has forbidden: and such a one, S. Paul adviseth Titus, after the first, and second admonition, to Reject. But to Reject (in this place) is not to Excommunicate the Man; But to Give Over Admonishing Him, To Let Him Alone, To Set By Disputing With Him, as one that is to be convinced onely by himselfe. The same Apostle saith (2 Tim. 2.23.) "Foolish and unlearned questions avoid;" The word Avoid in this place, and Reject in the former, is the same in the Originall, paraitou: but Foolish questions may bee set by without Excommunication. And again, (Tit. 3.93) "Avoid Foolish questions," where the Originall, periistaso, (set them by) is equivalent to the former word Reject. There is no other place that can so much as colourably be drawn, to countenance the Casting out of the Church faithfull men, such as beleevd the foundation, onely for a singular superstructure of their own, proceeding perhaps from a good & pious conscience. But on the contrary, all such places as command avoiding such disputes, are written for a Lesson to Pastors, (such as Timothy and Titus were) not to make new Articles of Faith, by determining every small controversie, which oblige men to a needlesse burthen of Conscience, or provoke them to break the union of the Church. Which Lesson the Apostles themselves observed

well. S. Peter and S. Paul, though their controversie were great, (as we may read in Gal. 2.11.) yet they did not cast one another out of the Church. Neverthelesse, during the Apostles time, there were other Pastors that observed it not; As Diotrefes (3 John 9. &c.) who cast out of the Church, such as S. John himself thought fit to be received into it, out of a pride he took in Praeeminence; so early it was, that Vainglory, and Ambition had found entrance into the Church of Christ.

## Of Persons Liable To Excommunication

That a man be liable to Excommunication, there be many conditions requisite; as First, that he be a member of some Commonalty, that is to say, of some lawfull Assembly, that is to say, of some Christian Church, that hath power to judge of the cause for which hee is to bee Excommunicated. For where there is no community, there can bee no Excommunication; nor where there is no power to Judge, can there bee any power to give Sentence. From hence it followeth, that one Church cannot be Excommunicated by another: For either they have equall power to Excommunicate each other, in which case Excommunication is not Discipline, nor an act of Authority, but Schisme, and Dissolution of charity; or one is so subordinate to the other, as that they both have but one voice, and then they be but one Church; and the part Excommunicated, is no more a Church, but a dissolute number of individuall persons.

And because the sentence of Excommunication, importeth an advice, not to keep company, nor so much as to eat with him that is Excommunicate, if a Sovereign Prince, or Assembly bee Excommunicate, the sentence is of no effect. For all Subjects are bound to be in the company and presence of their own Sovereign (when he requireth it) by the law of Nature; nor can they lawfully either expell him from any place of his own Dominion, whether profane or holy; nor go out of his Dominion, without his leave; much lesse (if he call them to that honour,) refuse to eat with him. And as to other Princes and States, because they are not parts of one and the same congregation, they need not any other sentence to keep them from keeping company with the State Excommunicate: for the very Institution, as it uniteth many men into one Community; so it dissociateth one Community from another: so that Excommunication is not needfull for keeping Kings and States asunder; nor has any further effect then is in the nature of Policy it selfe; unlesse it be to instigate Princes to warre upon one another.

Nor is the Excommunication of a Christian Subject, that obeyeth the laws of his own Sovereign, whether Christian, or Heathen, of any effect. For if he beleve that "Jesus is the Christ, he hath the Spirit of God" (1

Joh. 4.1.) "and God dwelleth in him, and he in God," (1 Joh. 4.15.) But hee that hath the Spirit of God; hee that dwelleth in God; hee in whom God dwelleth, can receive no harm by the Excommunication of men. Therefore, he that beleeveth Jesus to be the Christ, is free from all the dangers threatned to persons Excommunicate. He that beleeveth it not, is no Christian. Therefore a true and unfeigned Christian is not liable to Excommunication; Nor he also that is a professed Christian, till his Hypocrisy appear in his Manners, that is, till his behaviour bee contrary to the law of his Sovereign, which is the rule of Manners, and which Christ and his Apostles have commanded us to be subject to. For the Church cannot judge of Manners but by externall Actions, which Actions can never bee unlawfull, but when they are against the Law of the Commonwealth.

If a mans Father, or Mother, or Master bee Excommunicate, yet are not the Children forbidden to keep them Company, nor to Eat with them; for that were (for the most part) to oblige them not to eat at all, for want of means to get food; and to authorise them to disobey their Parents, and Masters, contrary to the Precept of the Apostles.

In summe, the Power of Excommunication cannot be extended further than to the end for which the Apostles and Pastors of the Church have their Commission from our Saviour; which is not to rule by Command and Coaction, but by Teaching and Direction of men in the way of Salvation in the world to come. And as a Master in any Science, may abandon his Scholar, when hee obstinately neglecteth the practise of his rules; but not accuse him of Injustice, because he was never bound to obey him: so a Teacher of Christian doctrine may abandon his Disciples that obstinately continue in an unchristian life; but he cannot say, they doe him wrong, because they are not obliged to obey him: For to a Teacher that shall so complain, may be applyed the Answer of God to Samuel in the like place, (1 Sam. 8.) "They have not rejected thee, but mee." Excommunication therefore when it wanteth the assistance of the Civill Power, as it doth, when a Christian State, or Prince is Excommunicate by a forain Authority, is without effect; and consequently ought to be without terrour. The name of Fulmen Excommunicationis (that is, the Thunderbolt Of Excommunication) proceeded from an imagination of the Bishop of Rome, which first used it, that he was King of Kings, as the Heathen made Jupiter King of the Gods; and assigned him in their Poems, and Pictures, a

Thunderbolt, wherewith to subdue, and punish the Giants, that should dare to deny his power: Which imagination was grounded on two errors; one, that the Kingdome of Christ is of this world, contrary to our Saviours owne words, "My Kingdome is not of this world;" the other, that hee is Christs Vicar, not onely over his owne Subjects, but over all the Christians of the World; whereof there is no ground in Scripture, and the contrary shall bee proved in its due place.

# **Of The Interpreter Of The Scriptures Before Civill Soveraigns**

## **Became Christians**

St. Paul coming to Thessalonica, where was a Synagogue of the Jews, (Acts 17.2, 3.) "As his manner was, went in unto them, and three Sabbath dayes reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered and risen again from the dead; and that this Jesus whom he preached was the Christ." The Scriptures here mentioned were the Scriptures of the Jews, that is, the Old Testament. The men, to whom he was to prove that Jesus was the Christ, and risen again from the dead, were also Jews, and did beleve already, that they were the Word of God. Hereupon (as it is verse 4.) some of them beleved, and (as it is in the 5. ver.) some beleved not. What was the reason, when they all beleved the Scripture, that they did not all beleve alike; but that some approved, others disapproved the Interpretation of St. Paul that cited them; and every one Interpreted them to himself? It was this; S. Paul came to them without any Legall Commission, and in the manner of one that would not Command, but Perswade; which he must needs do, either by Miracles, as Moses did to the Israelites in Egypt, that they might see his Authority in Gods works; or by Reasoning from the already received Scripture, that they might see the truth of his doctrine in Gods Word. But whosoever perswadeth by reasoning from principles written, maketh him to whom hee speaketh Judge, both of the meaning of those principles, and also of the force of his inferences upon them. If these Jews of Thessalonica were not, who else was the Judge of what S. Paul alledged out of Scripture? If S. Paul, what needed he to quote any places to prove his doctrine? It had been enough to have said, I find it so in Scripture, that is to say, in your Laws, of which I am Interpreter, as sent by Christ. The Interpreter therefore of the Scripture, to whose Interpretation the Jews of Thessalonica were bound to stand, could be none: every one might beleve, or not beleve, according as the Allegations seemed to himselfe to be agreeable, or not agreeable to the meaning of the places alledged. And generally in all cases

of the world, hee that pretendeth any prooffe, maketh Judge of his prooffe him to whom he addresseth his speech. And as to the case of the Jews in particular, they were bound by expresse words (Deut. 17.) to receive the determination of all hard questions, from the Priests and Judges of Israel for the time being. But this is to bee understood of the Jews that were yet unconverted.

For the Conversion of the Gentiles, there was no use of alledging the Scriptures, which they beleevd not. The Apostles therefore laboured by Reason to confute their Idolatry; and that done, to perswade them to the faith of Christ, by their testimony of his Life, and Resurrection. So that there could not yet bee any controversie concerning the authority to Interpret Scripture; seeing no man was obliged during his infidelity, to follow any mans Interpretation of any Scripture, except his Sovereigns Interpretation of the Laws of his countrey.

Let us now consider the Conversion it self, and see what there was therein, that could be cause of such an obligation. Men were converted to no other thing then to the Beleef of that which the Apostles preached: And the Apostles preached nothing, but that Jesus was the Christ, that is to say, the King that was to save them, and reign over them eternally in the world to come; and consequently that hee was not dead, but risen again from the dead, and gone up into Heaven, and should come again one day to judg the world, (which also should rise again to be judged,) and reward every man according to his works. None of them preached that himselfe, or any other Apostle was such an Interpreter of the Scripture, as all that became Christians, ought to take their Interpretation for Law. For to Interpret the Laws, is part of the Administration of a present Kingdome; which the Apostles had not. They prayed then, and all other Pastors ever since, "Let thy Kingdome come;" and exhorted their Converts to obey their then Ethnique Princes. The New Testament was not yet published in one Body. Every of the Evangelists was Interpreter of his own Gospel; and every Apostle of his own Epistle; And of the Old Testament, our Saviour himselfe saith to the Jews (John 5. 39.) "Search the Scriptures; for in them yee thinke to have eternall life, and they are they that testifie of me." If hee had not meant they should Interpret them, hee would not have bidden them take thence the proof of his being the Christ; he would either have Interpreted them himselfe, or referred them to the Interpretation of the Priests.

When a difficulty arose, the Apostles and Elders of the Church assembled themselves together, and determined what should be preached, and taught, and how they should Interpret the Scriptures to the People; but took not from the People the liberty to read, and Interpret them to themselves. The Apostles sent divers Letters to the Churches, and other Writings for their instruction; which had been in vain, if they had not allowed them to Interpret, that is, to consider the meaning of them. And as it was in the Apostles time, it must be till such time as there should be Pastors, that could authorise an Interpreter, whose Interpretation should generally be stood to: But that could not be till Kings were Pastors, or Pastors Kings.

## **Of The Power To Make Scripture Law**

There be two senses, wherein a Writing may be said to be Canonically; for Canon, signifieth a Rule; and a Rule is a Precept, by which a man is guided, and directed in any action whatsoever. Such Precepts, though given by a Teacher to his Disciple, or a Counsellor to his friend, without power to Compell him to observe them, are neverthelesse Canons; because they are Rules: But when they are given by one, whom he that receiveth them is bound to obey, then are those Canons, not onely Rules, but Laws: The question therefore here, is of the Power to make the Scriptures (which are the Rules of Christian Faith) Laws.

## Of The Ten Commandements

That part of the Scripture, which was first Law, was the Ten Commandements, written in two Tables of Stone, and delivered by God himselfe to Moses; and by Moses made known to the people. Before that time there was no written Law of God, who as yet having not chosen any people to bee his peculiar Kingdome, had given no Law to men, but the Law of Nature, that is to say, the Precepts of Naturall Reason, written in every mans own heart. Of these two Tables, the first containeth the law of Sovereignty; 1. That they should not obey, nor honour the Gods of other Nations, in these words, "Non habebis Deos alienos coram me," that is, "Thou shalt not have for Gods, the Gods that other Nations worship; but onely me:" whereby they were forbidden to obey, or honor, as their King and Governour, any other God, than him that spake unto them then by Moses, and afterwards by the High Priest. 2. That they "should not make any Image to represent him;" that is to say, they were not to choose to themselves, neither in heaven, nor in earth, any Representative of their own fancying, but obey Moses and Aaron, whom he had appointed to that office. 3. That "they should not take the Name of God in vain;" that is, they should not speak rashly of their King, nor dispute his Right, nor the commissions of Moses and Aaron, his Lieutenants. 4. That "they should every Seventh day abstain from their ordinary labour," and employ that time in doing him Publique Honor. The second Table containeth the Duty of one man towards another, as "To honor Parents; Not to kill; Not to Commit Adultery; Not to steale; Not to corrupt Judgment by false witnesse;" and finally, "Not so much as to designe in their heart the doing of any injury one to another." The question now is, Who it was that gave to these written Tables the obligatory force of Lawes. There is no doubt but that they were made Laws by God himselfe: But because a Law obliges not, nor is Law to any, but to them that acknowledge it to be the act of the Sovereign, how could the people of Israel that were forbidden to approach the Mountain to hear what God said to Moses, be obliged to obedience to all those laws which Moses propounded to them? Some of them were indeed the Laws of Nature, as all the Second Table; and therefore to be

acknowledged for Gods Laws; not to the Israelites alone, but to all people: But of those that were peculiar to the Israelites, as those of the first Table, the question remains; saving that they had obliged themselves, presently after the propounding of them, to obey Moses, in these words (Exod. 20.19.) "Speak them thou to us, and we will hear thee; but let not God speak to us, lest we die." It was therefore onely Moses then, and after him the High Priest, whom (by Moses) God declared should administer this his peculiar Kingdome, that had on Earth, the power to make this short Scripture of the Decalogue to bee Law in the Common-wealth of Israel. But Moses, and Aaron, and the succeeding High Priests were the Civill Sovereigns. Therefore hitherto, the Canonizing, or making of the Scripture Law, belonged to the Civill Sovereigne.

## **Of The Judicial, And Leviticall Law**

The Judiciall Law, that is to say, the Laws that God prescribed to the Magistrates of Israel, for the rule of their administration of Justice, and of the Sentences, or Judgments they should pronounce, in Pleas between man and man; and the Leviticall Law, that is to say, the rule that God prescribed touching the Rites and Ceremonies of the Priests and Levites, were all delivered to them by Moses onely; and therefore also became Lawes, by vertue of the same promise of obedience to Moses. Whether these laws were then written, or not written, but dictated to the People by Moses (after his forty dayes being with God in the Mount) by word of mouth, is not expressed in the Text; but they were all positive Laws, and equivalent to holy Scripture, and made Canonically by Moses the Civill Sovereign.

## The Second Law

After the Israelites were come into the Plains of Moab over against Jericho, and ready to enter into the land of Promise, Moses to the former Laws added divers others; which therefore are called Deuteronomy: that is, Second Laws. And are (as it is written, Deut. 29.1.) "The words of a Covenant which the Lord commanded Moses to make with the Children of Israel, besides the Covenant which he made with them in Horeb." For having explained those former Laws, in the beginning of the Book of Deuteronomy, he addeth others, that begin at the 12. Cha. and continue to the end of the 26. of the same Book. This Law (Deut. 27.1.) they were commanded to write upon great stones playstered over, at their passing over Jordan: This Law also was written by Moses himself in a Book; and delivered into the hands of the "Priests, and to the Elders of Israel," (Deut. 31.9.) and commanded (ve. 26.) "to be put in the side of the Arke;" for in the Ark it selfe was nothing but the Ten Commandements. This was the Law, which Moses (Deuteronomy 17.18.) commanded the Kings of Israel should keep a copie of: And this is the Law, which having been long time lost, was found again in the Temple in the time of Josiah, and by his authority received for the Law of God. But both Moses at the writing, and Josiah at the recovery thereof, had both of them the Civill Sovereignty. Hitherto therefore the Power of making Scripture Canonically, was in the Civill Sovereign.

Besides this Book of the Law, there was no other Book, from the time of Moses, till after the Captivity, received amongst the Jews for the Law of God. For the Prophets (except a few) lived in the time of the Captivity it selfe; and the rest lived but a little before it; and were so far from having their Prophecies generally received for Laws, as that their persons were persecuted, partly by false Prophets, and partly by the Kings which were seduced by them. And this Book it self, which was confirmed by Josiah for the Law of God, and with it all the History of the Works of God, was lost in the Captivity, and sack of the City of Jerusalem, as appears by that of 2 Esdras 14.21. "Thy Law is burnt; therefor no man knoweth the things that are done of thee, of the works that shall begin." And before the Captivity,

between the time when the Law was lost, (which is not mentioned in the Scripture, but may probably be thought to be the time of Rehoboam, when Shishak King of Egypt took the spoils of the Temple,(1 Kings 14.26.)) and the time of Josiah, when it was found againe, they had no written Word of God, but ruled according to their own discretion, or by the direction of such, as each of them esteemed Prophets.



## **The Old Testament, When Made Canonically**

From whence we may inferre, that the Scriptures of the Old Testament, which we have at this day, were not Canonically, nor a Law unto the Jews, till the renovation of their Covenant with God at their return from the Captivity, and restauration of their Common-wealth under Esdras. But from that time forward they were accounted the Law of the Jews, and for such translated into Greek by Seventy Elders of Judaea, and put into the Library of Ptolemy at Alexandria, and approved for the Word of God. Now seeing Esdras was the High Priest, and the High Priest was their Civill Sovereigne, it is manifest, that the Scriptures were never made Laws, but by the Sovereign Civill Power.

The New Testament Began To Be Canonically Under Christian Sovereigns By the Writings of the Fathers that lived in the time before that Christian Religion was received, and authorised by Constantine the Emperour, we may find, that the Books wee now have of the New Testament, were held by the Christians of that time (except a few, in respect of whose paucity the rest were called the Catholique Church, and others Haeretiques) for the dictates of the Holy Ghost; and consequently for the Canon, or Rule of Faith: such was the reverence and opinion they had of their Teachers; as generally the reverence that the Disciples bear to their first Masters, in all manner of doctrine they receive from them, is not small. Therefore there is no doubt, but when S. Paul wrote to the Churches he had converted; or any other Apostle, or Disciple of Christ, to those which had then embraced Christ, they received those their Writings for the true Christian Doctrine. But in that time, when not the Power and Authority of the Teacher, but the Faith of the Hearer caused them to receive it, it was not the Apostles that made their own Writings Canonically, but every Convert made them so to himself.

But the question here, is not what any Christian made a Law, or Canon to himself, (which he might again reject, by the same right he received it;) but what was so made a Canon to them, as without injustice they could not doe any thing contrary thereunto. That the New Testament should in this sense be Canonically, that is to say, a Law in any place where the Law of the

Common-wealth had not made it so, is contrary to the nature of a Law. For a Law, (as hath been already shewn) is the Commandement of that Man, or Assembly, to whom we have given Sovereign Authority, to make such Rules for the direction of our actions, as hee shall think fit; and to punish us, when we doe any thing contrary to the same. When therefore any other man shall offer unto us any other Rules, which the Sovereign Ruler hath not prescribed, they are but Counsell, and Advice; which, whether good, or bad, hee that is counselled, may without injustice refuse to observe, and when contrary to the Laws already established, without injustice cannot observe, how good soever he conceiveth it to be. I say, he cannot in this case observe the same in his actions, nor in his discourse with other men; though he may without blame beleve the his private Teachers, and wish he had the liberty to practise their advice; and that it were publicly received for Law. For internall faith is in its own nature invisible, and consequently exempted from all humane jurisdiction; whereas the words, and actions that proceed from it, as breaches of our Civil obedience, are injustice both before God and Man. Seeing then our Saviour hath denied his Kingdome to be in this world, seeing he hath said, he came not to judge, but to save the world, he hath not subjected us to other Laws than those of the Common-wealth; that is, the Jews to the Law of Moses, (which he saith (Mat. 5.) he came not to destroy, but to fulfill,) and other Nations to the Laws of their severall Sovereigns, and all men to the Laws of Nature; the observing whereof, both he himselfe, and his Apostles have in their teaching recommended to us, as a necessary condition of being admitted by him in the last day into his eternall Kingdome, wherein shall be Protection, and Life everlasting. Seeing then our Saviour, and his Apostles, left not new Laws to oblige us in this world, but new Doctrine to prepare us for the next; the Books of the New Testament, which containe that Doctrine, untill obedience to them was commanded, by them that God hath given power to on earth to be Legislators, were not obligatory Canons, that is, Laws, but onely good, and safe advice, for the direction of sinners in the way to salvation, which every man might take, and refuse at his owne perill, without injustice.

Again, our Saviour Christs Commission to his Apostles, and Disciples, was to Proclaim his Kingdome (not present, but) to come; and to Teach all Nations; and to Baptize them that should beleve; and to enter into the houses of them that should receive them; and where they were not

received, to shake off the dust of their feet against them; but not to call for fire from heaven to destroy them, nor to compell them to obedience by the Sword. In all which there is nothing of Power, but of Perswasion. He sent them out as Sheep unto Wolves, not as Kings to their Subjects. They had not in Commission to make Laws; but to obey, and teach obedience to Laws made; and consequently they could not make their Writings obligatory Canons, without the help of the Sovereign Civill Power. And therefore the Scripture of the New Testament is there only Law, where the lawfull Civill Power hath made it so. And there also the King, or Sovereign, maketh it a Law to himself; by which he subjecteth himselfe, not to the Doctor, or Apostle, that converted him, but to God himself, and his Son Jesus Christ, as immediately as did the Apostles themselves.

## Of The Power Of Councells To Make The Scripture Law

That which may seem to give the New Testament, in respect of those that have embraced Christian Doctrine, the force of Laws, in the times, and places of persecution, is the decrees they made amongst themselves in their Synods. For we read (Acts 15.28.) the stile of the Councell of the Apostles, the Elders, and the whole Church, in this manner, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things, &C." which is a stile that signifieth a Power to lay a burthen on them that had received their Doctrine. Now "to lay a burthen on another," seemeth the same that "to oblige;" and therefore the Acts of that Councell were Laws to the then Christians. Neverthelesse, they were no more Laws than are these other Precepts, "Repent, Be Baptized; Keep the Commandements; Beleeve the Gospel; Come unto me; Sell all that thou hast; Give it to the poor;" and "Follow me;" which are not Commands, but Invitations, and Callings of men to Christianity, like that of Esay 55.1. "Ho, every man that thirsteth, come yee to the waters, come, and buy wine and milke without money." For first, the Apostles power was no other than that of our Saviour, to invite men to embrace the Kingdome of God; which they themselves acknowledged for a Kingdome (not present, but) to come; and they that have no Kingdome, can make no Laws. And secondly, if their Acts of Councell, were Laws, they could not without sin be disobeyed. But we read not any where, that they who received not the Doctrine of Christ, did therein sin; but that they died in their sins; that is, that their sins against the Laws to which they owed obedience, were not pardoned. And those Laws were the Laws of Nature, and the Civill Laws of the State, whereto every Christian man had by pact submitted himself. And therefore by the Burthen, which the Apostles might lay on such as they had converted, are not to be understood Laws, but Conditions, proposed to those that sought Salvation; which they might accept, or refuse at their own perill, without a new sin, though not without the hazard of being condemned, and excluded out of the Kingdome of God for their sins past. And therefore of Infidels, S. John saith not, the wrath of

God shall "come" upon them, but "the wrath of God remaineth upon them;" and not that they shall be condemned; but that "they are condemned already."(John 3.36, 3.18) Nor can it be conceived, that the benefit of Faith, "is Remission of sins" unlesse we conceive withall, that the dammage of Infidelity, is "the Retention of the same sins."

But to what end is it (may some man aske), that the Apostles, and other Pastors of the Church, after their time, should meet together, to agree upon what Doctrine should be taught, both for Faith and Manners, if no man were obliged to observe their Decrees? To this may be answered, that the Apostles, and Elders of that Councell, were obliged even by their entrance into it, to teach the Doctrine therein concluded, and decreed to be taught, so far forth, as no precedent Law, to which they were obliged to yeeld obedience, was to the contrary; but not that all other Christians should be obliged to observe, what they taught. For though they might deliberate what each of them should teach; yet they could not deliberate what others should do, unless their Assembly had had a Legislative Power; which none could have but Civill Sovereigns. For though God be the Sovereign of all the world, we are not bound to take for his Law, whatsoever is propounded by every man in his name; nor any thing contrary to the Civill Law, which God hath expressly commanded us to obey.

Seeing then the Acts of Councell of the Apostles, were then no Laws, but Councells; much lesse are Laws the Acts of any other Doctors, or Councells since, if assembled without the Authority of the Civill Sovereign. And consequently, the Books of the New Testament, though most perfect Rules of Christian Doctrine, could not be made Laws by any other authority then that of Kings, or Sovereign Assemblies.

The first Councell, that made the Scriptures we now have, Canon, is not extant: For that Collection the first Bishop of Rome after S. Peter, is subject to question: For though the Canonick books bee there reckoned up; yet these words, "Sint vobis omnibus Clericis & Laicis Libris venerandi, &c." containe a distinction of Clergy, and Laity, that was not in use so neer St. Peters time. The first Councell for setling the Canonick Scripture, that is extant, is that of Laodicea, Can. 59. which forbids the reading of other Books then those in the Churches; which is a Mandate that is not addressed to every Christian, but to those onely that had

authority to read any publicly in the Church; that is, to Ecclesiastiques  
only.

# **Of The Right Of Constituting Ecclesiasticall Officers In The Time**

## **Of The Apostles**

Of Ecclesiasticall Officers in the time of the Apostles, some were Magisteriall, some Ministeriall. Magisteriall were the Offices of preaching of the Gospel of the Kingdom of God to Infidels; of administring the Sacraments, and Divine Service; and of teaching the Rules of Faith and Manners to those that were converted. Ministeriall was the Office of Deacons, that is, of them that were appointed to the administration of the secular necessities of the Church, at such time as they lived upon a common stock of mony, raised out of the voluntary contributions of the faithfull.

Amongst the Officers Magisteriall, the first, and principall were the Apostles; whereof there were at first but twelve; and these were chosen and constituted by our Saviour himselfe; and their Office was not onely to Preach, Teach, and Baptize, but also to be Martyrs, (Witnesses of our Saviours Resurrection.) This Testimony, was the specificall, and essentiall mark; whereby the Apostleship was distinguished from other Magistracy Ecclesiasticall; as being necessary for an Apostle, either to have seen our Saviour after his Resurrection, or to have conversed with him before, and seen his works, and other arguments of his Divinity, whereby they might be taken for sufficient Witnesses. And therefore at the election of a new Apostle in the place of Judas Iscariot, S. Peter saith (Acts 1.21,22.) "Of these men that have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the Baptisme of John unto that same day that he was taken up from us, must one be ordained to be a Witsesse with us of his Resurrection:" where, by this word Must, is implied a necessary property of an Apostle, to have companied with the first and prime Apostles in the time that our Saviour manifested himself in the flesh.



## **Matthias Made Apostle By The Congregation.**

The first Apostle, of those which were not constituted by Christ in the time he was upon the Earth, was Matthias, chosen in this manner: There were assembled together in Jerusalem about 120 Christians (Acts 1.15.) These appointed two, Joseph the Just, and Matthias (ver. 23.) and caused lots to be drawn; "and (ver. 26.) the Lot fell on Matthias and he was numbred with the Apostles." So that here we see the ordination of this Apostle, was the act of the Congregation, and not of St. Peter, nor of the eleven, otherwise then as Members of the Assembly.

## **Paul And Barnabas Made Apostles By The Church Of Antioch**

After him there was never any other Apostle ordained, but Paul and Barnabas, which was done (as we read Acts 13.1,2,3.) in this manner. "There were in the Church that was at Antioch, certaine Prophets, and Teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen; which had been brought up with Herod the Tetrarch, and Saul. As they ministred unto the Lord, and fasted, the Holy Ghost said, 'Separate mee Barnabas, and Saul for the worke whereunto I have called them.' And when they had fasted, and prayed, and laid their hands on them, they sent them away."

By which it is manifest, that though they were called by the Holy Ghost, their Calling was declared unto them, and their Mission authorized by the particular Church of Antioch. And that this their calling was to the Apostleship, is apparent by that, that they are both called (Acts 14.14.) Apostles: And that it was by vertue of this act of the Church of Antioch, that they were Apostles, S. Paul declareth plainly (Rom. 1.1.) in that hee useth the word, which the Holy Ghost used at his calling: For he stileth himself, "An Apostle separated unto the Gospel of God;" alluding to the words of the Holy Ghost, "Separate me Barnabas and Saul, &c." But seeing the work of an Apostle, was to be a Witnesse of the Resurrection of Christ, and man may here aske, how S. Paul that conversed not with our Saviour before his passion, could know he was risen. To which it is easily answered, that our Saviour himself appeared to him in the way to Damascus, from Heaven, after his Ascension; "and chose him for a vessell to bear his name before the Gentiles, and Kings, and Children of Israel;" and consequently (having seen the Lord after his passion) was a competent Witnesse of his Resurrection: And as for Barnabas, he was a Disciple before the Passion. It is therefore evident that Paul, and Barnabas were Apostles; and yet chosen, and authorized (not by the first Apostles alone, but) by the Church of Antioch; as Matthias was chosen, and authorized by the Church of Jerusalem.



## What Offices In The Church Are Magisteriall

Bishop, a word formed in our language, out of the Greek Episcopus, signifieth an overseer, or Superintendent of any businesse, and particularly a Pastor or Shepherd; and thence by metaphor was taken, not only amongst the Jews that were originally Shepherds, but also amongst the Heathen, to signifie the Office of a King, or any other Ruler, or Guide of People, whether he ruled by Laws, or Doctrine. And so the Apostles were the first Christian Bishops, instituted by Christ himselfe: in which sense the Apostleship of Judas is called (Acts 1.20.) his Bishoprick. And afterwards, when there were constituted Elders in the Christian Churches, with charge to guide Christs flock by their doctrine, and advice; these Elders were also called Bishops. Timothy was an Elder (which word Elder, in the New Testament is a name of Office, as well as of Age;) yet he was also a Bishop. And Bishops were then content with the Title of Elders. Nay S. John himselfe, the Apostle beloved of our Lord, beginneth his Second Epistle with these words, "The Elder to the Elect Lady." By which it is evident, that Bishop, Pastor, Elder, Doctor, that is to say, Teacher, were but so many divers names of the same Office in the time of the Apostles. For there was then no government by Coercion, but only by Doctrine, and Perswading. The Kingdome of God was yet to come, in a new world; so that there could be no authority to compell in any Church, till the Common-wealth had embraced the Christian Faith; and consequently no diversity of Authority, though there were diversity of Employments.

Besides these Magisteriall employments in the Church, namely Apostles, Bishops, Elders, Pastors, and Doctors, whose calling was to proclaim Christ to the Jews, and Infidels, and to direct, and teach those that beleaved we read in the New Testament of no other. For by the names of Evangelists and Prophets, is not signified any Office, but severall Gifts, by which severall men were profitable to the Church: as Evangelists, by writing the life and acts of our Saviour; such as were S. Matthew and S. John Apostles, and S. Marke and S. Luke Disciples, and whosoever else wrote of that subject, (as S. Thomas, and S. Barnabas are said to have done, though the Church have not received the Books that have gone under

their names:) and as Prophets, by the gift of interpreting the Old Testament; and sometimes by declaring their speciall Revelations to the Church. For neither these gifts, nor the gifts of Languages, nor the gift of Casting out Devils, or of Curing other diseases, nor any thing else did make an Officer in the Church, save onely the due calling and election to the charge of Teaching.

## Ordination Of Teachers

As the Apostles, Matthias, Paul, and Barnabas, were not made by our Saviour himself, but were elected by the Church, that is, by the Assembly of Christians; namely, Matthias by the Church of Jerusalem, and Paul, and Barnabas by the Church of Antioch; so were also the Presbyters, and Pastors in other Cities, elected by the Churches of those Cities. For proof whereof, let us consider, first, how S. Paul proceeded in the Ordination of Presbyters, in the Cities where he had converted men to the Christian Faith, immediately after he and Barnabas had received their Apostleship. We read (Acts 14.23.) that "they ordained Elders in every Church;" which at first sight may be taken for an Argument, that they themselves chose, and gave them their authority: But if we consider the Originall text, it will be manifest, that they were authorized, and chosen by the Assembly of the Christians of each City. For the words there are, "cheirotonesantes autoispresbuteros kat ekklesian," that is, "When they had Ordained them Elders by the Holding up of Hands in every Congregation." Now it is well enough known, that in all those Cities, the manner of choosing Magistrates, and Officers, was by plurality of suffrages; and (because the ordinary way of distinguishing the Affirmative Votes from the Negatives, was by Holding up of Hands) to ordain an Officer in any of the Cities, was no more but to bring the people together, to elect them by plurality of Votes, whether it were by plurality of elevated hands, or by plurality of voices, or plurality of balls, or beans, or small stones, of which every man cast in one, into a vessell marked for the Affirmative, or Negative; for divers Cities had divers customes in that point. It was therefore the Assembly that elected their own Elders: the Apostles were onely Presidents of the Assembly to call them together for such Election, and to pronounce them Elected, and to give them the benediction, which now is called Consecration. And for this cause they that were Presidents of the Assemblies, as (in the absence of the Apostles) the Elders were, were called proestotes, and in Latin Antistities; which words signifie the Principall Person of the Assembly, whose office was to number the Votes, and to declare thereby who was chosen; and where the Votes were equall,

to decide the matter in question, by adding his own; which is the Office of a President in Councill. And (because all the Churches had their Presbyters ordained in the same manner,) where the word is Constitute, (as Titus 1.5.) "ina katasteses kata polin presbuterous," "For this cause left I thee in Crete, that thou shouldest constitute Elders in every City," we are to understand the same thing; namely, that hee should call the faithfull together, and ordain them Presbyters by plurality of suffrages. It had been a strange thing, if in a Town, where men perhaps had never seen any Magistrate otherwise chosen then by an Assembly, those of the Town becomming Christians, should so much as have thought on any other way of Election of their Teachers, and Guides, that is to say, of their Presbyters, (otherwise called Bishops,) then this of plurality of suffrages, intimated by S. Paul (Acts 14.23.) in the word Cheirotonesantes: Nor was there ever any choosing of Bishops, (before the Emperors found it necessary to regulate them in order to the keeping of the peace amongst them,) but by the Assemblies of the Christians in every severall Town.

The same is also confirmed by the continuall practise even to this day, in the Election of the Bishops of Rome. For if the Bishop of any place, had the right of choosing another, to the succession of the Pastorall Office, in any City, at such time as he went from thence, to plant the same in another place; much more had he had the Right, to appoint his successour in that place, in which he last resided and dyed: And we find not, that ever any Bishop of Rome appointed his successor. For they were a long time chosen by the People, as we may see by the sedition raised about the Election, between Damascus, and Ursinicus; which Ammianus Marcellinus saith was so great, that Juventius the Praefect, unable to keep the peace between them, was forced to goe out of the City; and that there were above an hundred men found dead upon that occasion in the Church it self. And though they afterwards were chosen, first, by the whole Clergy of Rome, and afterwards by the Cardinalls; yet never any was appointed to the succession by his predecessor. If therefore they pretended no right to appoint their successors, I think I may reasonably conclude, they had no right to appoint the new power; which none could take from the Church to bestow on them, but such as had a lawfull authority, not onely to Teach, but to Command the Church; which none could doe, but the Civill Sovereign.



## **Ministers Of The Church What**

The word Minister in the Originall Diakonos signifieth one that voluntarily doth the businesse of another man; and differeth from a Servant onely in this, that Servants are obliged by their condition, to what is commanded them; whereas Ministers are obliged onely by their undertaking, and bound therefore to no more than that they have undertaken: So that both they that teach the Word of God, and they that administer the secular affairs of the Church, are both Ministers, but they are Ministers of different Persons. For the Pastors of the Church, called (Acts 6.4.) "The Ministers of the Word," are Ministers of Christ, whose Word it is: But the Ministry of a Deacon, which is called (verse 2. of the same Chapter) "Serving of Tables," is a service done to the Church, or Congregation: So that neither any one man, nor the whole Church, could ever of their Pastor say, he was their Minister; but of a Deacon, whether the charge he undertook were to serve tables, or distribute maintenance to the Christians, when they lived in each City on a common stock, or upon collections, as in the first times, or to take a care of the House of Prayer, or of the Revenue, or other worldly businesse of the Church, the whole Congregation might properly call him their Minister.

For their employment, as Deacons, was to serve the Congregation; though upon occasion they omitted not to preach the Gospel, and maintain the Doctrine of Christ, every one according to his gifts, as S. Steven did; and both to Preach, and Baptize, as Philip did: For that Philip, which (Act. 8. 5.) Preached the Gospel at Samaria, and (verse 38.) Baptized the Eunuch, was Philip the Deacon, not Philip the Apostle. For it is manifest (verse 1.) that when Philip preached in Samaria, the Apostles were at Jerusalem, and (verse 14.) "When they heard that Samaria had received the Word of God, sent Peter and John to them;" by imposition of whose hands, they that were Baptized (verse 15.) received (which before by the Baptisme of Philip they had not received) the Holy Ghost. For it was necessary for the conferring of the Holy Ghost, that their Baptisme should be administred, or confirmed by a Minister of the Word, not by a Minister of the Church. And therefore to confirm the Baptisme of those that Philip

the Deacon had Baptized, the Apostles sent out of their own number from Jerusalem to Samaria, Peter, and John; who conferred on them that before were but Baptized, those graces that were signs of the Holy Spirit, which at that time did accompany all true Beleevers; which what they were may be understood by that which S. Marke saith (chap. 16.17.) "These signs follow them that beleeve in my Name; they shall cast out Devills; they shall speak with new tongues; They shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; They shall lay hands on the sick, and they shall recover." This to doe, was it that Philip could not give; but the Apostles could, and (as appears by this place) effectually did to every man that truly beleeved, and was by a Minister of Christ himself Baptized: which power either Christs Ministers in this age cannot conferre, or else there are very few true Beleevers, or Christ hath very few Ministers.

## **And How Chosen What**

That the first Deacons were chosen, not by the Apostles, but by a Congregation of the Disciples; that is, of Christian men of all sorts, is manifest out of Acts 6. where we read that the Twelve, after the number of Disciples was multiplyed, called them together, and having told them, that it was not fit that the Apostles should leave the Word of God, and serve tables, said unto them (verse 3.) "Brethren looke you out among you seven men of honest report, full of the Holy Ghost, and of Wisdome, whom we may appoint over this businesse." Here it is manifest, that though the Apostles declared them elected; yet the Congregation chose them; which also, (verse the fift) is more expressely said, where it is written, that "the saying pleased the multitude, and they chose seven, &c."

## Of Ecclesiasticall Revenue, Under The Law Of Moses

Under the Old Testament, the Tribe of Levi were onely capable of the Priesthood, and other inferiour Offices of the Church. The land was divided amongst the other Tribes (Levi excepted,) which by the subdivision of the Tribe of Joseph, into Ephraim and Manasses, were still twelve. To the Tribe of Levi were assigned certain Cities for their habitation, with the suburbs for their cattell: but for their portion, they were to have the tenth of the fruits of the land of their Brethren. Again, the Priests for their maintenance had the tenth of that tenth, together with part of the oblations, and sacrifices. For God had said to Aaron (Numb. 18. 20.) "Thou shalt have no inheritance in their land, neither shalt thou have any part amongst them, I am thy part, and thine inheritance amongst the Children of Israel." For God being then King, and having constituted the Tribe of Levi to be his Publique Ministers, he allowed them for their maintenance, the Publique revenue, that is to say, the part that God had reserved to himself; which were Tythes, and Offerings: and that it is which is meant, where God saith, I am thine inheritance. And therefore to the Levites might not unfitly be attributed the name of Clergy from Kleros, which signifieth Lot, or Inheritance; not that they were heirs of the Kingdome of God, more than other; but that Gods inheritance, was their maintenance. Now seeing in this time God himself was their King, and Moses, Aaron, and the succeeding High Priests were his Lieutenants; it is manifest, that the Right of Tythes, and Offerings was constituted by the Civill Power.

After their rejection of God in the demand of a King, they enjoyed still the same revenue; but the Right thereof was derived from that, that the Kings did never take it from them: for the Publique Revenue was at the disposing of him that was the Publique Person; and that (till the Captivity) was the King. And again, after the return from the Captivity, they paid their Tythes as before to the Priest. Hitherto therefore Church Livings were determined by the Civill Sovereign.



## **In Our Saviours Time, And After**

Of the maintenance of our Saviour, and his Apostles, we read onely they had a Purse, (which was carried by Judas Iscariot;) and, that of the Apostles, such as were Fisher-men, did sometimes use their trade; and that when our Saviour sent the Twelve Apostles to Preach, he forbad them "to carry Gold, and Silver, and Brasse in their purses, for that the workman is worthy of his hire:" (Mat. 10. 9,10.) By which it is probable, their ordinary maintenance was not unsuitable to their employment; for their employment was (ver. 8.) "freely to give, because they had freely received;" and their maintenance was the Free Gift of those that beleaved the good tyding they carryed about of the coming of the Messiah their Saviour. To which we may adde, that which was contributed out of gratitude, by such as our Saviour had healed of diseases; of which are mentioned "Certain women (Luke 8. 2,3.) which had been healed of evill spirits and infirmities; Mary Magdalen, out of whom went seven Devills; and Joanna the wife of Chuza, Herods Steward; and Susanna, and many others, which ministred unto him of their substance.

After our Saviours Ascension, the Christians of every City lived in Common, (Acts 4. 34.) upon the mony which was made of the sale of their lands and possessions, and laid down at the feet of the Apostles, of good will, not of duty; for "whilst the Land remained (saith S. Peter to Ananias Acts 5.4.) was it not thine? and after it was sold, was it not in thy power?" which sheweth he needed not to have saved his land, nor his money by lying, as not being bound to contribute any thing at all, unlesse he had pleased. And as in the time of the Apostles, so also all the time downward, till after Constantine the Great, we shall find, that the maintenance of the Bishops, and Pastors of the Christian Church, was nothing but the voluntary contribution of them that had embraced their Doctrine. There was yet no mention of Tythes: but such was in the time of Constantine, and his Sons, the affection of Christians to their Pastors, as Ammianus Marcellinus saith (describing the sedition of Damasus and Ursinicus about the Bishopricke,) that it was worth their contention, in that the Bishops of those times by the liberality of their flock, and especially of Matrons,

lived splendidly, were carryed in Coaches, and sumptuous in their fare and apparell.

The Ministers Of The Gospel Lived On The Benevolence Of Their Flocks But here may some ask, whether the Pastor were then bound to live upon voluntary contribution, as upon almes, "For who (saith S. Paul 1 Cor. 9. 7.) goeth to war at his own charges? or who feedeth a flock, and eateth not of the milke of the flock?" And again, (1 Cor. 9. 13.) "Doe ye not know that they which minister about holy things, live of the things of the Temple; and they which wait at the Altar, partake with the Altar;" that is to say, have part of that which is offered at the Altar for their maintenance? And then he concludeth, "Even so hath the Lord appointed, that they which preach the Gospel should live of the Gospel. From which place may be inferred indeed, that the Pastors of the Church ought to be maintained by their flocks; but not that the Pastors were to determine, either the quantity, or the kind of their own allowance, and be (as it were) their own Carvers. Their allowance must needs therefore be determined, either by the gratitude, and liberality of every particular man of their flock, or by the whole Congregation. By the whole Congregation it could not be, because their Acts were then no Laws: Therefore the maintenance of Pastors, before Emperours and Civill Sovereignes had made Laws to settle it, was nothing but Benevolence. They that served at the Altar lived on what was offered. In what court should they sue for it, who had no Tribunalls? Or if they had Arbitrators amongst themselves, who should execute their Judgments, when they had no power to arme their Officers? It remaineth therefore, that there could be no certaine maintenance assigned to any Pastors of the Church, but by the whole Congregation; and then onely, when their Decrees should have the force (not onely of Canons, but also) of Laws; which Laws could not be made, but by Emperours, Kings, or other Civill Sovereignes. The Right of Tythes in Moses Law, could not be applyed to the then Ministers of the Gospell; because Moses and the High Priests were the Civill Sovereignes of the people under God, whose Kingdome amongst the Jews was present; whereas the Kingdome of God by Christ is yet to come.

Hitherto hath been shewn what the Pastors of the Church are; what are the points of their Commission (as that they were to Preach, to Teach, to Baptize, to be Presidents in their severall Congregations;) what is Ecclesiasticall Censure, viz. Excommunication, that is to say, in those

places where Christianity was forbidden by the Civill Laws, a putting of themselves out of the company of the Excommunicate, and where Christianity was by the Civill Law commanded, a putting the Excommunicate out of the Congregations of Christians; who elected the Pastors and Ministers of the Church, (that it was, the Congregation); who consecrated and blessed them, (that it was the Pastor); what was their due revenue, (that it was none but their own possessions, and their own labour, and the voluntary contributions of devout and gratefull Christians). We are to consider now, what Office those persons have, who being Civill Soveraignes, have embraced also the Christian Faith.

# **The Civill Sovereign Being A Christian Hath The Right Of Appointing**

## **Pastors**

And first, we are to remember, that the Right of Judging what Doctrines are fit for Peace, and to be taught the Subjects, is in all Common-wealths inseparably annexed (as hath been already proved cha. 18.) to the Sovereign Power Civill, whether it be in one Man, or in one Assembly of men. For it is evident to the meanest capacity, that mens actions are derived from the opinions they have of the Good, or Evill, which from those actions redound unto themselves; and consequently, men that are once possessed of an opinion, that their obedience to the Sovereign Power, will bee more hurtfull to them, than their disobedience, will disobey the Laws, and thereby overthrow the Common-wealth, and introduce confusion, and Civill war; for the avoiding whereof, all Civill Government was ordained. And therefore in all Common-wealths of the Heathen, the Sovereigns have had the name of Pastors of the People, because there was no Subject that could lawfully Teach the people, but by their permission and authority.

This Right of the Heathen Kings, cannot bee thought taken from them by their conversion to the Faith of Christ; who never ordained, that Kings for beleiving in him, should be deposed, that is, subjected to any but himself, or (which is all one) be deprived of the power necessary for the conservation of Peace amongst their Subjects, and for their defence against foraign Enemies. And therefore Christian Kings are still the Supreme Pastors of their people, and have power to ordain what Pastors they please, to teach the Church, that is, to teach the People committed to their charge.

Again, let the right of choosing them be (as before the conversion of Kings) in the Church, for so it was in the time of the Apostles themselves (as hath been shewn already in this chapter); even so also the Right will be in the Civill Sovereign, Christian. For in that he is a Christian, he allowes

the Teaching; and in that he is the Sovereign (which is as much as to say, the Church by Representation,) the Teachers hee elects, are elected by the Church. And when an Assembly of Christians choose their Pastor in a Christian Common-wealth, it is the Sovereign that electeth him, because tis done by his Authority; In the same manner, as when a Town choose their Maior, it is the act of him that hath the Sovereign Power: For every act done, is the act of him, without whose consent it is invalid. And therefore whatsoever examples may be drawn out of History, concerning the Election of Pastors, by the People, or by the Clergy, they are no arguments against the Right of any Civill Sovereign, because they that elected them did it by his Authority.

Seeing then in every Christian Common-wealth, the Civill Sovereign is the Supreme Pastor, to whose charge the whole flock of his Subjects is committed, and consequently that it is by his authority, that all other Pastors are made, and have power to teach, and performe all other Pastorall offices; it followeth also, that it is from the Civill Sovereign, that all other Pastors derive their right of Teaching, Preaching, and other functions pertaining to that Office; and that they are but his Ministers; in the same manner as the Magistrates of Towns, Judges in Courts of Justice, and Commanders of Armies, are all but Ministers of him that is the Magistrate of the whole Common-wealth, Judge of all Causes, and Commander of the whole Militia, which is alwayes the Civill Sovereign. And the reason hereof, is not because they that Teach, but because they that are to Learn, are his Subjects. For let it be supposed, that a Christian King commit the Authority of Ordaining Pastors in his Dominions to another King, (as divers Christian Kings allow that power to the Pope;) he doth not thereby constitute a Pastor over himself, nor a Sovereign Pastor over his People; for that were to deprive himself of the Civill Power; which depending on the opinion men have of their Duty to him, and the fear they have of Punishment in another world, would depend also on the skill, and loyalty of Doctors, who are no lesse subject, not only to Ambition, but also to Ignorance, than any other sort of men. So that where a stranger hath authority to appoint Teachers, it is given him by the Sovereign in whose Dominions he teacheth. Christian Doctors are our Schoolmasters to Christianity; But Kings are Fathers of Families, and may receive Schoolmasters for their Subjects from the recommendation of a stranger, but not from the command; especially when the ill teaching them

shall redound to the great and manifest profit of him that recommends them: nor can they be obliged to retain them, longer than it is for the Publique good; the care of which they stand so long charged withall, as they retain any other essentiall Right of the Sovereignty.

# **The Pastorall Authority Of Sovereigns Only Is De Jure Divino,**

## **That Of Other Pastors Is Jure Civili**

If a man therefore should ask a Pastor, in the execution of his Office, as the chief Priests and Elders of the people (Mat. 21.23.) asked our Saviour, "By what authority dost thou these things, and who gave thee this authority:" he can make no other just Answer, but that he doth it by the Authority of the Common-wealth, given him by the King, or Assembly that representeth it. All Pastors, except the Supreme, execute their charges in the Right, that is by the Authority of the Civill Sovereign, that is, Jure Civili. But the King, and every other Sovereign executeth his Office of Supreme Pastor, by immediate Authority from God, that is to say, In Gods Right, or Jure Divino. And therefore none but Kings can put into their Titles (a mark of their submission to God onely ) Dei Gratia Rex, &c. Bishops ought to say in the beginning of their Mandates, "By the favour of the Kings Majesty, Bishop of such a Diocesse;" or as Civill Ministers, "In his Majesties Name." For in saying, Divina Providentia, which is the same with Dei Gratia, though disguised, they deny to have received their authority from the Civill State; and sliely slip off the Collar of their Civill Subjection, contrary to the unity and defence of the Common-wealth.

## **Christian Kings Have Power To Execute All Manner Of Pastoral Function**

But if every Christian Sovereign be the Supreme Pastor of his own Subjects, it seemeth that he hath also the Authority, not only to Preach (which perhaps no man will deny;) but also to Baptize, and to Administer the Sacrament of the Lords Supper; and to Consecrate both Temples, and Pastors to Gods service; which most men deny; partly because they use not to do it; and partly because the Administration of Sacraments, and Consecration of Persons, and Places to holy uses, requireth the Imposition of such mens hands, as by the like Imposition successively from the time of the Apostles have been ordained to the like Ministry. For proof therefore that Christian Kings have power to Baptize, and to Consecrate, I am to render a reason, both why they use not to doe it, and how, without the ordinary ceremony of Imposition of hands, they are made capable of doing it, when they will.

There is no doubt but any King, in case he were skilfull in the Sciences, might by the same Right of his Office, read Lectures of them himself, by which he authorizeth others to read them in the Universities. Neverthelesse, because the care of the summe of the businesse of the Common-wealth taketh up his whole time, it were not convenient for him to apply himself in Person to that particular. A King may also if he please, sit in Judgment, to hear and determine all manner of Causes, as well as give others authority to doe it in his name; but that the charge that lyeth upon him of Command and Government, constrain him to bee continually at the Helm, and to commit the Ministeriall Offices to others under him. In the like manner our Saviour (who surely had power to Baptize) Baptized none himselfe, but sent his Apostles and Disciples to Baptize. (John 4.2.) So also S. Paul, by the necessity of Preaching in divers and far distant places, Baptized few: Amongst all the Corinthians he Baptized only Crispus, Cajus, and Stephanus; (1 Cor.1.14,16.) and the reason was, because his principall Charge was to Preach. (1 Cor. 1.17.) Whereby it is manifest, that the greater Charge, (such as is the Government of the Church,) is a dispensation for the lesse. The reason therefore why

Christian Kings use not to Baptize, is evident, and the same, for which at this day there are few Baptized by Bishops, and by the Pope fewer.

And as concerning Imposition of Hands, whether it be needfull, for the authorizing of a King to Baptize, and Consecrate, we may consider thus.

Imposition of Hands, was a most ancient publique ceremony amongst the Jews, by which was designed, and made certain, the person, or other thing intended in a mans prayer, blessing, sacrifice, consecration, condemnation, or other speech. So Jacob in blessing the children of Joseph (Gen. 48.14.) "Laid his right Hand on Ephraim the younger, and his left Hand on Manasseh the first born;" and this he did Wittingly (though they were so presented to him by Joseph, as he was forced in doing it to stretch out his arms across) to design to whom he intended the greater blessing. So also in the sacrificing of the Burnt offering, Aaron is commanded (Exod. 29.10.) "to Lay his Hands on the head of the bullock;" and (ver. 15.) "to Lay his Hand on the head of the ramme." The same is also said again, Levit. 1.4. & 8.14. Likewise Moses when he ordained Joshua to be Captain of the Israelites, that is, consecrated him to Gods service, (Numb. 27.23.) "Laid his hands upon him, and gave him his Charge," designing and rendring certain, who it was they were to obey in war. And in the consecration of the Levites (Numb. 8.10.) God commanded that "the Children of Israel should Put their Hands upon the Levites." And in the condemnation of him that had blasphemed the Lord (Levit. 24.14.) God commanded that "all that heard him should Lay their Hands on his head, and that all the Congregation should stone him." And why should they only that heard him, Lay their Hands upon him, and not rather a Priest, Levite, or other Minister of Justice, but that none else were able to design, and demonstrate to the eyes of the Congregation, who it was that had blasphemed, and ought to die? And to design a man, or any other thing, by the Hand to the Eye is lesse subject to mistake, than when it is done to the Eare by a Name.

And so much was this ceremony observed, that in blessing the whole Congregation at once, which cannot be done by Laying on of Hands, yet "Aaron (Levit. 9.22.) did lift up his Hand towards the people when he blessed them." And we read also of the like ceremony of Consecration of Temples amongst the Heathen, as that the Priest laid his Hands on some post of the Temple, all the while he was uttering the words of

Consecration. So naturall it is to design any individuall thing, rather by the Hand, to assure the Eyes, than by Words to inform the Eare in matters of Gods Publique service.

This ceremony was not therefore new in our Saviours time. For Jairus (Mark 5.23.) whose daughter was sick, besought our Saviour (not to heal her, but) "to Lay his Hands upon her, that shee might bee healed." And (Matth. 19.13.) "they brought unto him little children, that hee should Put his Hands on them, and Pray."

According to this ancient Rite, the Apostles, and Presbyters, and the Presbytery it self, Laid Hands on them whom they ordained Pastors, and withall prayed for them that they might receive the Holy Ghost; and that not only once, but sometimes oftner, when a new occasion was presented: but the end was still the same, namely a punctuall, and religious designation of the person, ordained either to the Pastorall Charge in general, or to a particular Mission: so (Act. 6.6.) "The Apostles Prayed, and Laid their Hands" on the seven Deacons; which was done, not to give them the Holy Ghost, (for they were full of the Holy Ghost before thy were chosen, as appeareth immediately before, verse 3.) but to design them to that Office. And after Philip the Deacon had converted certain persons in Samaria, Peter and John went down (Act. 8.17.)" and laid their Hands on them, and they received the Holy Ghost." And not only an Apostle, but a Presbyter had this power: For S. Paul adviseth Timothy (1 Tim. 5.22.) "Lay Hands suddenly on no man;" that is, designe no man rashly to the Office of a Pastor. The whole Presbytery Laid their Hands on Timothy, as we read 1 Tim. 4.14. but this is to be understood, as that some did it by the appointment of the Presbytery, and most likely their Proestos, or Prolocutor, which it may be was St. Paul himself. For in his 2 Epist. to Tim. ver. 6. he saith to him, "Stirre up the gift of God which is in thee, by the Laying on of my Hands:" where note by the way, that by the Holy ghost, is not meant the third Person in the Trinity, but the Gifts necessary to the Pastorall Office. We read also, that St. Paul had Imposition of Hands twice; once from Ananias at Damascus (Acts 9.17,18.) at the time of his Baptisme; and again (Acts 13.3.) at Antioch, when he was first sent out to Preach. The use then of this ceremony considered in the Ordination of Pastors, was to design the Person to whom they gave such Power. But if there had been then any Christian, that had had the Power of Teaching before; the Baptizing of him, that is the making of him a Christian, had

given him no new Power, but had onely caused him to preach true Doctrine, that is, to use his Power aright; and therefore the Imposition of Hands had been unnecessary; Baptisme it selfe had been sufficient. But every Soveraign, before Christianity, had the power of Teaching, and Ordaining Teachers; and therefore Christianity gave them no new Right, but only directed them in the way of teaching truth; and consequently they needed no Imposition of Hands (besides that which is done in Baptisme) to authorize them to exercise any part of the Pastorall Function, as namely, to Baptize, and Consecrate. And in the Old Testament, though the Priest only had right to Consecrate, during the time that the Soveraignty was in the High Priest; yet it was not so when the Soveraignty was in the King: For we read (1 Kings 8.) That Solomon Blessed the People, Consecrated the Temple, and pronounced that Publique Prayer, which is the pattern now for Consecration of all Christian Churches, and Chappels: whereby it appears, he had not only the right of Ecclesiasticall Government; but also of exercising Ecclesiasticall Functions.



# **The Civill Sovereigne If A Christian, Is Head Of The Church**

## **In His Own Dominions**

From this consolidation of the Right Politique, and Ecclesiastique in Christian Sovereigns, it is evident, they have all manner of Power over their Subjects, that can be given to man, for the government of mens externall actions, both in Policy, and Religion; and may make such Laws, as themselves shall judge fittest, for the government of their own Subjects, both as they are the Common-wealth, and as they are the Church: for both State, and Church are the same men.

If they please therefore, they may (as many Christian Kings now doe) commit the government of their Subjects in matters of Religion to the Pope; but then the Pope is in that point Subordinate to them, and exerciseth that Charge in anothers Dominion Jure Civili, in the Right of the Civill Sovereign; not Jure Divino, in Gods Right; and may therefore be discharged of that Office, when the Sovereign for the good of his Subjects shall think it necessary. They may also if they please, commit the care of Religion to one Supreme Pastor, or to an Assembly of Pastors; and give them what power over the Church, or one over another, they think most convenient; and what titles of honor, as of Bishops, Archbishops, Priests, or Presbyters, they will; and make such Laws for their maintenance, either by Tithes, or otherwise, as they please, so they doe it out of a sincere conscience, of which God onely is the Judge. It is the Civill Sovereign, that is to appoint Judges, and Interpreters of the Canonick Scriptures; for it is he that maketh them Laws. It is he also that giveth strength to Excommunications; which but for such Laws and Punishments, as may humble obstinate Libertines, and reduce them to union with the rest of the Church, would bee contemned. In summe, he hath the Supreme Power in all causes, as well Ecclesiasticall, as Civill, as far as concerneth actions, and words, for these onely are known, and may be accused; and of that which cannot be accused, there is no Judg at all, but God, that knoweth the heart. And these Rights are incident to all Sovereigns, whether Monarchs,

or Assemblies: for they that are the Representants of a Christian People, are Representants of the Church: for a Church, and a Common-wealth of Christian People, are the same thing.

## **Cardinal Bellarmine's Books De Summo Pontifice Considered**

Though this that I have here said, and in other places of this Book, seem cleer enough for the asserting of the Supreme Ecclesiasticall Power to Christian Sovereigns; yet because the Pope of Romes challenge to that Power universally, hath been maintained chiefly, and I think as strongly as is possible, by Cardinall Bellarmine, in his Controversie De Summo Pontifice; I have thought it necessary, as briefly as I can, to examine the grounds, and strength of his Discourse.

## The First Book

Of five Books he hath written of this subject, the first containeth three Questions: One, Which is simply the best government, Monarchy, Aristocracy, or Democracy; and concludeth for neither, but for a government mixt of all there: Another, which of these is the best Government of the Church; and concludeth for the mixt, but which should most participate of Monarchy: the third, whether in this mixt Monarchy, St. Peter had the place of Monarch. Concerning his first Conclusion, I have already sufficiently proved (chapt. 18.) that all Governments which men are bound to obey, are Simple, and Absolute. In Monarchy there is but One Man Supreme; and all other men that have any kind of Power in the State, have it by his Commission, during his pleasure; and execute it in his name: And in Aristocracy, and Democracy, but One Supreme Assembly, with the same Power that in Monarchy belongeth to the Monarch, which is not a Mixt, but an Absolute Sovereignty. And of the three sorts, which is the best, is not to be disputed, where any one of them is already established; but the present ought alwaies to be preferred, maintained, and accounted best; because it is against both the Law of Nature, and the Divine positive Law, to doe any thing tending to the subversion thereof. Besides, it maketh nothing to the Power of any Pastor, (unlesse he have the Civill Sovereignty,) what kind of Government is the best; because their Calling is not to govern men by Commandement, but to teach them, and perswade them by Arguments, and leave it to them to consider, whether they shall embrace, or reject the Doctrine taught. For Monarchy, Aristocracy, and Democracy, do mark out unto us three sorts of Sovereigns, not of Pastors; or, as we may say, three sorts of Masters of Families, not three sorts of Schoolmasters for their children.

And therefore the second Conclusion, concerning the best form of Government of the Church, is nothing to the question of the Popes Power without his own Dominions: For in all other Common-wealths his Power (if hee have any at all) is that of the Schoolmaster onely, and not of the Master of the Family.

For the third Conclusion, which is, that St. Peter was Monarch of the Church, he bringeth for his chiefe argument the place of S. Matth. (chap. 16.18, 19.) "Thou art Peter, And upon this rock I will build my Church, &c. And I will give thee the keyes of Heaven; whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven." Which place well considered, proveth no more, but that the Church of Christ hath for foundation one onely Article; namely, that which Peter in the name of all the Apostles professing, gave occasion to our Saviour to speak the words here cited; which that wee may cleerly understand, we are to consider, that our Saviour preached by himself, by John Baptist, and by his Apostles, nothing but this Article of Faith, "that he was the Christ;" all other Articles requiring faith no otherwise, than as founded on that. John began first, (Mat. 3.2.) preaching only this, "The Kingdome of God is at hand." Then our Saviour himself (Mat. 4.17.) preached the same: And to his Twelve Apostles, when he gave them their Commission (Mat. 10.7.) there is no mention of preaching any other Article but that. This was the fundamentall Article, that is the Foundation of the Churches Faith. Afterwards the Apostles being returned to him, he asketh them all, (Mat. 16.13) not Peter onely, "Who men said he was;" and they answered, that "some said he was John the Baptist, some Elias, and others Jeremias, or one of the Prophets:" Then (ver. 15.) he asked them all again, (not Peter onely) "Whom say yee that I am?" Therefore Peter answered (for them all) "Thou art Christ, the Son of the Living God;" which I said is the Foundation of the Faith of the whole Church; from which our Saviour takes the occasion of saying, "Upon this stone I will build my Church;" By which it is manifest, that by the Foundation-Stone of the Church, was meant the Fundamentall Article of the Churches Faith. But why then (will some object) doth our Saviour interpose these words, "Thou art Peter"? If the originall of this text had been rigidly translated, the reason would easily have appeared: We are therefore to consider, that the Apostle Simon, was surnamed Stone, (which is the signification of the Syriacke word Cephas, and of the Greek word Petrus). Our Saviour therefore after the confession of that Fundamentall Article, alluding to his name, said (as if it were in English) thus, Thou art "Stone," and upon this Stone I will build my Church: which is as much as to say, this Article, that "I am the Christ," is the Foundation of all the Faith I require in those that are to bee members of my Church: Neither is this

allusion to a name, an unusuall thing in common speech: But it had been a strange, and obscure speech, if our Saviour intending to build his Church on the Person of St. Peter, had said, "thou art a Stone, and upon this Stone I will build my Church," when it was so obvious without ambiguity to have said, "I will build my Church on thee; and yet there had been still the same allusion to his name.

And for the following words, "I will give thee the Keyes of Heaven, &c." it is no more than what our Saviour gave also to all the rest of his Disciples (Matth. 18.18.) "Whatsoever yee shall bind on Earth, shall be bound in Heaven. And whatsoever ye shall loose on Earth, shall be loosed in Heaven." But howsoever this be interpreted, there is no doubt but the Power here granted belongs to all Supreme Pastors; such as are all Christian Civill Soveraignes in their own Dominions. In so much, as if St. Peter, or our Saviour himself had converted any of them to beleve him, and to acknowledge his Kingdome; yet because his Kingdome is not of this world, he had left the supreme care of converting his subjects to none but him; or else hee must have deprived him of the Soveraignty, to which the Right of Teaching is inseparably annexed. And thus much in refutation of his first Book, wherein hee would prove St. Peter to have been the Monarch Universall of the Church, that is to say, of all the Christians in the world.

## **The Second Book**

The second Book hath two Conclusions: One, that S. Peter was Bishop of Rome, and there dyed: The other, that the Popes of Rome are his Successors. Both which have been disputed by others. But supposing them to be true; yet if by Bishop of Rome bee understood either the Monarch of the Church, or the Supreme Pastor of it; not Silvester, but Constantine (who was the first Christian Emperour) was that Bishop; and as Constantine, so all other Christian Emperors were of Right supreme Bishops of the Roman Empire; I say of the Roman Empire, not of all Christendome: For other Christian Sovereigns had the same Right in their severall Territories, as to an Office essentially adhaerent to their Sovereignty. Which shall serve for answer to his second Book.

## The Third Book

In the third Book, he handleth the question whether the Pope be Antichrist. For my part, I see no argument that proves he is so, in that sense that Scripture useth the name: nor will I take any argument from the quality of Antichrist, to contradict the Authority he exerciseth, or hath heretofore exercised in the Dominions of any other Prince, or State.

It is evident that the Prophets of the Old Testament foretold, and the Jews expected a Messiah, that is, a Christ, that should re-establish amongst them the kingdom of God, which had been rejected by them in the time of Samuel, when they required a King after the manner of other Nations. This expectation of theirs, made them obnoxious to the Imposture of all such, as had both the ambition to attempt the attaining of the Kingdome, and the art to deceive the People by counterfeit miracles, by hypocriticall life, or by orations and doctrine plausible. Our Saviour therefore, and his Apostles forewarned men of False Prophets, and of False Christs. False Christs, are such as pretend to be the Christ, but are not, and are called properly Antichrists, in such sense, as when there happeneth a Schisme in the Church by the election of two Popes, the one calleth the other Antipapa, or the false Pope. And therefore Antichrist in the proper signification hath two essentiall marks; One, that he denyeth Jesus to be Christ; and another that he professeth himselfe to bee Christ. The first Mark is set down by S. John in his 1 Epist. 4. ch. 3. ver. "Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; And this is the Spirit of Antichrist." The other Mark is expressed in the words of our Saviour, (Mat. 24.5.) "Many shall come in my name, saying, I am Christ;" and again, "If any man shall say unto you, Loe, here is Christ, there is Christ beleeve it not." And therefore Antichrist must be a False Christ, that is, some one of them that shall pretend themselves to be Christ. And out of these two Marks, "to deny Jesus to be the Christ," and to "affirm himselfe to be the Christ," it followeth, that he must also be an "Adversary of the true Christ," which is another usuall signification of the word Antichrist. But of these many Antichrists, there is one speciall one, O Antichristos, The Antichrist, or Antichrist definitely, as one certaine

person; not indefinitely An Antichrist. Now seeing the Pope of Rome, neither pretendeth himself, nor denyeth Jesus to be the Christ, I perceive not how he can be called Antichrist; by which word is not meant, one that falsely pretendeth to be His Lieutenant, or Vicar Generall, but to be Hee. There is also some Mark of the time of this speciall Antichrist, as (Mat. 24.15.) when that abominable Destroyer, spoken of by Daniel, (Dan. 9. 27.) shall stand in the Holy place, and such tribulation as was not since the beginning of the world, nor ever shall be again, insomuch as if it were to last long, (ver. 22.) "no flesh could be saved; but for the elects sake those days shall be shortened" (made fewer). But that tribulation is not yet come; for it is to be followed immediately (ver. 29.) by a darkening of the Sun and Moon, a falling of the Stars, a concussion of the Heavens, and the glorious coming again of our Saviour, in the cloudes. And therefore The Antichrist is not yet come; whereas, many Popes are both come and gone. It is true, the Pope in taking upon him to give Laws to all Christian Kings, and Nations, usurpeth a Kingdome in this world, which Christ took not on him: but he doth it not As Christ, but as For Christ, wherein there is nothing of the Antichrist.

## **The Fourth Book**

In the fourth Book, to prove the Pope to be the supreme Judg in all questions of Faith and Manners, (which is as much as to be the absolute Monarch of all Christians in the world,) he bringeth three Propositions: The first, that his Judgments are Infallible: The second, that he can make very Laws, and punish those that observe them not: The third, that our Saviour conferred all Jurisdiction Ecclesiasticall on the Pope of Rome.

## **Texts For The Infallibility Of The Popes Judgement In Points Of Faith**

For the Infallibility of his Judgments, he alledgeth the Scriptures: and first, that of Luke 22.31. "Simon, Simon, Satan hath desired you that hee may sift you as wheat; but I have prayed for thee, that thy faith faile not; and when thou art converted, strengthen thy Brethren." This, according to Bellarmines exposition, is, that Christ gave here to Simon Peter two priviledges: one, that neither his Faith should fail, neither he, nor any of his successors should ever define any point concerning Faith, or Manners erroneously, or contrary to the definition of a former Pope: Which is a strange, and very much strained interpretation. But he that with attention readeth that chapter, shall find there is no place in the whole Scripture, that maketh more against the Popes Authority, than this very place. The Priests and Scribes seeking to kill our Saviour at the Passeover, and Judas possessed with a resolution to betray him, and the day of killing the Passeover being come, our Saviour celebrated the same with his Apostles, which he said, till the Kingdome of God was come hee would doe no more; and withall told them, that one of them was to betray him: Hereupon they questioned, which of them it should be; and withall (seeing the next Passeover their Master would celebrate should be when he was King) entred into a contention, who should then be the greater man. Our Saviour therefore told them, that the Kings of the Nations had Dominion over their Subjects, and are called by a name (in Hebrew) that signifies Bountifull; but I cannot be so to you, you must endeavour to serve one another; I ordain you a Kingdome, but it is such as my Father hath ordained mee; a Kingdome that I am now to purchase with my blood, and not to possesse till my second coming; then yee shall eat and drink at my Table, and sit on Thrones, judging the twelve Tribes of Israel: And then addressing himself to St. Peter, he saith, Simon, Simon, Satan seeks by suggesting a present domination, to weaken your faith of the future; but I have prayed for thee, that thy faith shall not fail; Thou therefore (Note this,) being converted, and understanding my Kingdome as of another world, confirm the same faith in thy Brethren: To which S. Peter answered (as one that no more

expected any authority in this world) "Lord I am ready to goe with thee, not onely to Prison, but to Death." Whereby it is manifest, S. Peter had not onely no jurisdiction given him in this world, but a charge to teach all the other Apostles, that they also should have none. And for the Infallibility of St. Peters sentence definitive in matter of Faith, there is no more to be attributed to it out of this Text, than that Peter should continue in the beleef of this point, namely, that Christ should come again, and possesse the Kingdome at the day of Judgement; which was not given by the Text to all his Successors; for wee see they claim it in the World that now is.

The second place is that of Matth. 16. "Thou art Peter, and upon this rocke I will build my Church, and the gates of Hell shall not prevail against it." By which (as I have already shewn in this chapter) is proved no more, than that the gates of Hell shall not prevail against the confession of Peter, which gave occasion to that speech; namely this, That Jesus Is Christ The Sonne Of God.

The third text is John 21. ver. 16,17. "Feed my sheep;" which contains no more but a Commission of Teaching: And if we grant the rest of the Apostles to be contained in that name of Sheep; then it is the supreme Power of Teaching: but it was onely for the time that there were no Christian Sovereignes already possessed of that Supremacy. But I have already proved, that Christian Sovereignes are in their owne Dominions the supreme Pastors, and instituted thereto, by vertue of their being Baptized, though without other Imposition of Hands. For such imposition being a Ceremony of designing the person, is needlesse, when hee is already designed to the Power of Teaching what Doctrine he will, by his institution to an Absolute Power over his Subjects. For as I have proved before, Sovereignes are supreme Teachers (in generall) by their Office and therefore oblige themselves (by their Baptisme) to teach the Doctrine of Christ: And when they suffer others to teach their people, they doe it at the perill of their own souls; for it is at the hands of the Heads of Families that God will require the account of the instruction of his Children and Servants. It is of Abraham himself, not of a hireling, that God saith (Gen. 18.19) "I know him that he will command his Children, and his household after him, that they keep the way of the Lord, and do justice and judgement.

The fourth place is that of Exod. 28.30. "Thou shalt put in the Breastplate of Judgment, the Urim and the Thummin:" which hee saith is interpreted by the Septuagint, delosin kai aletheian, that is, Evidence and Truth: And thence concludeth, God had given Evidence, and Truth, (which is almost infallibility,) to the High Priest. But be it Evidence and Truth it selfe that was given; or be it but Admonition to the Priest to endeavour to inform himself cleerly, and give judgment uprightly; yet in that it was given to the High Priest, it was given to the Civill Sovereign: For next under God was the High Priest in the Common-wealth of Israel; and is an argument for Evidence and Truth, that is, for the Ecclesiasticall Supremacy of Civill Sovereigns over their own Subjects, against the pretended Power of the Pope. These are all the Texts hee bringeth for the Infallibility of the Judgement of the Pope, in point of Faith.

## **Texts For The Same In Point Of Manners**

For the Infallibility of his Judgment concerning Manners, hee bringeth one Text, which is that of John 16.13. "When the Spirit of truth is come, hee will lead you into all truth" where (saith he) by All Truth, is meant, at least, All Truth Necessary To Salvation. But with this mitigation, he attributeth no more Infallibility to the Pope, than to any man that professeth Christianity, and is not to be damned: For if any man erre in any point, wherein not to erre is necessary to Salvation, it is impossible he should be saved; for that onely is necessary to Salvation, without which to be saved is impossible. What points these are, I shall declare out of the Scripture in the Chapter following. In this place I say no more, but that though it were granted, the Pope could not possibly teach any error at all, yet doth not this entitle him to any Jurisdiction in the Dominions of another Prince, unlesse we shall also say, a man is obliged in conscience to set on work upon all occasions the best workman, even then also when he hath formerly promised his work to another.

Besides the Text, he argueth from Reason, thus, If the Pope could erre in necessaries, then Christ hath not sufficiently provided for the Churches Salvation; because he hath commanded her to follow the Popes directions. But this Reason is invalid, unlesse he shew when, and where Christ commanded that, or took at all any notice of a Pope: Nay granting whatsoever was given to S. Peter was given to the Pope; yet seeing there is in the Scripture no command to any man to obey St. Peter, no man can bee just, that obeyeth him, when his commands are contrary to those of his lawfull Sovereign.

Lastly, it hath not been declared by the Church, nor by the Pope himselve, that he is the Civill Sovereign of all the Christians in the world; and therefore all Christians are not bound to acknowledge his Jurisdiction in point of Manners. For the Civill Sovereignty, and supreme Judicature in controversies of Manners, are the same thing: And the Makers of Civill Laws, are not onely Declarers, but also Makers of the justice, and injustice of actions; there being nothing in mens Manners that makes them righteous, or unrighteous, but their conformity with the Law of the

Sovereign. And therefore when the Pope challengeth Supremacy in controversies of Manners, hee teacheth men to disobey the Civill Sovereign; which is an erroneous Doctrine, contrary to the many precepts of our Saviour and his Apostles, delivered to us in the Scripture.

To prove the Pope has Power to make Laws, he alledgeth many places; as first, Deut. 17.12. "The man that will doe presumptuously, and will not hearken unto the Priest, (that standeth to Minister there before the Lord thy God, or unto the Judge,) even that man shall die, and thou shalt put away the evill from Israel." For answer whereunto, we are to remember that the High Priest (next and immediately under God) was the Civill Sovereign; and all Judges were to be constituted by him. The words alledged sound therefore thus. "The man that will presume to disobey the Civill Sovereign for the time being, or any of his Officers in the execution of their places, that man shall die, &c." which is cleerly for the Civill Sovereignty, against the Universall power of the Pope.

Secondly, he alledgeth that of Matth. 16. "Whatsoever yee shall bind, &c." and interpreteth it for such Binding as is attributed (Matth. 23.4.) to the Scribes and Pharisees, "They bind heavy burthens, and grievous to be born, and lay them on mens shoulders;" by which is meant (he sayes) Making of Laws; and concludes thence, the Pope can make Laws. But this also maketh onely for the Legislative power of Civill Sovereigns: For the Scribes, and Pharisees sat in Moses Chaire, but Moses next under God was Sovereign of the People of Israel: and therefore our Saviour commanded them to doe all that they should say, but not all that they should do. That is, to obey their Laws, but not follow their Example.

The third place, is John 21.16. "Feed my sheep;" which is not a Power to make Laws, but a command to Teach. Making Laws belongs to the Lord of the Family; who by his owne discretion chooseth his Chaplain, as also a Schoolmaster to Teach his children.

The fourth place John 20.21. is against him. The words are, "As my Father sent me, so send I you." But our Saviour was sent to Redeem (by his Death) such as should Beleeve; and by his own, and his Apostles preaching to prepare them for their entrance into his Kingdome; which he himself saith, is not of this world, and hath taught us to pray for the coming of it hereafter, though hee refused (Acts 1.6,7.) to tell his Apostles when it should come; and in which, when it comes, the twelve Apostles

shall sit on twelve Thrones (every one perhaps as high as that of St. Peter) to judge the twelve tribes of Israel. Seeing then God the Father sent not our Saviour to make Laws in this present world, wee may conclude from the Text, that neither did our Saviour send S. Peter to make Laws here, but to perswade men to expect his second comming with a stedfast faith; and in the mean time, if Subjects, to obey their Princes; and if Princes, both to beleieve it themselves, and to do their best to make their Subjects doe the same; which is the Office of a Bishop. Therefore this place maketh most strongly for the joining of the Ecclesiasticall Supremacy to the Civill Sovereignty, contrary to that which Cardinall Bellarmine alledgeth it for.

The fift place is Acts 15.28. "It hath seemed good to the Holy Spirit, and to us, to lay upon you no greater burden, than these necessary things, that yee abstaine from meats offered to Idols, and from bloud, and from things strangled, and from fornication." Here hee notes the word Laying Of Burdens for the Legislative Power. But who is there, that reading this Text, can say, this stile of the Apostles may not as properly be used in giving Counsell, as in making Laws? The stile of a Law is, We Command: But, We Think Good, is the ordinary stile of them, that but give Advice; and they lay a Burthen that give Advice, though it bee conditionall, that is, if they to whom they give it, will attain their ends: And such is the Burthen, of abstaining from things strangled, and from bloud; not absolute, but in case they will not erre. I have shewn before (chap. 25.) that Law, is distinguished from Counsell, in this, that the reason of a Law, is taken from the designe, and benefit of him that prescribeth it; but the reason of a Counsell, from the designe, and benefit of him, to whom the Counsell is given. But here, the Apostles aime onely at the benefit of the converted Gentiles, namely their Salvation; not at their own benefit; for having done their endeavour, they shall have their reward, whether they be obeyed, or not. And therefore the Acts of this Councell, were not Laws, but Counsells.

The sixt place is that of Rom. 13. "Let every Soul be subject to the Higher Powers, for there is no Power but of God;" which is meant, he saith not onely of Secular, but also of Ecclesiasticall Princes. To which I answer, first, that there are no Ecclesiasticall Princes but those that are also Civill Sovereignes; and their Principalities exceed not the compasse of their Civill Sovereignty; without those bounds though they may be received for Doctors, they cannot be acknowledged for Princes. For if the Apostle had meant, we should be subject both to our own Princes, and also

to the Pope, he had taught us a doctrine, which Christ himself hath told us is impossible, namely, "to serve two Masters." And though the Apostle say in another place, "I write these things being absent, lest being present I should use sharpnesse, according to the Power which the Lord hath given me;" it is not, that he challenged a Power either to put to death, imprison, banish, whip, or fine any of them, which are Punishments; but onely to Excommunicate, which (without the Civill Power) is no more but a leaving of their company, and having no more to doe with them, than with a Heathen man, or a Publican; which in many occasions might be a greater pain to the Excommunicant, than to the Excommunicate.

The seventh place is 1 Cor. 4.21. "Shall I come unto you with a Rod, or in love, and the spirit of lenity?" But here again, it is not the Power of a Magistrate to punish offenders, that is meant by a Rod; but onely the Power of Excommunication, which is not in its owne nature a Punishment, but onely a Denouncing of punishment, that Christ shall inflict, when he shall be in possession of his Kingdome, at the day of Judgment. Nor then also shall it bee properly a Punishment, as upon a Subject that hath broken the Law; but a Revenge, as upon an Enemy, or Revolter, that denyeth the Right of our Saviour to the Kingdome: And therefore this proveth not the Legislative Power of any Bishop, that has not also the Civill Power.

The eighth place is, Timothy 3.2. "A Bishop must be the husband but of one wife, vigilant, sober, &c." which he saith was a Law. I thought that none could make a Law in the Church, but the Monarch of the Church, St. Peter. But suppose this Precept made by the authority of St. Peter; yet I see no reason why to call it a Law, rather than an Advice, seeing Timothy was not a Subject, but a Disciple of St. Paul; nor the flock under the charge of Timothy, his Subjects in the Kingdome, but his Scholars in the Schoole of Christ: If all the Precepts he giveth Timothy, be Laws, why is not this also a Law, "Drink no longer water, but use a little wine for thy healths sake"? And why are not also the Precepts of good Physitians, so many Laws? but that it is not the Imperative manner of speaking, but an absolute Subjection to a Person, that maketh his Precept Laws.

In like manner, the ninth place, 1 Tim. 5. 19. "Against an Elder receive not an accusation, but before two or three Witnesses," is a wise Precept, but not a Law.

The tenth place is, Luke 10.16. "He that heareth you, heareth mee; and he that despiseth you, despiseth me." And there is no doubt, but he that despiseth the Counsell of those that are sent by Christ, despiseth the Counsell of Christ himself. But who are those now that are sent by Christ, but such as are ordained Pastors by lawfull Authority? and who are lawfully ordained, that are not ordained by the Sovereign Pastor? and who is ordained by the Sovereign Pastor in a Christian Common-wealth, that is not ordained by the authority of the Sovereign thereof? Out of this place therefore it followeth, that he which heareth his Sovereign being a Christian, heareth Christ; and hee that despiseth the Doctrine which his King being a Christian, authorizeth, despiseth the Doctrine of Christ (which is not that which Bellarmine intendeth here to prove, but the contrary). But all this is nothing to a Law. Nay more, a Christian King, as a Pastor, and Teacher of his Subjects, makes not thereby his Doctrines Laws. He cannot oblige men to beleieve; though as a Civill Sovereign he may make Laws suitable to his Doctrine, which may oblige men to certain actions, and sometimes to such as they would not otherwise do, and which he ought not to command; and yet when they are commanded, they are Laws; and the externall actions done in obedience to them, without the inward approbation, are the actions of the Sovereign, and not of the Subject, which is in that case but as an instrument, without any motion of his owne at all; because God hath commanded to obey them.

The eleventh, is every place, where the Apostle for Counsell, putteth some word, by which men use to signifie Command; or calleth the following of his Counsell, by the name of Obedience. And therefore they are alledged out of 1 Cor. 11.2. "I commend you for keeping my Precepts as I delivered them to you." The Greek is, "I commend you for keeping those things I delivered to you, as I delivered them." Which is far from signifying that they were Laws, or any thing else, but good Counsell. And that of 1 Thess. 4.2. "You know what commandements we gave you:" where the Greek word is *paraggelias edokamen*, equivalent to *paredokamen*, what wee delivered to you, as in the place next before alledged, which does not prove the Traditions of the Apostles, to be any more than Counsells; though as is said in the 8th verse, "he that despiseth them, despiseth not man, but God": For our Saviour himself came not to Judge, that is, to be King in this world; but to Sacrifice himself for Sinners, and leave Doctors in his Church, to lead, not to drive men to

Christ, who never accepteth forced actions, (which is all the Law produceth,) but the inward conversion of the heart; which is not the work of Laws, but of Counsell, and Doctrine.

And that of 2 Thess. 3.14. "If any man Obey not our word by this Epistle, note that man, and have no company with him, that he may bee ashamed": where from the word Obey, he would inferre, that this Epistle was a Law to the Thessalonians. The Epistles of the Emperours were indeed Laws. If therefore the Epistle of S. Paul were also a Law, they were to obey two Masters. But the word Obey, as it is in the Greek upakouei, signifieth Harkening To, or Putting In Practice, not onely that which is Comanded by him that has right to punish, but also that which is delivered in a way of Counsell for our good; and therefore St. Paul does not bid kill him that disobeys, nor beat, nor imprison, nor amerce him, which Legislators may all do; but avoid his company, that he may bee ashamed: whereby it is evident, it was not the Empire of an Apostle, but his Reputation amongst the Faithfull, which the Christians stood in awe of.

The last place is that of Heb. 13.17. "Obey your Leaders, and submit your selves to them, for they watch for your souls, as they that must give account:" And here also is intended by Obedience, a following of their Counsell: For the reason of our Obedience, is not drawn from the will and command of our Pastors, but from our own benefit, as being the Salvation of our Souls they watch for, and not for the Exaltation of their own Power, and Authority. If it were meant here, that all they teach were Laws, then not onely the Pope, but every Pastor in his Parish should have Legislative Power. Again, they that are bound to obey, their Pastors, have no power to examine their commands. What then shall wee say to St. John who bids us (1 Epist. chap. 4. ver. 1.) "Not to beleieve every Spirit, but to try the Spirits whether they are of God, because many false Prophets are gone out into the world"? It is therefore manifest, that wee may dispute the Doctrine of our Pastors; but no man can dispute a Law. The Commands of Civill Sovereigns are on all sides granted to be Laws: if any else can make a Law besides himselfe, all Common-wealth, and consequently all Peace, and Justice must cease; which is contrary to all Laws, both Divine and Humane. Nothing therefore can be drawn from these, or any other places of Scripture, to prove the Decrees of the Pope, where he has not also the Civill Sovereignty, to be Laws.

The Question Of Superiority Between The Pope And Other Bishops The last point hee would prove, is this, "That our Saviour Christ has committed Ecclesiasticall Jurisdiction immediately to none but the Pope." Wherein he handleth not the Question of Supremacy between the Pope and Christian Kings, but between the Pope and other Bishops. And first, he sayes it is agreed, that the Jurisdiction of Bishops, is at least in the generall De Jure Divino, that is, in the Right of God; for which he alledges S. Paul, Ephes. 4.11. where hee sayes, that Christ after his Ascension into heaven, "gave gifts to men, some Apostles, some Prophets, and some Evangelists, and some Pastors, and some Teachers:" And thence inferres, they have indeed their Jurisdiction in Gods Right; but will not grant they have it immediately from God, but derived through the Pope. But if a man may be said to have his Jurisdiction De Jure Divino, and yet not immediately; what lawfull Jurisdiction, though but Civill, is there in a Christian Common-wealth, that is not also De Jure Divino? For Christian Kings have their Civill Power from God immediately; and the Magistrates under him exercise their severall charges in vertue of his Commission; wherein that which they doe, is no lesse De Jure Divino Mediato, than that which the Bishops doe, in vertue of the Popes Ordination. All lawfull Power is of God, immediately in the Supreme Governour, and mediately in those that have Authority under him: So that either hee must grant every Constable in the State, to hold his Office in the Right of God; or he must not hold that any Bishop holds his so, besides the Pope himselfe.

But this whole Dispute, whether Christ left the Jurisdiction to the Pope onely, or to other Bishops also, if considered out of these places where the Pope has the Civill Sovereignty, is a contention De Lana Caprina: For none of them (where they are not Sovereigns) has any Jurisdiction at all. For Jurisdiction is the Power of hearing and determining Causes between man and man; and can belong to none, but him that hath the Power to prescribe the Rules of Right and Wrong; that is, to make Laws; and with the Sword of Justice to compell men to obey his Decisions, pronounced either by himself, or by the Judges he ordaineth thereunto; which none can lawfully do, but the Civill Sovereign.

Therefore when he alledgeth out of the 6 of Luke, that our Saviour called his Disciples together, and chose twelve of them which he named Apostles, he proveth that he Elected them (all, except Matthias, Paul and Barnabas,) and gave them Power and Command to Preach, but not to Judge

of Causes between man and man: for that is a Power which he refused to take upon himselfe, saying, "Who made me a Judge, or a Divider, amongst you?" and in another place, "My Kingdome is not of this world." But hee that hath not the Power to hear, and determine Causes between man and man, cannot be said to have any Jurisdiction at all. And yet this hinders not, but that our Saviour gave them Power to Preach and Baptize in all parts of the world, supposing they were not by their own lawfull Sovereign forbidden: For to our own Sovereigns Christ himself, and his Apostles have in sundry places expressly commanded us in all things to be obedient.

The arguments by which he would prove, that Bishops receive their Jurisdiction from the Pope (seeing the Pope in the Dominions of other Princes hath no Jurisdiction himself,) are all in vain. Yet because they prove, on the contrary, that all Bishops receive Jurisdiction when they have it from their Civill Sovereigns, I will not omit the recitall of them.

The first, is from Numbers 11. where Moses not being able alone to undergoe the whole burthen of administring the affairs of the People of Israel, God commanded him to choose Seventy Elders, and took part of the spirit of Moses, to put it upon those Seventy Elders: by which it is understood, not that God weakened the spirit of Moses, for that had not eased him at all; but that they had all of them their authority from him; wherein he doth truly, and ingenuously interpret that place. But seeing Moses had the entire Sovereignty in the Common-wealth of the Jews, it is manifest, that it is thereby signified, that they had their Authority from the Civill Sovereign: and therefore that place proveth, that Bishops in every Christian Common-wealth have their Authority from the Civill Sovereign; and from the Pope in his own Territories only, and not in the Territories of any other State.

The second argument, is from the nature of Monarchy; wherein all Authority is in one Man, and in others by derivation from him: But the Government of the Church, he says, is Monarchicall. This also makes for Christian Monarchs. For they are really Monarchs of their own people; that is, of their own Church (for the Church is the same thing with a Christian people;) whereas the Power of the Pope, though hee were S. Peter, is neither Monarchy, nor hath any thing of Archicall, nor Craticall,

but onely of Didacticall; For God accepteth not a forced, but a willing obedience.

The third, is, from that the Sea of S. Peter is called by S. Cyprian, the Head, the Source, the Roote, the Sun, from whence the Authority of Bishops is derived. But by the Law of Nature (which is a better Principle of Right and Wrong, than the word of any Doctor that is but a man) the Civill Sovereign in every Common-wealth, is the Head, the Source, the Root, and the Sun, from which all Jurisdiction is derived. And therefore, the Jurisdiction of Bishops, is derived from the Civill Sovereign.

The fourth, is taken from the Inequality of their Jurisdictions: For if God (saith he) had given it them immediately, he had given aswell Equality of Jurisdiction, as of Order: But wee see, some are Bishops but of own Town, some of a hundred Towns, and some of many whole Provinces; which differences were not determined by the command of God; their Jurisdiction therefore is not of God, but of Man; and one has a greater, another a lesse, as it pleaseth the Prince of the Church. Which argument, if he had proved before, that the Pope had had an Universall Jurisdiction over all Christians, had been for his purpose. But seeing that hath not been proved, and that it is notoriously known, the large Jurisdiction of the Pope was given him by those that had it, that is, by the Emperours of Rome, (for the Patriarch of Constantinople, upon the same title, namely, of being Bishop of the Capitall City of the Empire, and Seat of the Emperour, claimed to be equal to him,) it followeth, that all other Bishops have their Jurisdiction from the Sovereigns of the place wherein they exercise the same: And as for that cause they have not their Authority De Jure Divino; so neither hath the Pope his De Jure Divino, except onely where hee is also the Civill Sovereign.

His fift argument is this, "If Bishops have their Jurisdiction immediately from God, the Pope could not take it from them, for he can doe nothing contrary to Gods ordination;" And this consequence is good, and well proved. "But, (saith he) the Pope can do this, and has done it." This also is granted, so he doe it in his own Dominions, or in the Dominions of any other Prince that hath given him that Power; but not universally, in Right of the Popedome: For that power belongeth to every Christian Sovereign, within the bounds of his owne Empire, and is inseparable from the Sovereignty. Before the People of Israel had (by the

commandment of God to Samuel) set over themselves a King, after the manner of other Nations, the High Priest had the Civill Government; and none but he could make, nor depose an inferiour Priest: But that Power was afterwards in the King, as may be proved by this same argument of Bellarmine; For if the Priest (be he the High Priest or any other) had his Jurisdiction immediately from God, then the King could not take it from him; "for he could do nothing contrary to Gods ordinance: But it is certain, that King Solomon (1 Kings 2.26.) deprived Abiathar the High Priest of his office, and placed Zadok (verse 35.) in his room. Kings therefore may in the like manner Ordaine, and Deprive Bishops, as they shall thinke fit, for the well governing of their Subjects.

His sixth argument is this, If Bishops have their Jurisdiction De Jure Divino (that is, immediately from God,) they that maintaine it, should bring some Word of God to prove it: But they can bring none. The argument is good; I have therefore nothing to say against it. But it is an argument no lesse good, to prove the Pope himself to have no Jurisdiction in the Dominion of any other Prince.

Lastly, hee bringeth for argument, the testimony of two Popes, Innocent, and Leo; and I doubt not but hee might have alledged, with as good reason, the testimonies of all the Popes almost since S. Peter: For considering the love of Power naturally implanted in mankind, whosoever were made Pope, he would be tempted to uphold the same opinion. Neverthelesse, they should therein but doe, as Innocent, and Leo did, bear witness of themselves, and therefore their witness should not be good.

## Of The Popes Temporall Power

In the fift Book he hath four Conclusions. The first is, "That the Pope in not Lord of all the world:" the second, "that the Pope is not Lord of all the Christian world:" The third, "That the Pope (without his owne Territory) has not any Temporall Jurisdiction DIRECTLY:" These three Conclusions are easily granted. The fourth is, "That the Pope has (in the Dominions of other Princes) the Supreme Temporall Power INDIRECTLY:" which is denied; unlesse he mean by Indirectly, that he has gotten it by Indirect means; then is that also granted. But I understand, that when he saith he hath it Indirectly, he means, that such Temporall Jurisdiction belongeth to him of Right, but that this Right is but a Consequence of his Pastorall Authority, the which he could not exercise, unlesse he have the other with it: And therefore to the Pastorall Power (which he calls Spirituall) the Supreme Power Civill is necessarily annexed; and that thereby hee hath a Right to change Kingdomes, giving them to one, and taking them from another, when he shall think it conduces to the Salvation of Souls.

Before I come to consider the Arguments by which hee would prove this doctrine, it will not bee amisse to lay open the Consequences of it; that Princes, and States, that have the Civill Sovereignty in their severall Common-wealths, may bethink themselves, whether it bee convenient for them, and conducing to the good of their Subjects, of whom they are to give an account at the day of Judgment, to admit the same.

When it is said, the Pope hath not (in the Territories of other States) the Supreme Civill Power Directly; we are to understand, he doth not challenge it, as other Civill Sovereigns doe, from the originall submission thereto of those that are to be governed. For it is evident, and has already been sufficiently in this Treatise demonstrated, that the Right of all Sovereigns, is derived originally from the consent of every one of those that are to bee governed; whether they that choose him, doe it for their common defence against an Enemy, as when they agree amongst themselves to appoint a Man, or an Assembly of men to protect them; or whether they doe it, to save their lives, by submission to a conquering Enemy. The Pope therefore, when he disclaimeth the Supreme Civill

Power over other States Directly, denyeth no more, but that his Right cometh to him by that way; He ceaseth not for all that, to claime it another way; and that is, (without the consent of them that are to be governed) by a Right given him by God, (which hee calleth Indirectly,) in his Assumption to the Papacy. But by what way soever he pretend, the Power is the same; and he may (if it bee granted to be his Right) depose Princes and States, as often as it is for the Salvation of Soules, that is, as often as he will; for he claimeth also the Sole Power to Judge, whether it be to the salvation of mens Souls, or not. And this is the Doctrine, not onely that Bellarmine here, and many other Doctors teach in their Sermons and Books, but also that some Councells have decreed, and the Popes have decreed, and the Popes have accordingly, when the occasion hath served them, put in practise. For the fourth Councell of Lateran held under Pope Innocent the third, (in the third Chap. De Haereticis,) hath this Canon. "If a King at the Popes admonition, doe not purge his Kingdome of Haereticques, and being Excommunicate for the same, make not satisfaction within a year, his subjects are absolved of their Obedience." And the practise hereof hath been seen on divers occasions; as in the Depositing of Chilperique, King of France; in the Translation of the Roman Empire to Charlemaine; in the Oppression of John King of England; in Transferring the Kingdome of Navarre; and of late years, in the League against Henry the third of France, and in many more occurrences. I think there be few Princes that consider not this as Injust, and Inconvenient; but I wish they would all resolve to be Kings, or Subjects. Men cannot serve two Masters: They ought therefore to ease them, either by holding the Reins of Government wholly in their own hands; or by wholly delivering them into the hands of the Pope; that such men as are willing to be obedient, may be protected in their obedience. For this distinction of Temporall, and Spirituall Power is but words. Power is as really divided, and as dangerously to all purposes, by sharing with another Indirect Power, as with a Direct one. But to come now to his Arguments.

The first is this, "The Civill Power is subject to the Spirituall: Therefore he that hath the Supreme Power Spirituall, hath right to command Temporall Princes, and dispose of their Temporalls in order to the Spirituall. As for the distinction of Temporall, and Spirituall, let us consider in what sense it may be said intelligibly, that the Temporall, or Civill Power is subject to the Spirituall. There be but two ways that those

words can be made sense. For when wee say, one Power is subject to another Power, the meaning either is, that he which hath the one, is subject to him that hath the other; or that the one Power is to the other, as the means to the end. For wee cannot understand, that one Power hath Power over another Power; and that one Power can have Right or Command over another: For Subjection, Command, Right, and Power are accidents, not of Powers, but of Persons: One Power may be subordinate to another, as the art of a Sadler, to the art of a Rider. If then it be granted, that the Civill Government be ordained as a means to bring us to a Spirituall felicity; yet it does not follow, that if a King have the Civill Power, and the Pope the Spirituall, that therefore the King is bound to obey the Pope, more then every Sadler is bound to obey every Rider. Therefore as from Subordination of an Art, cannot be inferred the Subjection of the Professor; so from the Subordination of a Government, cannot be inferred the Subjection of the Governor. When therefore he saith, the Civill Power is Subject to the Spirituall, his meaning is, that the Civill Sovereign, is Subject to the Spirituall Sovereign. And the Argument stands thus, "The Civil Sovereign, is subject to the Spirituall; Therefore the Spirituall Prince may command Temporall Princes." Where the conclusion is the same, with the Antecedent he should have proved. But to prove it, he alledgeth first, this reason, "Kings and Popes, Clergy and Laity make but one Commonwealth; that is to say, but one Church: And in all Bodies the Members depend one upon another: But things Spirituall depend not of things Temporall: Therefore, Temporall depend on Spirituall. And therefore are Subject to them." In which Argumentation there be two grosse errors: one is, that all Christian Kings, Popes, Clergy, and all other Christian men, make but one Commonwealth: For it is evident that France is one Commonwealth, Spain another, and Venice a third, &c. And these consist of Christians; and therefore also are severall Bodies of Christians; that is to say, severall Churches: And their severall Sovereigns Represent them, whereby they are capable of commanding and obeying, of doing and suffering, as a natural man; which no Generall or Universall Church is, till it have a Representant; which it hath not on Earth: for if it had, there is no doubt but that all Christendome were one Commonwealth, whose Sovereign were that Representant, both in things Spirituall and Temporall: And the Pope, to make himself this Representant, wanteth three things that our Saviour hath not given him, to Command, and to Judge, and to Punish,

otherwise than (by Excommunication) to run from those that will not Learn of him: For though the Pope were Christs onely Vicar, yet he cannot exercise his government, till our Saviours second coming: And then also it is not the Pope, but St. Peter himselfe, with the other Apostles, that are to be Judges of the world.

The other error in this his first Argument is, that he sayes, the Members of every Common-wealth, as of a naturall Body, depend one of another: It is true, they cohaere together; but they depend onely on the Sovereign, which is the Soul of the Common-wealth; which failing, the Common-wealth is dissolved into a Civill war, no one man so much as cohaering to another, for want of a common Dependance on a known Sovereign; Just as the Members of the naturall Body dissolve into Earth, for want of a Soul to hold them together. Therefore there is nothing in this similitude, from whence to inferre a dependance of the Laity on the Clergy, or of the Temporall Officers on the Spirituall; but of both on the Civill Sovereign; which ought indeed to direct his Civill commands to the Salvation of Souls; but is not therefore subject to any but God himselfe. And thus you see the laboured fallacy of the first Argument, to deceive such men as distinguish not between the Subordination of Actions in the way to the End; and the Subjection of Persons one to another in the administration of the Means. For to every End, the Means are determined by Nature, or by God himselfe supernaturally: but the Power to make men use the Means, is in every nation resigned (by the Law of Nature, which forbiddeth men to violate their Faith given) to the Civill Sovereign.

His second Argument is this, "Every Common-wealth, (because it is supposed to be perfect and sufficient in it self,) may command any other Common-wealth, not subject to it, and force it to change the administration of the Government, nay depose the Prince, and set another in his room, if it cannot otherwise defend it selfe against the injuries he goes about to doe them: much more may a Spirituall Common-wealth command a Temporall one to change the administration of their Government, and may depose Princes, and institute others, when they cannot otherwise defend the Spirituall Good."

That a Common-wealth, to defend it selfe against injuries, may lawfully doe all that he hath here said, is very true; and hath already in that which hath gone before been sufficiently demonstrated. And if it were also true,

that there is now in this world a Spirituall Common-wealth, distinct from a Civill Common-wealth, then might the Prince thereof, upon injury done him, or upon want of caution that injury be not done him in time to come, repaire, and secure himself by Warre; which is in summe, deposing, killing, or subduing, or doing any act of Hostility. But by the same reason, it would be no lesse lawfull for a Civill Sovereign, upon the like injuries done, or feared, to make warre upon the Spirituall Sovereign; which I beleieve is more than Cardinall Bellarmine would have inferred from his own proposition.

But Spirituall Common-wealth there is none in this world: for it is the same thing with the Kingdome of Christ; which he himselfe saith, is not of this world; but shall be in the next world, at the Resurrection, when they that have lived justly, and beleevd that he was the Christ, shall (though they died Naturall bodies) rise Spirituall bodies; and then it is, that our Saviour shall judge the world, and conquer his Adversaries, and make a Spirituall Common-wealth. In the mean time, seeing there are no men on earth, whose bodies are Spirituall; there can be no Spirituall Common-wealth amongst men that are yet in the flesh; unlesse wee call Preachers, that have Commission to Teach, and prepare men for their reception into the Kingdome of Christ at the Resurrection, a Common-wealth; which I have proved to bee none.

The third Argument is this; "It is not lawfull for Christians to tolerate an Infidel, or Haereticall King, in case he endeavour to draw them to his Haeresie, or Infidelity. But to judge whether a King draw his subjects to Haeresie, or not, belongeth to the Pope. Therefore hath the Pope Right, to determine whether the Prince be to be deposed, or not deposed."

To this I answer, that both these assertions are false. For Christians, (or men of what Religion soever,) if they tolerate not their King, whatsoever law hee maketh, though it bee concerning Religion, doe violate their faith, contrary to the Divine Law, both Naturall and Positive: Nor is there any Judge of Haeresie amongst Subjects, but their own Civill Sovereign; for "Haeresie is nothing else, but a private opinion, obstinately maintained, contrary to the opinion which the Publique Person (that is to say, the Representant of the Common-wealth) hath commanded to bee taught." By which it is manifest, that an opinion publiquely appointed to bee taught, cannot be Haeresie; nor the Sovereign Princes that authorize them,

Haeretiquest. For Haeretiquest are none but private men, that stubbornly defend some Doctrine, prohibited by their lawful Sovereigns.

But to prove that Christians are not to tolerate Infidell, or Haereticall Kings, he alledgeth a place in Deut. 17. where God forbiddeth the Jews, when they shall set a King over themselves, to choose a stranger; And from thence inferreth, that it is unlawfull for a Christian, to choose a King, that is not a Christian. And 'tis true, that he that is a Christian, that is, hee that hath already obliged himself to receive our Saviour when he shall come, for his King, shal tempt God too much in choosing for King in this world, one that hee knoweth will endeavour, both by terrour, and perswasion to make him violate his faith. But, it is (saith hee) the same danger, to choose one that is not a Christian, for King, and not to depose him, when hee is chosen. To this I say, the question is not of the danger of not deposing; but of the Justice of deposing him. To choose him, may in some cases bee unjust; but to depose him, when he is chosen, is in no case Just. For it is alwaies violation of faith, and consequently against the Law of Nature, which is the eternal Law of God. Nor doe wee read, that any such Doctrine was accounted Christian in the time of the Apostles; nor in the time of the Romane Emperours, till the Popes had the Civill Sovereignty of Rome. But to this he hath replied, that the Christians of old, deposed not Nero, nor Diocletian, nor Julian, nor Valens an Arrian, for this cause onely, that they wanted Temporall forces. Perhaps so. But did our Saviour, who for calling for, might have had twelve Legions of immortall, invulnerable Angels to assist him, want forces to depose Caesar, or at least Pilate, that unjustly, without finding fault in him, delivered him to the Jews to bee crucified? Or if the Apostles wanted Temporall forces to depose Nero, was it therefore necessary for them in their Epistles to the new made Christians, to teach them, (as they did) to obey the Powers constituted over them, (whereof Nero in that time was one,) and that they ought to obey them, not for fear of their wrath, but for conscience sake? Shall we say they did not onely obey, but also teach what they meant not, for want of strength? It is not therefore for want of strength, but for conscience sake, that Christians are to tolerate their Heathen Princes, or Princes (for I cannot call any one whose Doctrine is the Publique Doctrine, an Haeretique) that authorize the teaching of an Errour. And whereas for the Temporall Power of the Pope, he alledgeth further, that St. Paul (1 Cor. 6.) appointed Judges under the Heathen

Princes of those times, such as were not ordained by those Princes; it is not true. For St. Paul does but advise them, to take some of their Brethren to compound their differences, as Arbitrators, rather than to goe to law one with another before the Heathen Judges; which is a wholesome Precept, and full of Charity, fit to bee practised also in the Best Christian Commonwealths. And for the danger that may arise to Religion, by the Subjects tolerating of an Heathen, or an Erring Prince, it is a point, of which a Subject is no competent Judge; or if hee bee, the Popes Temporall Subjects may judge also of the Popes Doctrine. For every Christian Prince, as I have formerly proved, is no lesse Supreme Pastor of his own Subjects, than the Pope of his.

The fourth Argument, is taken from the Baptisme of Kings; wherein, that they may be made Christians they submit their Scepters to Christ; and promise to keep, and defend the Christian Faith. This is true; for Christian Kings are no more but Christs Subjects: but they may, for all that, bee the Popes Fellowes; for they are Supreme Pastors of their own Subjects; and the Pope is no more but King, and Pastor, even in Rome it selfe.

The fifth Argument, is drawn from the words spoken by our Saviour, Feed My Sheep; by which was give all Power necessary for a Pastor; as the Power to chase away Wolves, such as are Haeretiques; the Power to shut up Rammes, if they be mad, or push at the other Sheep with their Hornes, such as are Evill (though Christian) Kings; and Power to give the Flock convenient food: From whence hee inferreth, that St. Peter had these three Powers given him by Christ. To which I answer, that the last of these Powers, is no more than the Power, or rather Command to Teach. For the first, which is to chase away Wolves, that is, Haeretiques, the place hee quoteth is (Matth. 7.15.) "Beware of false Prophets which come to you in Sheeps clothing, but inwardly are ravening Wolves." But neither are Haeretiques false Prophets, or at all Prophets: nor (admitting Haeretiques for the Wolves there meant,) were the Apostles commanded to kill them, or if they were Kings, to depose them; but to beware of, fly, and avoid them: nor was it to St. Peter, nor to any of the Apostles, but to the multitude of the Jews that followed him into the mountain, men for the most part not yet converted, that hee gave this Counsell, to Beware of false Prophets: which therefore if it conferre a Power of chasing away Kings, was given, not onely to private men; but to men that were not at all Christians. And as to the Power of Separating, and Shutting up of furious

Rammes, (by which hee meaneth Christian Kings that refuse to submit themselves to the Roman Pastor,) our Saviour refused to take upon him that Power in this world himself, but advised to let the Corn and Tares grow up together till the day of Judgment: much lesse did hee give it to St. Peter, or can S. Peter give it to the Popes. St. Peter, and all other Pastors, are bidden to esteem those Christians that disobey the Church, that is, (that disobey the Christian Sovereigne) as Heathen men, and as Publicans. Seeing then men challenge to the Pope no authority over Heathen Princes, they ought to challenge none over those that are to bee esteemed as Heathen.

But from the Power to Teach onely, hee inferreth also a Coercive Power in the Pope, over Kings. The Pastor (saith he) must give his flock convenient food: Therefore the Pope may, and ought to compell Kings to doe their duty. Out of which it followeth, that the Pope, as Pastor of Christian men, is King of Kings: which all Christian Kings ought indeed either to Confesse, or else they ought to take upon themselves the Supreme Pastorall Charge, every one in his own Dominion.

His sixth, and last Argument, is from Examples. To which I answer, first, that Examples prove nothing; Secondly, that the Examples he alledgeth make not so much as a probability of Right. The fact of Jehoiada, in Killing Athaliah (2 Kings 11.) was either by the Authority of King Joash, or it was a horrible Crime in the High Priest, which (ever after the election of King Saul) was a mere Subject. The fact of St. Ambrose, in Excommunicating Theodosius the Emperour, (if it were true hee did so,) was a Capitall Crime. And for the Popes, Gregory 1. Greg. 2. Zachary, and Leo 3. their Judgments are void, as given in their own Cause; and the Acts done by them conformably to this Doctrine, are the greatest Crimes (especially that of Zachary) that are incident to Humane Nature. And thus much of Power Ecclesiasticall; wherein I had been more briefe, forbearing to examine these Arguments of Bellarmine, if they had been his, as a Private man, and not as the Champion of the Papacy, against all other Christian Princes, and States.



**CHAPTER XLIII. OF WHAT IS NECESSARY  
FOR A MANS RECEPTION INTO THE  
KINGDOME OF HEAVEN.**

## **The Difficulty Of Obeying God And Man Both At Once**

The most frequent praetext of Sedition, and Civill Warre, in Christian Common-wealths hath a long time proceeded from a difficulty, not yet sufficiently resolved, of obeying at once, both God, and Man, then when their Commandements are one contrary to the other. It is manifest enough, that when a man receiveth two contrary Commands, and knows that one of them is Gods, he ought to obey that, and not the other, though it be the command even of his lawfull Sovereign (whether a Monarch, or a Sovereign Assembly,) or the command of his Father. The difficulty therefore consisteth in this, that men when they are commanded in the name of God, know not in divers Cases, whether the command be from God, or whether he that commandeth, doe but abuse Gods name for some private ends of his own. For as there ware in the Church of the Jews, many false Prophets, that sought reputation with the people, by feigned Dreams, and Visions; so there have been in all times in the Church of Christ, false Teachers, that seek reputation with the people, by phantasticall and false Doctrines; and by such reputation (as is the nature of Ambition,) to govern them for their private benefit.

# **Is None To Them That Distinguish Between What Is, And What Is Not**

## **Necessary To Salvation**

But this difficulty of obeying both God, and the Civill Sovereign on earth, to those that can distinguish between what is Necessary, and what is not Necessary for their Reception into the Kingdome of God, is of no moment. For if the command of the Civill Sovereign bee such, as that it may be obeyed, without the forfeiture of life Eternall; not to obey it is unjust; and the precept of the Apostle takes place; "Servants obey your Masters in all things;" and, "Children obey your Parents in all things;" and the precept of our Saviour, "The Scribes and Pharisees sit in Moses Chaire, All therefore they shall say, that observe, and doe." But if the command be such, as cannot be obeyed, without being damned to Eternall Death, then it were madnesse to obey it, and the Counsell of our Saviour takes place, (Mat. 10. 28.) "Fear not those that kill the body, but cannot kill the soule." All men therefore that would avoid, both the punishments that are to be in this world inflicted, for disobedience to their earthly Sovereign, and those that shall be inflicted in the world to come for disobedience to God, have need be taught to distinguish well between what is, and what is not Necessary to Eternall Salvation.

## **All That Is Necessary To Salvation Is Contained In Faith And Obedience**

All that is NECESSARY to Salvation, is contained in two Vertues, Faith in Christ, and Obedience to Laws. The latter of these, if it were perfect, were enough to us. But because wee are all guilty of disobedience to Gods Law, not onely originally in Adam, but also actually by our own transgressions, there is required at our hands now, not onely Obedience for the rest of our time, but also a Remission of sins for the time past; which Remission is the reward of our Faith in Christ. That nothing else is Necessarily required to Salvation, is manifest from this, that the Kingdome of Heaven, is shut to none but to Sinners; that is to say, to the disobedient, or transgressors of the Law; nor to them, in case they Repent, and Beleeve all the Articles of Christian Faith, Necessary to Salvation.

## **What Obedience Is Necessary;**

The Obedience required at our hands by God, that accepteth in all our actions the Will for the Deed, is a serious Endeavour to Obey him; and is called also by all such names as signifie that Endeavour. And therefore Obedience, is sometimes called by the names of Charity, and Love, because they imply a Will to Obey; and our Saviour himself maketh our Love to God, and to one another, a Fulfilling of the whole Law: and sometimes by the name of Righteousnesse; for Righteousnesse is but the will to give to every one his owne, that is to say, the will to obey the Laws: and sometimes by the name of Repentance; because to Repent, implyeth a turning away from sinne, which is the same, with the return of the will to Obedience. Whosoever therefore unfeignedly desireth to fulfill the Commandements of God, or repenteth him truely of his transgressions, or that loveth God with all his heart, and his neighbor as himself, hath all the Obedience Necessary to his Reception into the Kingdome of God: For if God should require perfect Innocence, there could no flesh be saved.

## And To What Laws

But what Commandements are those that God hath given us? Are all those Laws which were given to the Jews by the hand of Moses, the Commandements of God? If they bee, why are not Christians taught to obey them? If they be not, what others are so, besides the Law of Nature? For our Saviour Christ hath not given us new Laws, but Counsell to observe those wee are subject to; that is to say, the Laws of Nature, and the Laws of our severall Sovereigns: Nor did he make any new Law to the Jews in his Sermon on the Mount, but onely expounded the Laws of Moses, to which they were subject before. The Laws of God therefore are none but the Laws of Nature, whereof the principall is, that we should not violate our Faith, that is, a commandement to obey our Civill Sovereigns, which wee constituted over us, by mutuall pact one with another. And this Law of God, that commandeth Obedience to the Law Civill, commandeth by consequence Obedience to all the Precepts of the Bible, which (as I have proved in the precedent Chapter) is there onely Law, where the Civill Sovereign hath made it so; and in other places but Counsell; which a man at his own perill, may without injustice refuse to obey.

## **In The Faith Of A Christian, Who Is The Person Beleeved**

Knowing now what is the Obedience Necessary to Salvation, and to whom it is due; we are to consider next concerning Faith, whom, and why we beleeve; and what are the Articles, or Points necessarily to be beleeved by them that shall be saved. And first, for the Person whom we beleeve, because it is impossible to beleeve any Person, before we know what he saith, it is necessary he be one that wee have heard speak. The Person therefore, whom Abraham, Isaac, Jacob, Moses and the Prophets beleeved, was God himself, that spake unto them supernaturally: And the Person, whom the Apostles and Disciples that conversed with Christ beleeved, was our Saviour himself. But of them, to whom neither God the Father, nor our Saviour ever spake, it cannot be said, that the Person whom they beleeved, was God. They beleeved the Apostles, and after them the Pastors and Doctors of the Church, that recommended to their faith the History of the Old and New Testament: so that the Faith of Christians ever since our Saviours time, hath had for foundation, first, the reputation of their Pastors, and afterward, the authority of those that made the Old and New Testament to be received for the Rule of Faith; which none could do but Christian Soveraignes; who are therefore the Supreme Pastors, and the onely Persons, whom Christians now hear speak from God; except such as God speaketh to, in these days supernaturally. But because there be many false Prophets "gone out into the world," other men are to examine such Spirits (as St. John advised us, 1 Epistle, Chap. 4. ver.1.) "whether they be of God, or not." And therefore, seeing the Examination of Doctrines belongeth to the Supreme Pastor, the Person which all they that have no speciaall revelation are to beleeve, is (in every Common-wealth) the Supreme Pastor, that is to say, the Civill Soveraigne.

## **The Causes Of Christian Faith**

The causes why men beleeve any Christian Doctrine, are various; For Faith is the gift of God; and he worketh it in each severall man, by such wayes, as it seemeth good unto himself. The most ordinary immediate cause of our beleeif, concerning any point of Christian Faith, is, that wee beleeve the Bible to be the Word of God. But why wee beleeve the Bible to be the Word of God, is much disputed, as all questions must needs bee, that are not well stated. For they make not the question to be, "Why we Beleeve it," but "How wee Know it;" as if Beleeving and Knowing were all one. And thence while one side ground their Knowledge upon the Infallibility of the Church, and the other side, on the Testimony of the Private Spirit, neither side concludeth what it pretends. For how shall a man know the Infallibility of the Church, but by knowing first the Infallibility of the Scripture? Or how shall a man know his own Private spirit to be other than a beleeif, grounded upon the Authority, and Arguments of his Teachers; or upon a Presumption of his own Gifts? Besides, there is nothing in the Scripture, from which can be inferred the Infallibility of the Church; much lesse, of any particular Church; and least of all, the Infallibility of any particular man.

## Faith Comes By Hearing

It is manifest, therefore, that Christian men doe not know, but onely beleve the Scripture to be the Word of God; and that the means of making them beleve which God is pleased to afford men ordinarily, is according to the way of Nature, that is to say, from their Teachers. It is the Doctrine of St. Paul concerning Christian Faith in generall, (Rom. 10.17.) "Faith cometh by Hearing," that is, by Hearing our lawfull Pastors. He saith also (ver. 14,15. of the same Chapter) "How shall they beleve in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they Preach, except they be sent?" Whereby it is evident, that the ordinary cause of beleiving that the Scriptures are the Word of God, is the same with the cause of the beleiving of all other Articles of our Faith, namely, the Hearing of those that are by the Law allowed and appointed to Teach us, as our Parents in their Houses, and our Pastors in the Churches: Which also is made more manifest by experience. For what other cause can there bee assigned, why in Christian Common-wealths all men either beleve, or at least professe the Scripture to bee the Word of God, and in other Common-wealths scarce any; but that in Christian Common-wealths they are taught it from their infancy; and in other places they are taught otherwise?

But if Teaching be the cause of Faith, why doe not all beleve? It is certain therefore that Faith is the gift of God, and hee giveth it to whom he will. Neverthelesse, because of them to whom he giveth it, he giveth it by the means of Teachers, the immediate cause of Faith is Hearing. In a School where many are taught, and some profit, others profit not, the cause of learning in them that profit, is the Master; yet it cannot be thence inferred, that learning is not the gift of God. All good things proceed from God; yet cannot all that have them, say they are Inspired; for that implies a gift supernaturall, and the immediate hand of God; which he that pretends to, pretends to be a Prophet, and is subject to the examination of the Church.

But whether men Know, or Beleve, or Grant the Scriptures to be the Word of God; if out of such places of them, as are without obscurity, I

shall shew what Articles of Faith are necessary, and onely necessary for Salvation, those men must needs Know, Beleeve, or Grant the same.

The Onely Necessary Article Of Christian Faith, The (Unum Necessarium) Onely Article of Faith, which the Scripture maketh simply Necessary to Salvation, is this, that JESUS IS THE CHRIST. By the name of Christ, is understood the King, which God had before promised by the Prophets of the Old Testament, to send into the world, to reign (over the Jews, and over such of other nations as should beleeve in him) under himself eternally; and to give them that eternall life, which was lost by the sin of Adam. Which when I have proved out of Scripture, I will further shew when, and in what sense some other Articles may bee also called Necessary.

## **Proved From The Scope Of The Evangelists**

For Proof that the Beleef of this Article, Jesus Is The Christ, is all the Faith required to Salvation, my first Argument shall bee from the Scope of the Evangelists; which was by the description of the life of our Saviour, to establish that one Article, Jesus Is The Christ. The summe of St. Matthews Gospell is this, That Jesus was of the stock of David; Born of a Virgin; which are the Marks of the true Christ: That the Magi came to worship him as King of the Jews: That Herod for the same cause sought to kill him: That John Baptist proclaimed him: That he preached by himselfe, and his Apostles that he was that King; That he taught the Law, not as a Scribe, but as a man of Authority: That he cured diseases by his Word onely, and did many other Miracles, which were foretold the Christ should doe: That he was saluted King when he entered into Jerusalem: That he fore-warned them to beware of all others that should pretend to be Christ: That he was taken, accused, and put to death, for saying, hee was King: That the cause of his condemnation written on the Crosse, was JESUS OF NAZARETH, THE KING OF THE JEWES. All which tend to no other end than this, that men should beleeve, that Jesus Is The Christ. Such therefore was the Scope of St. Matthews Gospel. But the Scope of all the Evangelists (as may appear by reading them) was the same. Therefore the Scope of the whole Gospell, was the establishing of that onely Article. And St. John expressly makes it his conclusion, John 20. 31. "These things are written, that you may know that Jesus is the Christ, the Son of the living God."

## **From The Sermons Of The Apostles:**

My second Argument is taken from the Subject of the Sermons of the Apostles, both whilst our Saviour lived on earth, and after his Ascension. The Apostles in our Saviours time were sent, Luke 9.2. to Preach the Kingdome of God: For neither there, nor Mat. 10.7. giveth he any Commission to them, other than this, "As ye go, Preach, saying, the Kingdome of Heaven is at hand;" that is, that Jesus is the Messiah, the Christ, the King which was to come. That their Preaching also after his ascension was the same, is manifest out of Acts 17.6. "They drew (saith St. Luke) Jason and certain Brethren unto the Rulers of the City, crying, These that have turned the world upside down are come hither also, whom Jason hath received. And these all do contrary to the Decrees of Caesar, saying, that there is another King, one Jesus:" And out of the 2.&3. verses of the same Chapter, where it is said, that St. Paul "as his manner was, went in unto them; and three Sabbath dayes reasoned with them out of the Scriptures; opening and alledging, that Christ must needs have suffered, and risen againe from the dead, and that this Jesus (whom he preached) is Christ."

## **From The Easinesse Of The Doctrine:**

The third Argument is, from those places of Scripture, by which all the Faith required to Salvation is declared to be Easie. For if an inward assent of the mind to all the Doctrines concerning Christian Faith now taught, (whereof the greatest part are disputed,) were necessary to Salvation, there would be nothing in the world so hard, as to be a Christian. The Thief upon the Crosse though repenting, could not have been saved for saying, "Lord remember me when thou comest into thy Kingdome;" by which he testified no beleeve of any other Article, but this, That Jesus Was The King. Nor could it bee said (as it is Mat. 11. 30.) that "Christs yoke is Easy, and his burthen Light:" Nor that "Little Children beleeve in him," as it is Matth. 18.6. Nor could St. Paul have said (1 Cor. 1. 21.) "It pleased God by the Foolishnesse of preaching, to save them that beleeve:" Nor could St. Paul himself have been saved, much lesse have been so great a Doctor of the Church so suddenly, that never perhaps thought of Transsubstantiation, nor Purgatory, nor many other Articles now obtruded.

## From Formall And Cleer Texts

The fourth Argument is taken from places expresse, and such as receive no controversie of Interpretation; as first, John 5. 39. "Search the Scriptures, for in them yee thinke yee have eternall life; and they are they that testifie of mee." Our Saviour here speaketh of the Scriptures onely of the Old Testament; for the Jews at that time could not search the Scriptures of the New Testament, which were not written. But the Old Testament hath nothing of Christ, but the Markes by which men might know him when hee came; as that he should descend from David, be born at Bethlehem, and of a Virgin; doe great Miracles, and the like. Therefore to beleeve that this Jesus was He, was sufficient to eternall life: but more than sufficient is not Necessary; and consequently no other Article is required. Again, (John 11. 26.) "Whosoever liveth and beleeveth in mee, shall not die eternally," Therefore to beleeve in Christ, is faith sufficient to eternall life; and consequently no more faith than that is Necessary, But to beleeve in Jesus, and to beleeve that Jesus is the Christ, is all one, as appeareth in the verses immediately following. For when our Saviour (verse 26.) had said to Martha, "Beleevest thou this?" she answereth (verse 27.) "Yea Lord, I beleeve that thou art the Christ, the Son of God, which should come into the world;" Therefore this Article alone is faith sufficient to life eternall; and more than sufficient is not Necessary. Thirdly, John 20. 31. "These things are written that yee might beleeve, that Jesus is the Christ, the Son of God, and that beleeving yee might have life through his name." There, to beleeve that Jesus Is The Christ, is faith sufficient to the obtaining of life; and therefore no other Article is Necessary. Fourthly, 1 John 4. 2. "Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God." And 1 Joh. 5. 1. "whosoever beleeveth that Jesus is the Christ, is born of God." And verse 5. "Who is hee that overcommeth the world, but he that beleeveth that Jesus is the Son of God?" Fiftly, Act. 8. ver. 36, 37. "See (saith the Eunuch) here is water, what doth hinder me to be baptized? And Philip said, If thou beleevest with all thy heart thou mayst. And hee answered and said, I beleeve that Jesus Christ is the Son of God." Therefore this Article

beleeved, Jesus Is The Christ, is sufficient to Baptisme, that is to say, to our Reception into the Kingdome of God, and by consequence, onely Necessary. And generally in all places where our Saviour saith to any man, "Thy faith hath saved thee," the cause he saith it, is some Confession, which directly, or by consequence, implyeth a beleeef, that Jesus Is The Christ.

## **From That It Is The Foundation Of All Other Articles**

The last Argument is from the places, where this Article is made the Foundation of Faith: For he that holdeth the Foundation shall bee saved. Which places are first, Mat. 24.23. "If any man shall say unto you, Loe, here is Christ, or there, beleeve it not, for there shall arise false Christs, and false Prophets, and shall shew great signes and wonders, &c." Here wee see, this Article Jesus Is The Christ, must bee held, though hee that shall teach the contrary should doe great miracles. The second place is Gal. 1. 8. "Though we, or an Angell from Heaven preach any other Gospell unto you, than that wee have preached unto you, let him bee accursed." But the Gospell which Paul, and the other Apostles, preached, was onely this Article, that Jesus Is The Christ; Therefore for the Beleef of this Article, we are to reject the Authority of an Angell from heaven; much more of any mortall man, if he teach the contrary. This is therefore the Fundamentall Article of Christian Faith. A third place is, 1 Joh. 4.1. "Beloved, beleeve not every spirit. Hereby yee shall know the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God." By which it is evident, that this Article, is the measure, and rule, by which to estimate, and examine all other Articles; and is therefore onely Fundamentall. A fourth is, Matt. 16.18. where after St. Peter had professed this Article, saying to our Saviour, "Thou art Christ the Son of the living God," Our Saviour answered, "Thou art Peter, and upon this Rock I will build my Church:" from whence I inferre, that this Article is that, on which all other Doctrines of the Church are built, as on their Foundation. A fift is (1 Cor. 3. ver. 11, 12, &c.) "Other Foundation can no man lay, than that which is laid, Jesus is the Christ. Now if any man build upon this Foundation, Gold, Silver, pretious Stones, Wood, Hay, Stubble; Every mans work shall be made manifest; For the Day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work, of what sort it is. If any mans work abide, which he hath built thereupon, he shall receive a reward: If any mans work shall bee burnt, he shall suffer losse; but he himself shall be saved, yet so as by fire." Which words, being

partly plain and easie to understand, and partly allegoricall and difficult; out of that which is plain, may be inferred, that Pastors that teach this Foundation, that Jesus Is The Christ, though they draw from it false consequences, (which all men are sometimes subject to,) they may neverthelesse bee saved; much more that they may bee saved, who being no Pastors, but Hearers, beleieve that which is by their lawfull Pastors taught them. Therefore the beleef of this Article is sufficient; and by consequence there is no other Article of Faith Necessarily required to Salvation.

Now for the part which is Allegoricall, as "That the fire shall try every mans work," and that "They shall be saved, but so as by fire," or "through fire," (for the originall is *dia puros*,) it maketh nothing against this conclusion which I have drawn from the other words, that are plain. Neverthelesse, because upon this place there hath been an argument taken, to prove the fire of Purgatory, I will also here offer you my conjecture concerning the meaning of this triall of Doctrines, and saving of men as by Fire. The Apostle here seemeth to allude to the words of the Prophet Zachary, Ch. 13. 8,9. who speaking of the Restauration of the Kingdome of God, saith thus, "Two parts therein shall be cut off, and die, but the third shall be left therein; and I will bring the third part through the Fire, and will refine them as Silver is refined, and will try them as Gold is tryed; they shall call on the name of the Lord, and I will hear them." The day of Judgment, is the day of the Restauration of the Kingdome of God; and at that day it is, that St. Peter tells us (2 Pet. 3. v.7, 10, 12.) shall be the Conflagration of the world, wherein the wicked shall perish; but the remnant which God will save, shall passe through that Fire, unhurt, and be therein (as Silver and Gold are refined by the fire from their drosse) tryed, and refined from their Idolatry, and be made to call upon the name of the true God. Alluding whereto St. Paul here saith, that The Day (that is, the Day of Judgment, the Great Day of our Saviours comming to restore the Kingdome of God in Israel) shall try every mans doctrine, by Judging, which are Gold, Silver, Pretious Stones, Wood, Hay, Stubble; And then they that have built false Consequences on the true Foundation, shall see their Doctrines condemned; neverthelesse they themselves shall be saved, and passe unhurt through this universall Fire, and live eternally, to call upon the name of the true and onely God. In which sense there is nothing

that accordeth not with the rest of Holy Scripture, or any glimpse of the fire of Purgatory.

## **In What Sense Other Articles May Be Called Necessary**

But a man may here aske, whether it bee not as necessary to Salvation, to beleeve, that God is Omnipotent; Creator of the world; that Jesus Christ is risen; and that all men else shall rise again from the dead at the last day; as to beleeve, that Jesus Is The Christ. To which I answer, they are; and so are many more Articles: but they are such, as are contained in this one, and may be deduced from it, with more, or lesse difficulty. For who is there that does not see, that they who beleeve Jesus to be the Son of the God of Israel, and that the Israelites had for God the Omnipotent Creator of all things, doe therein also beleeve, that God is the Omnipotent Creator of all things? Or how can a man beleeve, that Jesus is the King that shall reign eternally, unlesse hee beleeve him also risen again from the dead? For a dead man cannot exercise the Office of a King. In summe, he that holdeth this Foundation, Jesus Is The Christ, holdeth Expressely all that hee seeth rightly deduced from it, and Implicitely all that is consequent thereunto, though he have not skill enough to discern the consequence. And therefore it holdeth still good, that the beleaf of this one Article is sufficient faith to obtaine remission of sinnes to the Penitent, and consequently to bring them into the Kingdome of Heaven.

## **That Faith, And Obedience Are Both Of Them Necessary To Salvation**

Now that I have shewn, that all the Obedience required to Salvation, consisteth in the will to obey the Law of God, that is to say, in Repentance; and all the Faith required to the same, is comprehended in the beleef of this Article, Jesus Is The Christ; I will further alledge those places of the Gospell, that prove, that all that is Necessary to Salvation is contained in both these joined together. The men to whom St. Peter preached on the day of Pentecost, next after the Ascension of our Saviour, asked him, and the rest of the Apostles, saying, (Act. 2.37.) "Men and Brethren what shall we doe?" to whom St. Peter answered (in the next verse) "Repent, and be Baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Therefore Repentance, and Baptisme, that is, beleieving that Jesus Is The Christ, is all that is Necessary to Salvation. Again, our Saviour being asked by a certain Ruler, (Luke 18.18.) "What shall I doe to inherit eternall life?" Answered (verse 20) "Thou knowest the Commandements, Doe not commit Adultery, Doe not Kill, Doe not Steal, Doe not bear false witness, Honor thy Father, and thy Mother;" which when he said he had observed, our Saviour added, "Sell all thou hast, give it to the Poor, and come and follow me:" which was as much as to say, Relye on me that am the King: Therefore to fulfill the Law, and to beleieve that Jesus is the King, is all that is required to bring a man to eternall life. Thirdly, St. Paul saith (Rom. 1.17.) "The Just shall live by Faith;" not every one, but the Just; therefore Faith and Justice (that is, the Will To Be Just, or Repentance) are all that is Necessary to life eternall. And (Mark 1.15.) our Saviour preached, saying, "The time is fulfilled, and the Kingdom of God is at hand, Repent and Beleieve the Evangile," that is, the Good news that the Christ was come. Therefore to Repent, and to Beleieve that Jesus is the Christ, is all that is required to Salvation.

## What Each Of Them Contributes Thereunto

Seeing then it is Necessary that Faith, and Obedience (implied in the word Repentance) do both concur to our Salvation; the question by which of the two we are Justified, is impertinently disputed. Neverthelesse, it will not be impertinent, to make manifest in what manner each of them contributes thereunto; and in what sense it is said, that we are to be Justified by the one, and by the other. And first, if by Righteousnesse be understood the Justice of the Works themselves, there is no man that can be saved; for there is none that hath not transgressed the Law of God. And therefore when wee are said to be Justified by Works, it is to be understood of the Will, which God doth alwaies accept for the Work it selfe, as well in good, as in evill men. And in this sense onely it is, that a man is called Just, or Unjust; and that his Justice Justifies him, that is, gives him the title, in Gods acceptation, of Just; and renders him capable of Living By His Faith, which before he was not. So that Justice Justifies in that that sense, in which to Justifie, is the same that to Denominate A Man Just; and not in the signification of discharging the Law; whereby the punishment of his sins should be unjust.

But a man is then also said to be Justified, when his Plea, though in it selfe insufficient, is accepted; as when we Plead our Will, our Endeavour to fulfill the Law, and Repent us of our failings, and God accepteth it for the Performance it selfe: And because God accepteth not the Will for the Deed, but onely in the Faithfull; it is therefore Faith that makes good our Plea; and in this sense it is, that Faith onely Justifies: So that Faith and Obedience are both Necessary to Salvation; yet in severall senses each of them is said to Justifie.

## **Obedience To God And To The Civill Sovereign Not Inconsistent**

Whether Christian, Having thus shewn what is Necessary to Salvation; it is not hard to reconcile our Obedience to the Civill Sovereign; who is either Christian, or Infidel. If he bee a Christian, he alloweth the beleefe of this Article, that Jesus Is The Christ; and of all the Articles that are contained in, or are evident consequence deduced from it: which is all the Faith Necessary to Salvation. And because he is a Sovereign, he requireth Obedience to all his owne, that is, to all the Civill Laws; in which also are contained all the Laws of Nature, that is, all the Laws of God: for besides the Laws of Nature, and the Laws of the Church, which are part of the Civill Law, (for the Church that can make Laws is the Common-wealth,) there bee no other Laws Divine. Whosoever therefore obeyeth his Christian Sovereign, is not thereby hindred, neither from beleeving, nor from obeying God. But suppose that a Christian King should from this Foundation, Jesus Is The Christ, draw some false consequences, that is to say, make some superstructions of Hay, or Stubble, and command the teaching of the same; yet seeing St. Paul says, he shal be saved; much more shall he be saved, that teacheth them by his command; and much more yet, he that teaches not, but onely beleeves his lawfull Teacher. And in case a Subject be forbidden by the Civill Sovereign to professe some of those his opinions, upon what grounds can he disobey? Christian Kings may erre in deducing a Consequence, but who shall Judge? Shall a private man Judge, when the question is of his own obedience? or shall any man Judg but he that is appointed thereto by the Church, that is, by the Civill Sovereign that representeth it? or if the Pope, or an Apostle Judge, may he not erre in deducing of a consequence? did not one of the two, St. Peter, or St. Paul erre in a superstructure, when St. Paul withstood St. Peter to his face? There can therefore be no contradiction between the Laws of God, and the Laws of a Christian Common-wealth.



## Or Infidel

And when the Civill Sovereign is an Infidel, every one of his own Subjects that resisteth him, sinneth against the Laws of God (for such as are the Laws of Nature,) and rejecteth the counsell of the Apostles, that admonisheth all Christians to obey their Princes, and all Children and Servants to obey they Parents, and Masters, in all things. And for their Faith, it is internall, and invisible; They have the licence that Naaman had, and need not put themselves into danger for it. But if they do, they ought to expect their reward in Heaven, and not complain of their Lawfull Sovereign; much lesse make warre upon him. For he that is not glad of any just occasion of Martyrdome, has not the faith be professeth, but pretends it onely, to set some colour upon his own contumacy. But what Infidel King is so unreasonable, as knowing he has a Subject, that waiteth for the second comming of Christ, after the present world shall be burnt, and intendeth then to obey him (which is the intent of beleeving that Jesus is the Christ,) and in the mean time thinketh himself bound to obey the Laws of that Infidel King, (which all Christians are obliged in conscience to doe,) to put to death, or to persecute such a Subject?

And thus much shall suffice, concerning the Kingdome of God, and Policy Ecclesiasticall. Wherein I pretend not to advance any Position of my own, but onely to shew what are the Consequences that seem to me deducible from the Principles of Christian Politiques, (which are the holy Scriptures,) in confirmation of the Power of Civill Sovereigns, and the Duty of their Subjects. And in the allegation of Scripture, I have endeavoured to avoid such Texts as are of obscure, or controverted Interpretation; and to alledge none, but is such sense as is most plain, and agreeable to the harmony and scope of the whole Bible; which was written for the re-establishment of the Kingdome of God in Christ. For it is not the bare Words, but the Scope of the writer that giveth the true light, by which any writing is to bee interpreted; and they that insist upon single Texts, without considering the main Designe, can derive no thing from them cleerly; but rather by casting atomes of Scripture, as dust before mens

eyes, make every thing more obscure than it is; an ordinary artifice of those that seek not the truth, but their own advantage.

**CHAPTER XLIV. OF SPIRITUALL  
DARKNESSE FROM MISINTERPRETATION  
OF SCRIPTURE**

## **The Kingdome Of Darknesse What**

Besides these Sovereign Powers, Divine, and Humane, of which I have hitherto discoursed, there is mention in Scripture of another Power, namely, (Eph. 6. 12.), that of "the Rulers of the Darknesse of this world," (Mat. 12. 26.), "the Kingdome of Satan," and, (Mat. 9. 34.), "the Principality of Beelzebub over Daemons," that is to say, over Phantasmes that appear in the Air: For which cause Satan is also called (Eph. 2. 2.) "the Prince of the Power of the Air;" and (because he ruleth in the darknesse of this world) (Joh. 16. 11.) "The Prince of this world;" And in consequence hereunto, they who are under his Dominion, in opposition to the faithfull (who are the Children Of The Light) are called the Children Of Darknesse. For seeing Beelzebub is Prince of Phantasmes, Inhabitants of his Dominion of Air and Darknesse, the Children of Darknesse, and these Daemons, Phantasmes, or Spirits of Illusion, signifie allegorically the same thing. This considered, the Kingdome of Darknesse, as it is set forth in these, and other places of the Scripture, is nothing else but a "Confederacy of Deceivers, that to obtain dominion over men in this present world, endeavour by dark, and erroneous Doctrines, to extinguish in them the Light, both of Nature, and of the Gospell; and so to dis-prepare them for the Kingdome of God to come."

## **The Church Not Yet Fully Freed Of Darknesse**

As men that are utterly deprived from their Nativity, of the light of the bodily Eye, have no Idea at all, of any such light; and no man conceives in his imagination any greater light, than he hath at some time, or other perceived by his outward Senses: so also is it of the light of the Gospel, and of the light of the Understanding, that no man can conceive there is any greater degree of it, than that which he hath already attained unto. And from hence it comes to passe, that men have no other means to acknowledge their owne Darknesse, but onely by reasoning from the unforeseen mischances, that befall them in their ways; The Darkest part of the Kingdome of Satan, is that which is without the Church of God; that is to say, amongst them that beleieve not in Jesus Christ. But we cannot say, that therefore the Church enjoyeth (as the land of Goshen) all the light, which to the performance of the work enjoined us by God, is necessary. Whence comes it, that in Christendome there has been, almost from the time of the Apostles, such justling of one another out of their places, both by forraign, and Civill war? such stumbling at every little asperity of their own fortune, and every little eminence of that of other men? and such diversity of ways in running to the same mark, Felicity, if it be not Night amongst us, or at least a Mist? wee are therefore yet in the Dark.

## **Four Causes Of Spirituall Darknesse**

The Enemy has been here in the Night of our naturall Ignorance, and sown the tares of Spirituall Errors; and that, First, by abusing, and putting out the light of the Scriptures: For we erre, not knowing the Scriptures. Secondly, by introducing the Daemonology of the Heathen Poets, that is to say, their fabulous Doctrine concerning Daemons, which are but Idols, or Phantasms of the braine, without any reall nature of their own, distinct from humane fancy; such as are dead mens Ghosts, and Fairies, and other matter of old Wives tales. Thirdly, by mixing with the Scripture divers reliques of the Religion, and much of the vain and erroneous Philosophy of the Greeks, especially of Aristotle. Fourthly, by mingling with both these, false, or uncertain Traditions, and fained, or uncertain History. And so we come to erre, by "giving heed to seducing Spirits," and the Daemonology of such "as speak lies in Hypocrisie," (or as it is in the Originall, 1 Tim. 4.1,2. "of those that play the part of lyars") "with a seared conscience," that is, contrary to their own knowledge. Concerning the first of these, which is the Seducing of men by abuse of Scripture, I intend to speak briefly in this Chapter.

# **Errors From Misinterpreting The Scriptures, Concerning The Kingdome**

## **Of God**

The greatest, and main abuse of Scripture, and to which almost all the rest are either consequent, or subservient, is the wresting of it, to prove that the Kingdome of God, mentioned so often in the Scripture, is the present Church, or multitude of Christian men now living, or that being dead, are to rise again at the last day: whereas the Kingdome of God was first instituted by the Ministry of Moses, over the Jews onely; who were therefore called his Peculiar People; and ceased afterward, in the election of Saul, when they refused to be governed by God any more, and demanded a King after the manner of the nations; which God himself consented unto, as I have more at large proved before, in the 35. Chapter. After that time, there was no other Kingdome of God in the world, by any Pact, or otherwise, than he ever was, is, and shall be King, of all men, and of all creatures, as governing according to his Will, by his infinite Power. Neverthelesse, he promised by his Prophets to restore this his Government to them again, when the time he hath in his secret counsell appointed for it shall bee fully come, and when they shall turn unto him by repentance, and amendment of life; and not onely so, but he invited also the Gentiles to come in, and enjoy the happinesse of his Reign, on the same conditions of conversion and repentance; and hee promised also to send his Son into the world, to expiate the sins of them all by his death, and to prepare them by his Doctrine, to receive him at his second coming: Which second coming not yet being, the Kingdome of God is not yet come, and wee are not now under any other Kings by Pact, but our Civill Sovereigns; saving onely, that Christian men are already in the Kingdome of Grace, in as much as they have already the Promise of being received at his comming againe.

## **As That The Kingdome Of God Is The Present Church**

Consequent to this Errour, that the present Church is Christs Kingdome, there ought to be some one Man, or Assembly, by whose mouth our Saviour (now in heaven) speaketh, giveth law, and which representeth his person to all Christians, or divers Men, or divers Assemblies that doe the same to divers parts of Christendome. This power Regal under Christ, being challenged, universally by that Pope, and in particular Commonwealths by Assemblies of the Pastors of the place, (when the Scripture gives it to none but to Civill Sovereigns,) comes to be so passionately disputed, that it putteth out the Light of Nature, and causeth so great a Darknesse in mens understanding, that they see not who it is to whom they have engaged their obedience.

## **And That The Pope Is His Vicar Generall**

Consequent to this claim of the Pope to Vicar Generall of Christ in the present Church, (supposed to be that Kingdom of his, to which we are addressed in the Gospel,) is the Doctrine, that it is necessary for a Christian King, to receive his Crown by a Bishop; as if it were from that Ceremony, that he derives the clause of Dei Gratia in his title; and that then onely he is made King by the favour of God, when he is crowned by the authority of Gods universall Viceregent on earth; and that every Bishop whosoever be his Sovereign, taketh at his Consecration an oath of absolute Obedience to the Pope, Consequent to the same, is the Doctrine of the fourth Councill of Lateran, held under Pope Innocent the third, (Chap. 3. De Haereticis.) "That if a King at the Popes admonition, doe not purge his Kingdome of Haeresies, and being excommunicate for the same, doe not give satisfaction within a year, his Subjects are absolved of the bond of their obedience." Where, by Haeresies are understood all opinions which the Church of Rome hath forbidden to be maintained. And by this means, as often as there is any repugnancy between the Politicall designes of the Pope, and other Christian Princes, as there is very often, there ariseth such a Mist amongst their Subjects, that they know not a stranger that thrusteth himself into the throne of their lawfull Prince, from him whom they had themselves placed there; and in this Darknesse of mind, are made to fight one against another, without discerning their enemies from their friends, under the conduct of another mans ambition.

## **And That The Pastors Are The Clergy**

From the same opinion, that the present Church is the Kingdome of God, it proceeds that Pastours, Deacons, and all other Ministers of the Church, take the name to themselves of the Clergy, giving to other Christians the name of Laity, that is, simply People. For Clergy signifies those, whose maintenance is that Revenue, which God having reserved to himselfe during his Reigne over the Israelites, assigned to the tribe of Levi (who were to be his publique Ministers, and had no portion of land set them out to live on, as their brethren) to be their inheritance. The Pope therefore, (pretending the present Church to be, as the Realme of Israel, the Kingdome of God) challenging to himselfe and his subordinate Ministers, the like revenue, as the Inheritance of God, the name of Clergy was sutable to that claime. And thence it is, that Tithes, or other tributes paid to the Levites, as Gods Right, amongst the Israelites, have a long time been demanded, and taken of Christians, by Ecclesiastiques, Jure Divino, that is, in Gods Right. By which meanes, the people every where were obliged to a double tribute; one to the State, another to the Clergy; whereof, that to the Clergy, being the tenth of their revenue, is double to that which a King of Athens (and esteemed a Tyrant) exacted of his subjects for the defraying of all publique charges: For he demanded no more but the twentieth part; and yet abundantly maintained therewith the Commonwealth. And in the Kingdome of the Jewes, during the Sacerdotall Reigne of God, the Tithes and Offerings were the whole Publique Revenue.

From the same mistaking of the present Church for the Kingdom of God, came in the distinction betweene the Civill and the Canon Laws: The civil Law being the acts of Sovereigns in their own Dominions, and the Canon Law being the Acts of the Pope in the same Dominions. Which Canons, though they were but Canons, that is, Rules Propounded, and but voluntarily received by Christian Princes, till the translation of the Empire to Charlemain; yet afterwards, as the power of the Pope encreased, became Rules Commanded, and the Emperours themselves (to avoyd greater

mischiefes, which the people blinded might be led into) were forced to let them passe for Laws.

From hence it is, that in all Dominions, where the Popes Ecclesiasticall power is entirely received, Jewes, Turkes, and Gentiles, are in the Roman Church tolerated in their Religion, as farre forth, as in the exercise and profession thereof they offend not against the civill power: whereas in a Christian, though a stranger, not to be of the Roman Religion, is Capitall; because the Pope pretendeth that all Christians are his Subjects. For otherwise it were as much against the law of Nations, to persecute a Christian stranger, for professing the Religion of his owne country, as an Infidell; or rather more, in as much as they that are not against Christ, are with him.

From the same it is, that in every Christian State there are certaine men, that are exempt, by Ecclesiasticall liberty, from the tributes, and from the tribunals of the Civil State; for so are the secular Clergy, besides Monks and Friars, which in many places, bear so great a proportion to the common people, as if need were, there might be raised out of them alone, an Army, sufficient for any warre the Church militant should imploy them in, against their owne, or other Princes.



## **Error From Mistaking Consecration For Conjuration**

A second generall abuse of Scripture, is the turning of Consecration into Conjuration, or Enchantment. To Consecrate, is in Scripture, to Offer, Give, or Dedicate, in pious and decent language and gesture, a man, or any other thing to God, by separating of it from common use; that is to say, to Sanctifie, or make it Gods, and to be used only by those, whom God hath appointed to be his Publike Ministers, (as I have already proved at large in the 35. Chapter;) and thereby to change, not the thing Consecrated, but onely the use of it, from being Profane and common, to be Holy, and peculiar to Gods service. But when by such words, the nature of qualitie of the thing it selfe, is pretended to be changed, it is not Consecration, but either an extraordinary worke of God, or a vaine and impious Conjuration. But seeing (for the frequency of pretending the change of Nature in their Consecrations,) it cannot be esteemed a work extraordinary, it is no other than a Conjuration or Incantation, whereby they would have men to beleieve an alteration of Nature that is not, contrary to the testimony of mans Sight, and of all the rest of his Senses. As for example, when the Priest, in stead of Consecrating Bread and Wine to Gods peculiar service in the Sacrament of the Lords Supper, (which is but a separation of it from the common use, to signifie, that is, to put men in mind of their Redemption, by the Passion of Christ, whose body was broken, and blood shed upon the Crosse for our transgressions,) pretends, that by saying of the words of our Saviour, "This is my Body," and "This is my Blood," the nature of Bread is no more there, but his very Body; notwithstanding there appeareth not to the Sight, or other Sense of the Receiver, any thing that appeareth not before the Consecration. The Egyptian Conjurers, that are said to have turned their Rods to Serpents, and the Water into Bloud, are thought but to have deluded the senses of the Spectators by a false shew of things, yet are esteemed Enchanters: But what should wee have thought of them, if there had appeared in their Rods nothing like a Serpent, and in the Water enchanted, nothing like Bloud, nor like any thing else but Water, but that they had faced down the King, that they were Serpents that looked like

Rods, and that it was Bloud that seemed Water? That had been both Enchantment, and Lying. And yet in this daily act of the Priest, they doe the very same, by turning the holy words into the manner of a Charme, which produceth nothing now to the Sense; but they face us down, that it hath turned the Bread into a Man; nay more, into a God; and require men to worship it, as if it were our Saviour himself present God and Man, and thereby to commit most grosse Idolatry. For if it bee enough to excuse it of Idolatry, to say it is no more Bread, but God; why should not the same excuse serve the Egyptians, in case they had the faces to say, the Leeks, and Onyons they worshipped, were not very Leeks, and Onyons, but a Divinity under their Species, or likenesse. The words, "This is my Body," are aequivalent to these, "This signifies, or represents my Body;" and it is an ordinary figure of Speech: but to take it literally, is an abuse; nor though so taken, can it extend any further, than to the Bread which Christ himself with his own hands Consecrated. For hee never said, that of what Bread soever, any Priest whatsoever, should say, "This is my Body," or, "This is Christs Body," the same should presently be transubstantiated. Nor did the Church of Rome ever establish this Transubstantiation, till the time of Innocent the third; which was not above 500. years agoe, when the Power of Popes was at the Highest, and the Darknesse of the time grown so great, as men discerned not the Bread that was given them to eat, especially when it was stamped with the figure of Christ upon the Crosse, as if they would have men beleeve it were Transubstantiated, not onely into the Body of Christ, but also into the Wood of his Crosse, and that they did eat both together in the Sacrament.

## **Incantation In The Ceremonies Of Baptisme**

The like incantation, in stead of Consecration, is used also in the Sacrament of Baptisme: Where the abuse of Gods name in each severall Person, and in the whole Trinity, with the sign of the Crosse at each name, maketh up the Charm: As first, when they make the Holy water, the Priest saith, "I Conjure thee, thou Creature of Water, in the name of God the Father Almighty, and in the name of Jesus Christ his onely Son our Lord, and in vertue of the Holy Ghost, that thou become Conjured water, to drive away all the Powers of the Enemy, and to eradicate, and supplant the Enemy, &c." And the same in the Benediction of the Salt to be mingled with it; "That thou become Conjured Salt, that all Phantasmes, and Knavery of the Devills fraud may fly and depart from the place wherein thou art sprinkled; and every unclean Spirit bee Conjured by Him that shall come to judge the quicke and the dead." The same in the Benediction of the Oyle. "That all the Power of the Enemy, all the Host of the Devill, all Assaults and Phantasmes of Satan, may be driven away by this Creature of Oyle." And for the Infant that is to be Baptized, he is subject to many Charms; First, at the Church dore the Priest blows thrice in the Childs face, and sayes, "Goe out of him unclean Spirit, and give place to the Holy Ghost the Comforter." As if all Children, till blown on by the Priest were Daemoniaques: Again, before his entrance into the Church, he saith as before, "I Conjure thee, &c. to goe out, and depart from this Servant of God:" And again the same Exorcisme is repeated once more before he be Baptized. These, and some other Incantations, and Consecrations, in administration of the Sacraments of Baptisme, and the Lords Supper; wherein every thing that serveth to those holy men (except the unhallowed Spittle of the Priest) hath some set form of Exorcisme.

## **In Marriage, In Visitation Of The Sick, And In Consecration Of Places**

Nor are the other rites, as of Marriage, of Extreme Unction, of Visitation of the Sick, of Consecrating Churches, and Church-yards, and the like, exempt from Charms; in as much as there is in them the use of Enchanted Oyle, and Water, with the abuse of the Crosse, and of the holy word of David, "Asperges me Domine Hyssopo," as things of efficacy to drive away Phantasmes, and Imaginery Spirits.

## **Errors From Mistaking Eternall Life, And Everlasting Death**

Another generall Error, is from the Misinterpretation of the words Eternall Life, Everlasting Death, and the Second Death. For though we read plainly in Holy Scripture, that God created Adam in an estate of Living for Ever, which was conditionall, that is to say, if he disobeyed not his Commandement; which was not essentiall to Humane Nature, but consequent to the vertue of the Tree of Life; whereof hee had liberty to eat, as long as hee had not sinned; and that hee was thrust out of Paradise after he had sinned, lest hee should eate thereof, and live for ever; and that Christs Passion is a Discharge of sin to all that beleeve on him; and by consequence, a restitution of Eternall Life, to all the Faithfull, and to them onely: yet the Doctrine is now, and hath been a long time far otherwise; namely, that every man hath Eternity of Life by Nature, in as much as his Soul is Immortall: So that the flaming Sword at the entrance of Paradise, though it hinder a man from coming to the Tree of Life, hinders him not from the Immortality which God took from him for his Sin; nor makes him to need the sacrificing of Christ, for the recovering of the same; and consequently, not onely the faithfull and righteous, but also the wicked, and the Heathen, shall enjoy Eternall Life, without any Death at all; much lesse a Second, and Everlasting Death. To salve this, it is said, that by Second, and Everlasting Death, is meant a Second, and Everlasting Life, but in Torments; a Figure never used, but in this very Case.

All which Doctrine is founded onely on some of the obscurer places of the New Testament; which neverthelesse, the whole scope of the Scripture considered, are cleer enough in a different sense, and unnecessary to the Christian Faith. For supposing that when a man dies, there remaineth nothing of him but his carkasse; cannot God that raised inanimated dust and clay into a living creature by his Word, as easily raise a dead carkasse to life again, and continue him alive for Ever, or make him die again, by another Word? The Soule in Scripture, signifieth alwaies, either the Life, or the Living Creature; and the Body and Soule jointly, the Body Alive. In the fift day of the Creation, God said, Let the water produce Reptile

Animae Viventis, the creeping thing that hath in it a Living Soule; the English translate it, "that hath Life:" And again, God created Whales, "& omnem animam viventem;" which in the English is, "every living Creature:" And likewise of Man, God made him of the dust of the earth, and breathed in his face the breath of Life, "& factus est Homo in animam viventem," that is, "and Man was made a Living Creature;" And after Noah came out of the Arke, God saith, hee will no more smite "omnem animam viventem," that is "every Living Creature;" And Deut. 12.23. "Eate not the Bloud, for the Bloud is the Soule;" that is "the Life." From which places, if by Soule were meant a Substance Incorporeall, with an existence separated from the Body, it might as well be inferred of any other living Creature, as of Man. But that the Souls of the Faithfull, are not of their own Nature, but by Gods speciall Grace, to remaine in their bodies, from the Resurrection to all Eternity, I have already I think sufficiently proved out of the Scriptures, in the 38. Chapter. And for the places of the New Testament, where it is said that any man shall be cast Body and Soul into Hell fire, it is no more than Body and Life; that is to say, they shall be cast alive into the perpetuall fire of Gehenna.

## **As The Doctrine Of Purgatory, And Exorcismes, And Invocation Of Saints**

This window it is, that gives entrance to the Dark Doctrine, first, of Eternall Torments; and afterwards of Purgatory, and consequently of the walking abroad, especially in places Consecrated, Solitary, or Dark, of the Ghosts of men deceased; and thereby to the pretences of Exorcisme and Conjunction of Phantasmes; as also of Invocation of men dead; and to the Doctrine of Indulgences; that is to say, of exemption for a time, or for ever, from the fire of Purgatory, wherein these Incorporeall Substances are pretended by burning to be cleansed, and made fit for Heaven. For men being generally possessed before the time of our Saviour, by contagion of the Daemonology of the Greeks, of an opinion, that the Souls of men were substances distinct from their Bodies, and therefore that when the Body was dead, the Soule of every man, whether godly, or wicked, must subsist somewhere by vertue of its own nature, without acknowledging therein any supernaturall gift of Gods; the Doctors of the Church doubted a long time, what was the place, which they were to abide in, till they should be re-united to their Bodies in the Resurrection; supposing for a while, they lay under the Altars: but afterward the Church of Rome found it more profitable, to build for them this place of Purgatory; which by some other Churches in this later age, has been demolished.

# **The Texts Alledged For The Doctrines Aforementioned Have Been Answered**

## **Before**

Let us now consider, what texts of Scripture seem most to confirm these three generall Errors, I have here touched. As for those which Cardinall Bellarmine hath alledged, for the present Kingdome of God administred by the Pope, (than which there are none that make a better show of proof,) I have already answered them; and made it evident, that the Kingdome of God, instituted by Moses, ended in the election of Saul: After which time the Priest of his own authority never deposed any King. That which the High Priest did to Athaliah, was not done in his own right, but in the right of the young King Joash her Son: But Solomon in his own right deposed the High Priest Abiathar, and set up another in his place. The most difficult place to answer, of all those than can be brought, to prove the Kingdome of God by Christ is already in this world, is alledged, not by Bellarmine, nor any other of the Church of Rome; but by Beza; that will have it to begin from the Resurrection of Christ. But whether hee intend thereby, to entitle the Presbytery to the Supreme Power Ecclesiasticall in the Common-wealth of Geneva, (and consequently to every Presbytery in every other Common-wealth,) or to Princes, and other Civill Soveraignes, I doe not know. For the Presbytery hath challenged the power to Excommunicate their owne Kings, and to bee the Supreme Moderators in Religion, in the places where they have that form of Church government, no lesse then the Pope challengeth it universally.

## **Answer To The Text On Which Beza Infereth**

That The Kingdome Of Christ Began At The Resurrection The words are (Marke 9.1.) "Verily, I say unto you, that there be some of them that stand here, which shall not tast of death, till they have seene the Kingdome of God come with power." Which words, if taken grammatically, make it certaine, that either some of those men that stood by Christ at that time, are yet alive; or else, that the Kingdome of God must be now in this present world. And then there is another place more difficult: For when the Apostles after our Saviours Resurrection, and immediately before his Ascension, asked our Saviour, saying, (Acts.1.6.) "Wilt thou at this time restore againe the Kingdome to Israel," he answered them, "It is not for you to know the times and the seasons, which the Father hath put in his own power; But ye shall receive power by the comming of the Holy Ghost upon you, and yee shall be my (Martyrs) witnesses both in Jerusalem, & in all Judaea, and in Samaria, and unto the uttermost part of the Earth:" Which is as much as to say, My Kingdome is not yet come, nor shall you foreknow when it shall come, for it shall come as a theefe in the night; But I will send you the Holy Ghost, and by him you shall have power to beare witness to all the world (by your preaching) of my Resurrection, and the workes I have done, and the doctrine I have taught, that they may beleve in me, and expect eternall life, at my comming againe: How does this agree with the comming of Christs Kingdome at the Resurrection? And that which St. Paul saies (1 Thessal. 1.9, 10.) "That they turned from Idols, to serve the living and true God, and to waite for his Sonne from Heaven:" Where to waite for his Sonne from Heaven, is to wait for his comming to be King in power; which were not necessary, if this Kingdome had beene then present. Againe, if the Kingdome of God began (as Beza on that place (Mark 9.1.) would have it) at the Resurrection; what reason is there for Christians ever since the Resurrection to say in their prayers, "Let thy Kingdome Come"? It is therefore manifest, that the words of St. Mark are not so to be interpreted. There be some of them that stand here (saith our Saviour) that shall not tast of death till they have seen the Kingdome of God come in power. If then this Kingdome were to come at the

Resurrection of Christ, why is it said, "some of them" rather than all? For they all lived till after Christ was risen.

## Explication Of The Place In Mark 9.1

But they that require an exact interpretation of this text, let them interpret first the like words of our Saviour to St. Peter concerning St. John, (chap. 21.22.) "If I will that he tarry till I come, what is that to thee?" upon which was grounded a report that hee should not dye: Neverthelesse the truth of that report was neither confirmed, as well grounded; nor refuted, as ill grounded on those words; but left as a saying not understood. The same difficulty is also in the place of St. Marke. And if it be lawfull to conjecture at their meaning, by that which immediately followes, both here, and in St. Luke, where the same is againe repeated, it is not unprobable, to say they have relation to the Transfiguration, which is described in the verses immediately following; where it is said, that "After six dayes Jesus taketh with him Peter, and James, and John (not all, but some of his Disciples) and leadeth them up into an high mountaine apart by themselves, and was transfigured before them. And his rayment became shining, exceeding white as snow; so as no Fuller on earth can white them. And there appeared unto them Elias with Moses, and they were talking with Jesus, &c." So that they saw Christ in Glory and Majestie, as he is to come; insomuch as "They were sore afraid." And thus the promise of our Saviour was accomplished by way of Vision: For it was a Vision, as may probably bee inferred out of St. Luke, that reciteth the same story (ch. 9. ve. 28.) and saith, that Peter and they that were with him, were heavy with sleep; But most certainly out of Matth. 17.9. (where the same is again related;) for our Saviour charged them, saying, "Tell no man the Vision untill the Son of man be Risen from the dead." Howsoever it be, yet there can from thence be taken no argument, to prove that the Kingdome of God taketh beginning till the day of Judgement.

## **Abuse Of Some Other Texts In Defence Of The Power Of The Pope**

As for some other texts, to prove the Popes Power over civill Soveraignes (besides those of Bellarmine;) as that the two Swords that Christ and his Apostles had amongst them, were the Spirituall and the Temporall Sword, which they say St. Peter had given him by Christ: And, that of the two Luminaries, the greater signifies the Pope, and the lesser the King; One might as well inferre out of the first verse of the Bible, that by Heaven is meant the Pope, and by Earth the King: Which is not arguing from Scripture, but a wanton insulting over Princes, that came in fashion after the time the Popes were growne so secure of their greatnesse, as to contemne all Christian Kings; and Treading on the necks of Emperours, to mocke both them, and the Scripture, in the words of the 91. Psalm, "Thou shalt Tread upon the Lion and the Adder, the young Lion and the Dragon thou shalt Trample under thy feet."

## **The Manner Of Consecrations In The Scripture, Was Without Exorcisms**

As for the rites of Consecration, though they depend for the most part upon the discretion and judgement of the governors of the Church, and not upon the Scriptures; yet those governors are obliged to such direction, as the nature of the action it selfe requireth; as that the ceremonies, words, and gestures, be both decent, and significant, or at least conformable to the action. When Moses consecrated the Tabernacle, the Altar, and the Vessels belonging to them (Exod. 40.) he anointed them with the Oyle which God had commanded to be made for that purpose; and they were holy; There was nothing Exorcised, to drive away Phantasmes. The same Moses (the civill Sovereigne of Israel) when he consecrated Aaron (the High Priest,) and his Sons, did wash them with Water, (not Exorcised water,) put their Garments upon them, and anointed them with Oyle; and they were sanctified, to minister unto the Lord in the Priests office; which was a simple and decent cleansing, and adorning them, before hee presented them to God, to be his servants. When King Solomon, (the civill Sovereigne of Israel) consecrated the Temple hee had built, (2 Kings 8.) he stood before all the Congregation of Israel; and having blessed them, he gave thanks to God, for putting into the heart of his father, to build it; and for giving to himselfe the grace to accomplish the same; and then prayed unto him, first, to accept that House, though it were not sutable to his infinite Greatnesse; and to hear the prayers of his Servants that should pray therein, or (if they were absent) towards it; and lastly, he offered a sacrifice of Peace-offering, and the House was dedicated. Here was no Procession; the King stood still in his first place; no Exorcised Water; no Asperges Me, nor other impertinent application of words spoken upon another occasion; but a decent, and rationally speech, and such as in making to God a present of his new built House, was most conformable to the occasion. We read not that St. John did Exorcise the Water of Jordan; nor Philip the Water of the river wherein he baptized the Eunuch; nor that any Pastor in the time of the Apostles, did take his spittle, and put it to the nose of the person to be Baptized, and say, "In odorem suavitatis," that is,

"for a sweet savour unto the Lord;" wherein neither the Ceremony of Spittle, for the uncleannesse; nor the application of that Scripture for the levity, can by any authority of man be justified.

# **The Immortality Of Mans Soule, Not Proved By Scripture To Be Of Nature,**

## **But Of Grace**

To prove that the Soule separated from the Body liveth eternally, not onely the Soules of the Elect, by especiall grace, and restauration of the Eternall Life which Adam lost by Sinne, and our Saviour restored by the Sacrifice of himself, to the Faithfull, but also the Soules of Reprobates, as a property naturally consequent to the essence of mankind, without other grace of God, but that which is universally given to all mankind; there are divers places, which at the first sight seem sufficiently to serve the turn: but such, as when I compare them with that which I have before (Chapter 38.) alledged out of the 14 of Job, seem to mee much more subject to a divers interpretation, than the words of Job.

And first there are the words of Solomon (Ecclesiastes 12.7.) "Then shall the Dust return to Dust, as it was, and the Spirit shall return to God that gave it." Which may bear well enough (if there be no other text directly against it) this interpretation, that God onely knows, (but Man not,) what becomes of a mans spirit, when he expireth; and the same Solomon, in the same Book, (Chap. 3. ver. 20,21.) delivereth in the same sentence in the sense I have given it: His words are, "All goe, (man and beast) to the same place; all are of the dust, and all turn to dust again; who knoweth that the spirit of Man goeth upward, and the spirit of the Beast goeth downward to the earth?" That is, none knows but God; Nor is it an unusuall phrase to say of things we understand not, "God knows what," and "God knows where." That of Gen. 5.24. "Enoch walked with God, and he was not; for God took him;" which is expounded Heb. 13.5. "He was translated, that he should not die; and was not found, because God had translated him. For before his Translation, he had this testimony, that he pleased God," making as much for the Immortality of the Body, as of the Soule, proveth, that this his translation was peculiar to them that please God; not common to them with the wicked; and depending on Grace, not on Nature. But on the contrary, what interpretation shall we give, besides

the literall sense of the words of Solomon (Eccles. 3.19.) "That which befalleth the Sons of Men, befalleth Beasts, even one thing befalleth them; as the one dyeth, so doth the other; yea, they have all one breath (one spirit;) so that a Man hath no praeeminence above a Beast, for all is vanity." By the literall sense, here is no Naturall Immortality of the Soule; nor yet any repugnancy with the Life Eternall, which the Elect shall enjoy by Grace. And (chap. 4. ver.3.) "Better is he that hath not yet been, than both they;" that is, than they that live, or have lived; which, if the Soule of all them that have lived, were Immortall, were a hard saying; for then to have an Immortall Soule, were worse than to have no Soule at all. And againe,(Chapt. 9.5.) "The living know they shall die, but the dead know not any thing;" that is, Naturally, and before the resurrection of the body.

Another place which seems to make for a Naturall Immortality of the Soule, is that, where our Saviour saith, that Abraham, Isaac, and Jacob are living: but this is spoken of the promise of God, and of their certitude to rise again, not of a Life then actuall; and in the same sense that God said to Adam, that on the day hee should eate of the forbidden fruit, he should certainly die; from that time forward he was a dead man by sentence; but not by execution, till almost a thousand years after. So Abraham, Isaac, and Jacob were alive by promise, then, when Christ spake; but are not actually till the Resurrection. And the History of Dives and Lazarus, make nothing against this, if wee take it (as it is) for a Parable.

But there be other places of the New Testament, where an Immortality seemeth to be directly attributed to the wicked. For it is evident, that they shall all rise to Judgement. And it is said besides in many places, that they shall goe into "Everlasting fire, Everlasting torments, Everlasting punishments; and that the worm of conscience never dyeth;" and all this is comprehended in the word Everlasting Death, which is ordinarily interpreted Everlasting Life In Torments: And yet I can find no where that any man shall live in torments Everlastingly. Also, it seemeth hard, to say, that God who is the Father of Mercies, that doth in Heaven and Earth all that hee will; that hath the hearts of all men in his disposing; that worketh in men both to doe, and to will; and without whose free gift a man hath neither inclination to good, nor repentance of evill, should punish mens transgressions without any end of time, and with all the extremity of torture, that men can imagine, and more. We are therefore to consider,

what the meaning is, of Everlasting Fire, and other the like phrases of Scripture.

I have shewed already, that the Kingdome of God by Christ beginneth at the day of Judgment: That in that day, the Faithfull shall rise again, with glorious, and spirituall Bodies, and bee his Subjects in that his Kingdome, which shall be Eternall; That they shall neither marry, nor be given in marriage, nor eate and drink, as they did in their naturall bodies; but live for ever in their individuall persons, without the specificall eternity of generation: And that the Reprobates also shall rise again, to receive punishments for their sins: As also, that those of the Elect, which shall be alive in their earthly bodies at that day, shall have their bodies suddenly changed, and made spirituall, and Immortall. But that the bodies of the Reprobate, who make the Kingdome of Satan, shall also be glorious, or spirituall bodies, or that they shall bee as the Angels of God, neither eating, nor drinking, nor engendring; or that their life shall be Eternall in their individuall persons, as the life of every faithfull man is, or as the life of Adam had been if hee had not sinned, there is no place of Scripture to prove it; save onely these places concerning Eternall Torments; which may otherwise be interpreted.

From whence may be inferred, that as the Elect after the Resurrection shall be restored to the estate, wherein Adam was before he had sinned; so the Reprobate shall be in the estate, that Adam, and his posterity were in after the sin committed; saving that God promised a Redeemer to Adam, and such of his seed as should trust in him, and repent; but not to them that should die in their sins, as do the Reprobate.

## **Eternall Torments What**

These things considered, the texts that mention Eternall Fire, Eternal Torments, or the Word That Never Dieth, contradict not the Doctrine of a Second, and Everlasting Death, in the proper and naturall sense of the word Death. The Fire, or Torments prepared for the wicked in Gehenna, Tophet, or in what place soever, may continue for ever; and there may never want wicked men to be tormented in them; though not every, nor any one Eternally. For the wicked being left in the estate they were in after Adams sin, may at the Resurrection live as they did, marry, and give in marriage, and have grosse and corruptible bodies, as all mankind now have; and consequently may engender perpetually, after the Resurrection, as they did before: For there is no place of Scripture to the contrary. For St. Paul, speaking of the Resurrection (1 Cor. 15.) understandeth it onely of the Resurrection to Life Eternall; and not the Resurrection to Punishment. And of the first, he saith that the Body is "Sown in Corruption, raised in Incorruption; sown in Dishonour, raised in Honour; sown in Weaknesse, raised in Power; sown a Naturall body, raised a Spirituall body:" There is no such thing can be said of the bodies of them that rise to Punishment. The text is Luke 20. Verses 34,35,36. a fertile text. "The Children of this world marry, and are given in marriage; but they that shall be counted worthy to obtaine that world, and the Resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more; for they are equall to the Angells, and are the Children of God, being the Children of the Resurrection:" The Children of this world, that are in the estate which Adam left them in, shall marry, and be given in marriage; that is corrupt, and generate successively; which is an Immortality of the Kind, but not of the Persons of men: They are not worthy to be counted amongst them that shall obtain the next world, and an absolute Resurrection from the dead; but onely a short time, as inmates of that world; and to the end onely to receive condign punishment for their contumacy. The Elect are the onely children of the Resurrection; that is to say the sole heirs of Eternall Life: they only can die no more; it is they that are equall to the Angells, and that are the children of God; and not the

Reprobate. To the Reprobate there remaineth after the Resurrection, a Second, and Eternall Death: between which Resurrection, and their Second, and Eternall death, is but a time of Punishment and Torment; and to last by succession of sinners thereunto, as long as the kind of Man by propagation shall endure, which is Eternally.

## **Answer Of The Texts Alledged For Purgatory**

Upon this Doctrine of the Naturall Eternity of separated Soules, is founded (as I said) the Doctrine of Purgatory. For supposing Eternall Life by Grace onely, there is no Life, but the Life of the Body; and no Immortality till the Resurrection. The texts for Purgatory alledged by Bellarmine out of the Canonick Scripture of the old Testament, are first, the Fasting of David for Saul and Jonathan, mentioned (2 Kings, 1. 12.); and againe, (2 Sam. 3. 35.) for the death of Abner. This Fasting of David, he saith, was for the obtaining of something for them at Gods hands, after their death; because after he had Fasted to procure the recovery of his owne child, as soone as he knew it was dead, he called for meate. Seeing then the Soule hath an existence separate from the Body, and nothing can be obtained by mens Fasting for the Soules that are already either in Heaven, or Hell, it followeth that there be some Soules of dead men, what are neither in Heaven, nor in Hell; and therefore they must bee in some third place, which must be Purgatory. And thus with hard straining, hee has wrested those places to the prooffe of a Purgatory; whereas it is manifest, that the ceremonies of Mourning, and Fasting, when they are used for the death of men, whose life was not profitable to the Mourners, they are used for honours sake to their persons; and when tis done for the death of them by whose life the Mourners had benefit, it proceeds from their particular dammage: And so David honoured Saul, and Abner, with his Fasting; and in the death of his owne child, recomforted himselfe, by receiving his ordinary food.

In the other places, which he alledgeth out of the old Testament, there is not so much as any shew, or colour of prooffe. He brings in every text wherein there is the word Anger, or Fire, or Burning, or Purging, or Clensing, in case any of the Fathers have but in a Sermon rhetorically applied it to the Doctrine of Purgatory, already beleevd. The first verse of Psalme, 37. "O Lord rebuke me not in thy wrath, nor chasten me in thy hot displeasure:" What were this to Purgatory, if Augustine had not applied the Wrath to the fire of Hell, and the Displeasure, to that of Purgatory? And what is it to Purgatory, that of Psalme, 66. 12. "Wee went through fire and

water, and thou broughtest us to a moist place;" and other the like texts, (with which the Doctors of those times entended to adorne, or extend their Sermons, or Commentaries) haled to their purposes by force of wit?

## Places Of The New Testament For Purgatory Answered

But he alledgeth other places of the New Testament, that are not so easie to be answered: And first that of Matth. 12.32. "Whosoever speaketh a word against the Sonne of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not bee forgiven him neither in this world, nor in the world to come:" Where he will have Purgatory to be the World to come, wherein some sinnes may be forgiven, which in this World were not forgiven: notwithstanding that it is manifest, there are but three Worlds; one from the Creation to the Flood, which was destroyed by Water, and is called in Scripture the Old World; another from the Flood to the day of Judgement, which is the Present World, and shall bee destroyed by Fire; and the third, which shall bee from the day of Judgement forward, everlasting, which is called the World To Come; and in which it is agreed by all, there shall be no Purgatory; And therefore the World to come, and Purgatory, are inconsistent. But what then can bee the meaning of those our Saviours words? I confesse they are very hardly to bee reconciled with all the Doctrines now unanimously received: Nor is it any shame, to confesse the profoundnesse of the Scripture, to bee too great to be sounded by the shortnesse of humane understanding. Neverthelesse, I may propound such things to the consideration of more learned Divines, as the text it selfe suggesteth. And first, seeing to speake against the Holy Ghost, as being the third Person of the Trinity, is to speake against the Church, in which the Holy Ghost resideth; it seemeth the comparison is made, betweene the Easinesse of our Saviour, in bearing with offences done to him while he was on earth, and the Severity of the Pastors after him, against those which should deny their authority, which was from the Holy Ghost: As if he should say, You that deny my Power; nay you that shall crucifie me, shall be pardoned by mee, as often as you turne unto mee by Repentance: But if you deny the Power of them that teach you hereafter, by vertue of the Holy Ghost, they shall be inexorable, and shall not forgive you, but persecute you in this World, and leave you without absolution, (though you turn to me, unlesse you turn also to them,) to the punishments

(as much as lies in them) of the World to come: And so the words may be taken as a Prophecy, or Praediction concerning the times, as they have along been in the Christian Church: Or if this be not the meaning, (for I am not peremptory in such difficult places,) perhaps there may be place left after the Resurrection for the Repentance of some sinners: And there is also another place, that seemeth to agree therewith. For considering the words of St. Paul (1 Cor. 15. 29.) "What shall they doe which are Baptized for the dead, if the dead rise not at all? why also are they Baptized for the dead?" a man may probably inferre, as some have done, that in St. Pauls time, there was a custome by receiving Baptisme for the dead, (as men that now beleeve, are Sureties and Undertakers for the Faith of Infants, that are not capable of beleeving,) to undertake for the persons of their deceased friends, that they should be ready to obey, and receive our Saviour for their King, at his coming again; and then the forgiveness of sins in the world to come, has no need of a Purgatory. But in both these interpretations, there is so much of paradox, that I trust not to them; but propound them to those that are throughly versed in the Scripture, to inquire if there be no clearer place that contradicts them. Onely of thus much, I see evident Scripture, to perswade men, that there is neither the word, nor the thing of Purgatory, neither in this, nor any other text; nor any thing that can prove a necessity of a place for the Soule without the Body; neither for the Soule of Lazarus during the four days he was dead; nor for the Soules of them which the Romane Church pretend to be tormented now in Purgatory. For God, that could give a life to a peece of clay, hath the same power to give life again to a dead man, and renew his inanimate, and rotten Carkasse, into a glorious, spirituall, and immortall Body.

Another place is that of 1 Cor. 3. where it is said that they which built Stubble, Hay, &c. on the true Foundation, their work shall perish; but "they themselves shall be saved; but as through Fire:" This Fire, he will have to be the Fire of Purgatory. The words, as I have said before, are an allusion to those of Zach. 13. 9. where he saith, "I will bring the third part through the Fire, and refine them as Silver is refined, and will try them as Gold is tried;" Which is spoken of the comming of the Messiah in Power and Glory; that is, at the day of Judgment, and Conflagration of the present world; wherein the Elect shall not be consumed, but be refined; that is, depose their erroneous Doctrines, and Traditions, and have them as it were sindged off; and shall afterwards call upon the name of the true God. In

like manner, the Apostle saith of them, that holding this Foundation Jesus Is The Christ, shall build thereon some other Doctrines that be erroneous, that they shall not be consumed in that fire which reneweth the world, but shall passe through it to Salvation; but so, as to see, and relinquish their former Errours. The Builders, are the Pastors; the Foundation, that Jesus Is The Christ; the Stubble and Hay, False Consequences Drawn From It Through Ignorance, Or Frailty; the Gold, Silver, and pretious Stones, are their True Doctrines; and their Refining or Purging, the Relinquishing Of Their Errors. In all which there is no colour at all for the burning of Incorporeall, that is to say, Impatible Souls.

## **Baptisme For The Dead, How Understood**

A third place is that of 1 Cor. 15. before mentioned, concerning Baptisme for the Dead: out of which he concludeth, first, that Prayers for the Dead are not unprofitable; and out of that, that there is a Fire of Purgatory: But neither of them rightly. For of many interpretations of the word Baptisme, he approveth this in the first place, that by Baptisme is meant (metaphorically) a Baptisme of Penance; and that men are in this sense Baptized, when they Fast, and Pray, and give Almes: And so Baptisme for the Dead, and Prayer of the Dead, is the same thing. But this is a Metaphor, of which there is no example, neither in the Scripture, nor in any other use of language; and which is also discordant to the harmony, and scope of the Scripture. The word Baptisme is used (Mar. 10. 38. & Luk. 12. 59.) for being Dipped in ones own blood, as Christ was upon the Cross, and as most of the Apostles were, for giving testimony of him. But it is hard to say, that Prayer, Fasting, and Almes, have any similitude with Dipping. The same is used also Mat. 3. 11. (which seemeth to make somewhat for Purgatory) for a Purging with Fire. But it is evident the Fire and Purging here mentioned, is the same whereof the Prophet Zachary speaketh (chap. 13. v. 9.) "I will bring the third part through the Fire, and will Refine them, &c." And St. Peter after him (1 Epist. 1. 7.) "That the triall of your Faith, which is much more precious than of Gold that perisheth, though it be tryed with fire, might be found unto praise, and honour, and glory at the Appearing of Jesus Christ;" And St. Paul (1 Cor. 3. 13.) The Fire shall trie every mans work of what sort it is." But St. Peter, and St. Paul speak of the Fire that shall be at the Second Appearing of Christ; and the Prophet Zachary of the Day of Judgment: And therefore this place of S. Mat. may be interpreted of the same; and then there will be no necessity of the Fire of Purgatory.

Another interpretation of Baptisme for the Dead, is that which I have before mentioned, which he preferreth to the second place of probability; And thence also he inferreth the utility of Prayer for the Dead. For if after the Resurrection, such as have not heard of Christ, or not beleevd in him, may be received into Christs Kingdome; it is not in vain, after their death,

that their friends should pray for them, till they should be risen. But granting that God, at the prayers of the faithfull, may convert unto him some of those that have not heard Christ preached, and consequently cannot have rejected Christ, and that the charity of men in that point, cannot be blamed; yet this concludeth nothing for Purgatory, because to rise from Death to Life, is one thing; to rise from Purgatory to Life is another; and being a rising from Life to Life, from a Life in torments to a Life in joy.

A fourth place is that of Mat. 5. 25. "Agree with thine Adversary quickly, whilst thou art in the way with him, lest at any time the Adversary deliver thee to the Officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou has paid the uttermost farthing." In which Allegory, the Offender is the Sinner; both the Adversary and the Judge is God; the Way is this Life; the Prison is the Grave; the Officer, Death; from which, the sinner shall not rise again to life eternall, but to a second Death, till he have paid the utmost farthing, or Christ pay it for him by his Passion, which is a full Ransome for all manner of sin, as well lesser sins, as greater crimes; both being made by the passion of Christ equally veniall.

The fift place, is that of Matth. 5. 22. "Whosoever is angry with his Brother without a cause, shall be guilty in Judgment. And whosoever shall say to his Brother, RACHA, shall be guilty in the Councel. But whosoever shall say, Thou Foole, shall be guilty to hell fire." From which words he inferreth three sorts of Sins, and three sorts of Punishments; and that none of those sins, but the last, shall be punished with hell fire; and consequently, that after this life, there is punishment of lesser sins in Purgatory. Of which inference, there is no colour in any interpretation that hath yet been given to them: Shall there be a distinction after this life of Courts of Justice, as there was amongst the Jews in our Saviours time, to hear, and determine divers sorts of Crimes; as the Judges, and the Councell? Shall not all Judicature appertain to Christ, and his Apostles? To understand therefore this text, we are not to consider it solitarily, but jointly with the words precedent, and subsequent. Our Saviour in this Chapter interpreteth the Law of Moses; which the Jews thought was then fulfilled, when they had not transgressed the Grammaticall sense thereof, howsoever they had transgressed against the sentence, or meaning of the Legislator. Therefore whereas they thought the Sixth Commandement was

not broken, but by Killing a man; nor the Seventh, but when a man lay with a woman, not his wife; our Saviour tells them, the inward Anger of a man against his brother, if it be without just cause, is Homicide: You have heard (saith hee) the Law of Moses, "Thou shalt not Kill," and that "Whosoever shall Kill, shall be condemned before the Judges," or before the Session of the Seventy: But I say unto you, to be Angry with ones Brother without cause; or to say unto him Racha, or Foole, is Homicide, and shall be punished at the day of Judgment, and Session of Christ, and his Apostles, with Hell fire: so that those words were not used to distinguish between divers Crimes, and divers Courts of Justice, and divers Punishments; but to tax the distinction between sin, and sin, which the Jews drew not from the difference of the Will in Obeying God, but from the difference of their Temporall Courts of Justice; and to shew them that he that had the Will to hurt his Brother, though the effect appear but in Reviling, or not at all, shall be cast into hell fire, by the Judges, and by the Session, which shall be the same, not different Courts at the day of Judgment. This Considered, what can be drawn from this text, to maintain Purgatory, I cannot imagine.

The sixth place is Luke 16. 9. "Make yee friends of the unrighteous Mammon, that when yee faile, they may receive you into Everlasting Tabernacles." This he alledges to prove Invocation of Saints departed. But the sense is plain, That we should make friends with our Riches, of the Poore, and thereby obtain their Prayers whilst they live. "He that giveth to the Poore, lendeth to the Lord. "The seventh is Luke 23. 42. "Lord remember me when thou comest into thy Kingdome:" Therefore, saith hee, there is Remission of sins after this life. But the consequence is not good. Our Saviour then forgave him; and at his comming againe in Glory, will remember to raise him againe to Life Eternall.

The Eight is Acts 2. 24. where St. Peter saith of Christ, "that God had raised him up, and loosed the Paines of Death, because it was not possible he should be holden of it;" Which hee interprets to bee a descent of Christ into Purgatory, to loose some Soules there from their torments; whereas it is manifest, that it was Christ that was loosed; it was hee that could not bee holden of Death, or the Grave; and not the Souls in Purgatory. But if that which Beza sayes in his notes on this place be well observed, there is none that will not see, that in stead of Paynes, it should be Bands; and then there is no further cause to seek for Purgatory in this Text.



**CHAPTER XLV. OF DAEMONOLOGY, AND  
OTHER RELIQUES OF THE RELIGION OF  
THE**

GENTILES

## The Originall Of Daemonology

The impression made on the organs of Sight, by lucide Bodies, either in one direct line, or in many lines, reflected from Opaque, or refracted in the passage through Diaphanous Bodies, produceth in living Creatures, in whom God hath placed such Organs, an Imagination of the Object, from whence the Impression proceedeth; which Imagination is called Sight; and seemeth not to be a meer Imagination, but the Body it selfe without us; in the same manner, as when a man violently presseth his eye, there appears to him a light without, and before him, which no man perceiveth but himselfe; because there is indeed no such thing without him, but onely a motion in the interiour organs, pressing by resistance outward, that makes him think so. And the motion made by this pressure, continuing after the object which caused it is removed, is that we call Imagination, and Memory, and (in sleep, and sometimes in great distemper of the organs by Sicknesse, or Violence) a Dream: of which things I have already spoken briefly, in the second and third Chapters.

This nature of Sight having never been discovered by the ancient pretenders to Naturall Knowledge; much lesse by those that consider not things so remote (as that Knowledge is) from their present use; it was hard for men to conceive of those Images in the Fancy, and in the Sense, otherwise, than of things really without us: Which some (because they vanish away, they know not whither, nor how,) will have to be absolutely Incorporeall, that is to say Immateriall, of Formes without Matter; Colour and Figure, without any coloured or figured Body; and that they can put on Aiery bodies (as a garment) to make them Visible when they will to our bodily Eyes; and others say, are Bodies, and living Creatures, but made of Air, or other more subtile and aethereall Matter, which is, then, when they will be seen, condensed. But Both of them agree on one generall appellation of them, DAEMONS. As if the Dead of whom they Dreamed, were not Inhabitants of their own Brain, but of the Air, or of Heaven, or Hell; not Phantasmes, but Ghosts; with just as much reason, as if one should say, he saw his own Ghost in a Looking-Glasse, or the Ghosts of the Stars in a River; or call the ordinary apparition of the Sun, of the quantity

of about a foot, the Daemon, or Ghost of that great Sun that enlighteneth the whole visible world: And by that means have feared them, as things of an unknown, that is, of an unlimited power to doe them good, or harme; and consequently, given occasion to the Governours of the Heathen Common-wealths to regulate this their fear, by establishing that DAEMONOLOGY (in which the Poets, as Principal Priests of the Heathen Religion, were specially employed, or revered) to the Publique Peace, and to the Obedience of Subjects necessary thereunto; and to make some of them Good Daemons, and others Evill; the one as a Spurre to the Observance, the other, as Reines to withhold them from Violation of the Laws.

## **What Were The Daemons Of The Ancients**

What kind of things they were, to whom they attributed the name of Daemons, appeareth partly in the Genealogie of their Gods, written by Hesiod, one of the most ancient Poets of the Graecians; and partly in other Histories; of which I have observed some few before, in the 12. Chapter of this discourse.

## How That Doctrine Was Spread

The Graecians, by their Colonies and Conquests, communicated their Language and Writings into Asia, Egypt, and Italy; and therein, by necessary consequence their Daemonology, or (as St. Paul calles it) "their Doctrines of Devils;" And by that meanes, the contagion was derived also to the Jewes, both of Judaea, and Alexandria, and other parts, whereinto they were dispersed. But the name of Daemon they did not (as the Graecians) attribute to Spirits both Good, and Evill; but to the Evill onely: And to the Good Daemons they gave the name of the Spirit of God; and esteemed those into whose bodies they entred to be Prophets. In summe, all singularity if Good, they attributed to the Spirit of God; and if Evill, to some Daemon, but a kakodaimen, an Evill Daemon, that is, a Devill. And therefore, they called Daemoniaques, that is, possessed by the Devill, such as we call Madmen or Lunatiques; or such as had the Falling Sicknesse; or that spoke any thing, which they for want of understanding, thought absurd: As also of an Unclean person in a notorious degree, they used to say he had an Unclean Spirit; of a Dumbe man, that he had a Dumbe Devill; and of John Baptist (Math. 11. 18.) for the singularity of his fasting, that he had a Devill; and of our Saviour, because he said, hee that keepeth his sayings should not see Death In Aeternum, (John 8. 52.) "Now we know thou hast a Devill; Abraham is dead, and the Prophets are dead:" And again, because he said (John 7. 20.) "They went about to kill him," the people answered, "Thou hast a Devill, who goeth about to kill thee?" Whereby it is manifest, that the Jewes had the same opinions concerning Phantasmes, namely, that they were not Phantasmes that is, Idols of the braine, but things reall, and independent on the Fancy.

## Why Our Saviour Controlled It Not

Which doctrine if it be not true, why (may some say) did not our Saviour contradict it, and teach the Contrary? nay why does he use on diverse occasions, such forms of speech as seem to confirm it? To this I answer, that first, where Christ saith, "A Spirit hath not flesh and bone," though hee shew that there be Spirits, yet he denies not that they are Bodies: And where St. Paul sais, "We shall rise Spirituall Bodies," he acknowledgeth the nature of Spirits, but that they are Bodily Spirits; which is not difficult to understand. For Air and many other things are Bodies, though not Flesh and Bone, or any other grosse body, to bee discerned by the eye. But when our Saviour speaketh to the Devill, and commandeth him to go out of a man, if by the Devill, be meant a Disease, as Phrenesy, or Lunacy, or a corporeal Spirit, is not the speech improper? can Diseases heare? or can there be a corporeall Spirit in a Body of Flesh and Bone, full already of vitall and animall Spirits? Are there not therefore Spirits, that neither have Bodies, nor are meer Imaginations? To the first I answer, that the addressing of our Saviours command to the Madnesse, or Lunacy he cureth, is no more improper, then was his rebuking of the Fever, or of the Wind, and Sea; for neither do these hear: Or than was the command of God, to the Light, to the Firmament, to the Sunne, and Starres, when he commanded them to bee; for they could not heare before they had a beeing. But those speeches are not improper, because they signifie the power of Gods Word: no more therefore is it improper, to command Madnesse, or Lunacy (under the appellation of Devils, by which they were then commonly understood,) to depart out of a mans body. To the second, concerning their being Incorporeall, I have not yet observed any place of Scripture, from whence it can be gathered, that any man was ever possessed with any other Corporeal Spirit, but that of his owne, by which his body is naturally moved.

## **The Scriptures Doe Not Teach That Spirits Are Incorporeall**

Our Saviour, immediately after the Holy Ghost descended upon him in the form of a Dove, is said by St. Matthew (Chapt. 4. 1.) to have been "led up by the Spirit into the Wildernesse;" and the same is recited (Luke 4. 1.) in these words, "Jesus being full of the Holy Ghost, was led in the Spirit into the Wildernesse;" Whereby it is evident, that by Spirit there, is meant the Holy Ghost. This cannot be interpreted for a Possession: For Christ, and the Holy Ghost, are but one and the same substance; which is no possession of one substance, or body, by another. And whereas in the verses following, he is said "to have been taken up by the Devill into the Holy City, and set upon a pinnacle of the Temple," shall we conclude thence that hee was possessed of the Devill, or carryed thither by violence? And again, "carryed thence by the Devill into an exceeding high mountain, who shewed him them thence all the Kingdomes of the world:" herein, wee are not to beleieve he was either possessed, or forced by the Devill; nor that any Mountaine is high enough, (according to the literall sense,) to shew him one whole Hemisphere. What then can be the meaning of this place, other than that he went of himself into the Wildernesse; and that this carrying of him up and down, from the Wildernesse to the City, and from thence into a Mountaine, was a Vision? Conformable whereunto, is also the phrase of St. Luke, that hee was led into the Wildernesse, not By, but In the Spirit: whereas concerning His being Taken up into the Mountaine, and unto the Pinnacle of the Temple, hee speaketh as St. Matthew doth. Which suiteth with the nature of a Vision.

Again, where St. Luke sayes of Judas Iscariot, that "Satan entred into him, and thereupon that he went and communed with the Chief Priests, and Captaines, how he might betray Christ unto them:" it may be answered, that by the Entring of Satan (that is the Enemy) into him, is meant, the hostile and traiterous intention of selling his Lord and Master. For as by the Holy Ghost, is frequently in Scripture understood, the Graces and good Inclinations given by the Holy Ghost; so by the Entring of Satan, may bee understood the wicked Cogitations, and Designes of the Adversaries of

Christ, and his Disciples. For as it is hard to say, that the Devill was entred into Judas, before he had any such hostile designe; so it is impertinent to say, he was first Christs Enemy in his heart, and that the Devill entred into him afterwards. Therefore the Entring of Satan, and his Wicked Purpose, was one and the same thing.

But if there be no Immateriall Spirit, nor any Possession of mens bodies by any Spirit Corporeall, it may again be asked, why our Saviour and his Apostles did not teach the People so; and in such cleer words, as they might no more doubt thereof. But such questions as these, are more curious, than necessary for a Christian mans Salvation. Men may as well aske, why Christ that could have given to all men Faith, Piety, and all manner of morall Vertues, gave it to some onely, and not to all: and why he left the search of naturall Causes, and Sciences, to the naturall Reason and Industry of men, and did not reveal it to all, or any man supernaturally; and many other such questions: Of which neverthelesse there may be alledged probable and pious reasons. For as God, when he brought the Israelites into the Land of Promise, did not secure them therein, by subduing all the Nations round about them; but left many of them, as thornes in their sides, to awaken from time to time their Piety and Industry: so our Saviour, in conducting us toward his heavenly Kingdome, did not destroy all the difficulties of Naturall Questions; but left them to exercise our Industry, and Reason; the Scope of his preaching, being onely to shew us this plain and direct way to Salvation, namely, the beleef of this Article, "that he was the Christ, the Son of the living God, sent into the world to sacrifice himselfe for our Sins, and at his comming again, gloriously to reign over his Elect, and to save them from their Enemies eternally:" To which, the opinion of Possession by Spirits, or Phantasmes, are no impediment in the way; though it be to some an occasion of going out of the way, and to follow their own Inventions. If wee require of the Scripture an account of all questions, which may be raised to trouble us in the performance of Gods commands; we may as well complaine of Moses for not having set downe the time of the creation of such Spirits, as well as of the Creation of the Earth, and Sea, and of Men, and Beasts. To conclude, I find in Scripture that there be Angels, and Spirits, good and evill; but not that they are Incorporeall, as are the Apparitions men see in the Dark, or in a Dream, or Vision; which the Latines call Spectra, and took for Daemons. And I find that there are Spirits Corporeal, (though subtile and Invisible;)

but not that any mans body was possessed, or inhabited by them; And that the Bodies of the Saints shall be such, namely, Spirituall Bodies, as St. Paul calls them.

# **The Power Of Casting Out Devills, Not The Same It Was In The Primitive**

## **Church**

Neverthelesse, the contrary Doctrine, namely, that there be Incorporeall Spirits, hath hitherto so prevailed in the Church, that the use of Exorcisme, (that is to say, of ejection of Devills by Conjuratiō) is thereupon built; and (though rarely and faintly practised) is not yet totally given over. That there were many Daemoniaques in the Primitive Church, and few Mad-men, and other such singular diseases; whereas in these times we hear of, and see many Mad-men, and few Daemoniaques, proceeds not from the change of Nature; but of Names. But how it comes to passe, that whereas heretofore the Apostles, and after them for a time, the Pastors of the Church, did cure those singular Diseases, which now they are not seen to doe; as likewise, why it is not in the power of every true Beleever now, to doe all that the Faithfull did then, that is to say, as we read (Mark 16. 17.) "In Christs name to cast out Devills, to speak with new Tongues, to take up Serpents, to drink deadly Poison without harm taking, and to cure the Sick by the laying on of their hands," and all this without other words, but "in the Name of Jesus," is another question. And it is probable, that those extraordinary gifts were given to the Church, for no longer a time, than men trusted wholly to Christ, and looked for their felicity onely in his Kingdome to come; and consequently, that when they sought Authority, and Riches, and trusted to their own Subtilty for a Kingdome of this world, these supernaturall gifts of God were again taken from them.

# **Another Relique Of Gentilisme, Worshipping Images, Left In The Church**

## **Not Brought Into It**

Another relique of Gentilisme, is the Worship of Images, neither instituted by Moses in the Old, nor by Christ in the New Testament; nor yet brought in from the Gentiles; but left amongst them, after they had given their names to Christ. Before our Saviour preached, it was the generall Religion of the Gentiles, to worship for Gods, those Apparences that remain in the Brain from the impression of externall Bodies upon the organs of their Senses, which are commonly called Ideas, Idols, Phantasmes, Conceits, as being Representations of those externall Bodies, which cause them, and have nothing in them of reality, no more than there is in the things that seem to stand before us in a Dream: And this is the reason why St. Paul says, "Wee know that an Idol is Nothing:" Not that he thought that an Image of Metall, Stone, or Wood, was nothing; but that the thing which they honored, or feared in the Image, and held for a God, was a meer Figment, without place, habitation, motion, or existence, but in the motions of the Brain. And the worship of these with Divine Honour, is that which is in the Scripture called Idolatry, and Rebellion against God. For God being King of the Jews, and his Lieutenant being first Moses, and afterward the High Priest; if the people had been permitted to worship, and pray to Images, (which are Representations of their own Fancies,) they had had no farther dependence on the true God, of whom there can be no similitude; nor on his prime Ministers, Moses, and the High Priests; but every man had governed himself according to his own appetite, to the utter eversion of the Common-wealth, and their own destruction for want of Union. And therefore the first Law of God was, "They should not take for Gods, ALIENOS DEOS, that is, the Gods of other nations, but that onely true God, who vouchsafed to commune with Moses, and by him to give them laws and directions, for their peace, and for their salvation from their enemies." And the second was, that "they should not make to themselves any Image to Worship, of their own Invention." For it is the same deposing

of a King, to submit to another King, whether he be set up by a neighbour nation, or by our selves.

## **Answer To Certain Seeming Texts For Images**

The places of Scripture pretended to countenance the setting up of Images, to worship them; or to set them up at all in the places where God is worshipped, are First, two Examples; one of the Cherubins over the Ark of God; the other of the Brazen Serpent: Secondly, some texts whereby we are commanded to worship certain Creatures for their relation to God; as to worship his Footstool: And lastly, some other texts, by which is authorized, a religious honoring of Holy things. But before I examine the force of those places, to prove that which is pretended, I must first explain what is to be understood by Worshipping, and what by Images, and Idols.

## What Is Worship

I have already shewn in the 20 Chapter of this Discourse, that to Honor, is to value highly the Power of any person: and that such value is measured, by our comparing him with others. But because there is nothing to be compared with God in Power; we Honor him not but Dishonour him by any Value lesse than Infinite. And thus Honor is properly of its own nature, secret, and internall in the heart. But the inward thoughts of men, which appeare outwardly in their words and actions, are the signes of our Honoring, and these goe by the name of WORSHIP, in Latine, CULTUS. Therefore, to Pray to, to Swear by, to Obey, to bee Diligent, and Officious in Serving: in summe, all words and actions that betoken Fear to Offend, or Desire to Please, is Worship, whether those words and actions be sincere, or feigned: and because they appear as signes of Honoring, are ordinarily also called Honor.

## **Distinction Between Divine And Civill Worship**

The Worship we exhibite to those we esteem to be but men, as to Kings, and men in Authority, is Civill Worship: But the worship we exhibite to that which we think to bee God, whatsoever the words, ceremonies, gestures, or other actions be, is Divine Worship. To fall prostrate before a King, in him that thinks him but a Man, is but Civill Worship: And he that but putteth off his hat in the Church, for this cause, that he thinketh it the House of God, worshipping with Divine Worship. They that seek the distinction of Divine and Civill Worship, not in the intention of the Worshipper, but in the Words *douleia*, and *latreia*, deceive themselves. For whereas there be two sorts of Servants; that sort, which is of those that are absolutely in the power of their Masters, as Slaves taken in war, and their Issue, whose bodies are not in their own power, (their lives depending on the Will of their Masters, in such manner as to forfeit them upon the least disobedience,) and that are bought and sold as Beasts, were called *Douloi*, that is properly, Slaves, and their Service, *Douleia*: The other, which is of those that serve (for hire, or in hope of benefit from their Masters) voluntarily; are called *Thetes*; that is, *Domestique Servants*; to whose service the Masters have no further right, than is contained in the Covenants made betwixt them. These two kinds of Servants have thus much common to them both, that their labour is appointed them by another, whether, as a Slave, or a voluntary Servant: And the word *Latris*, is the general name of both, signifying him that worketh for another, whether, as a Slave, or a voluntary Servant: So that *Latreia* signifieth generally all Service; but *Douleia* the service of Bondmen onely, and the condition of Slavery: And both are used in Scripture (to signifie our Service of God) promiscuously. *Douleia*, because we are Gods Slaves; *Latreia*, because wee Serve him: and in all kinds of Service is contained, not onely Obedience, but also Worship, that is, such actions, gestures, and words, as signifie Honor.

## **An Image What Phantasmes**

An IMAGE (in the most strict signification of the word) is the Resemblance of some thing visible: In which sense the Phantasticall Formes, Apparitions, or Seemings of Visible Bodies to the Sight, are onely Images; such as are the Shew of a man, or other thing in the Water, by Reflexion, or Refraction; or of the Sun, or Stars by Direct Vision in the Air; which are nothing reall in the things seen, nor in the place where thy seem to bee; nor are their magnitudes and figures the same with that of the object; but changeable, by the variation of the organs of Sight, or by glasses; and are present oftentimes in our Imagination, and in our Dreams, when the object is absent; or changed into other colours, and shapes, as things that depend onely upon the Fancy. And these are the Images which are originally and most properly called Ideas, and IDOLS, and derived from the language of the Graecians, with whom the word Eido signifieth to See. They are also called PHANTASMES, which is in the same language, Apparitions. And from these Images it is that one of the faculties of mans Nature, is called the Imagination. And from hence it is manifest, that there neither is, nor can bee any Image made of a thing Invisible.

It is also evident, that there can be no Image of a thing Infinite: for all the Images, and Phantasmes that are made by the Impression of things visible, are figured: but Figure is a quantity every way determined: And therefore there can bee no Image of God: nor of the Soule of Man; nor of Spirits, but onely of Bodies Visible, that is, Bodies that have light in themselves, or are by such enlightened.

## **Fictions; Materiall Images**

And whereas a man can fancy Shapes he never saw; making up a Figure out of the parts of divers creatures; as the Poets make their Centaures, Chimaeras, and other Monsters never seen: So can he also give Matter to those Shapes, and make them in Wood, Clay or Metall. And these are also called Images, not for the resemblance of any corporeall thing, but for the resemblance of some Phantasticall Inhabitants of the Brain of the Maker. But in these Idols, as they are originally in the Brain, and as they are painted, carved, moulded, or moulten in matter, there is a similitude of the one to the other, for which the Materiall Body made by Art, may be said to be the Image of the Phantasticall Idoll made by Nature.

But in a larger use of the word Image, is contained also, any Representation of one thing by another. So an earthly Sovereign may be called the Image of God: And an inferiour Magistrate the Image of an earthly Sovereign. And many times in the Idolatry of the Gentiles there was little regard to the similitude of their Materiall Idoll to the Idol in their fancy, and yet it was called the Image of it. For a Stone unhewn has been set up for Neptune, and divers other shapes far different from the shapes they conceived of their Gods. And at this day we see many Images of the Virgin Mary, and other Saints, unlike one another, and without correspondence to any one mans Fancy; and yet serve well enough for the purpose they were erected for; which was no more but by the Names onely, to represent the Persons mentioned in the History; to which every man applyeth a Mentall Image of his owne making, or none at all. And thus an Image in the largest sense, is either the Resemblance, or the Representation of some thing Visible; or both together, as it happeneth for the most part.

But the name of Idoll is extended yet further in Scripture, to signifie also the Sunne, or a Starre, or any other Creature, visible or invisible, when they are worshipped for Gods.



## Idolatry What

Having shewn what is Worship, and what an Image; I will now put them together, and examine what that IDOLATRY is, which is forbidden in the Second Commandement, and other places of the Scripture.

To worship an Image, is voluntarily to doe those externall acts, which are signes of honoring either the matter of the Image, which is Wood, Stone, or Metall, or some other visible creature; or the Phantasme of the brain, for the resemblance, or representation whereof, the matter was formed and figured; or both together, as one animate Body, composed of the Matter and the Phantasme, as of a Body and Soule.

To be uncovered, before a man of Power and Authority, or before the Throne of a Prince, or in such other places as hee ordaineth to that purpose in his absence, is to Worship that man, or Prince with Civill Worship; as being a signe, not of honoring the stoole, or place, but the Person; and is not Idolatry. But if hee that doth it, should suppose the Soule of the Prince to be in the Stool, or should present a Petition to the Stool, it were Divine Worship, and Idolatry.

To pray to a King for such things, as hee is able to doe for us, though we prostrate our selves before him, is but Civill Worship; because we acknowledge no other power in him, but humane: But voluntarily to pray unto him for fair weather, or for any thing which God onely can doe for us, is Divine Worship, and Idolatry. On the other side, if a King compell a man to it by the terrour of Death, or other great corporall punishment, it is not Idolatry: For the Worship which the Sovereign commandeth to bee done unto himself by the terrour of his Laws, is not a sign that he that obeyeth him, does inwardly honour him as a God, but that he is desirous to save himselfe from death, or from a miserable life; and that which is not a sign of internall honor, is no Worship; and therefore no Idolatry. Neither can it bee said, that hee that does it, scandalizeth, or layeth any stumbling block before his Brother; because how wise, or learned soever he be that worshippeth in that manner, another man cannot from thence argue, that he approveth it; but that he doth it for fear; and that it is not his act, but the act of the Sovereign.

To worship God, in some peculiar Place, or turning a mans face towards an Image, or determinate Place, is not to worship, or honor the Place, or Image; but to acknowledge it Holy, that is to say, to acknowledge the Image, or the Place to be set apart from common use: for that is the meaning of the word Holy; which implies no new quality in the Place, or Image; but onely a new Relation by Appropriation to God; and therefore is not Idolatry; no more than it was Idolatry to worship God before the Brazen Serpent; or for the Jews when they were out of their owne countrey, to turn their faces (when they prayed) toward the Temple of Jerusalem; or for Moses to put off his Shoes when he was before the Flaming Bush, the ground appertaining to Mount Sinai; which place God had chosen to appear in, and to give his Laws to the People of Israel, and was therefore Holy ground, not by inhaerent sanctity, but by separation to Gods use; or for Christians to worship in the Churches, which are once solemnly dedicated to God for that purpose, by the Authority of the King, or other true Representant of the Church. But to worship God, is inanimating, or inhibiting, such Image, or place; that is to say, an infinite substance in a finite place, is Idolatry: for such finite Gods, are but Idols of the brain, nothing reall; and are commonly called in the Scripture by the names of Vanity, and Lyes, and Nothing. Also to worship God, not as inanimating, or present in the place, or Image; but to the end to be put in mind of him, or of some works of his, in case the Place, or Image be dedicated, or set up by private authority, and not by the authority of them that are our Sovereign Pastors, is Idolatry. For the Commandement is, "Thou shalt not make to thy selfe any graven image." God commanded Moses to set up the Brazen Serpent; hee did not make it to himselfe; it was not therefore against the Commandement. But the making of the Golden Calfe by Aaron, and the People, as being done without authority from God, was Idolatry; not onely because they held it for God, but also because they made it for a Religious use, without warrant either from God their Sovereign, or from Moses, that was his Lieutenant.

The Gentiles worshipped for Gods, Jupiter, and others; that living, were men perhaps that had done great and glorious Acts; and for the Children of God, divers men and women, supposing them gotten between an Immortall Deity, and a mortall man. This was Idolatry, because they made them so to themselves, having no authority from God, neither in his eternall Law of Reason, nor in his positive and revealed Will. But though our Saviour was

a man, whom wee also beleeve to bee God Immortall, and the Son of God; yet this is no Idolatry; because wee build not that beleeve upon our own fancy, or judgment, but upon the Word of God revealed in the Scriptures. And for the adoration of the Eucharist, if the words of Christ, "This is my Body," signifie, "that he himselfe, and the seeming bread in his hand; and not onely so, but that all the seeming morsells of bread that have ever since been, and any time hereafter shall bee consecrated by Priests, bee so many Christs bodies, and yet all of them but one body," then is that no Idolatry, because it is authorized by our Saviour: but if that text doe not signifie that, (for there is no other that can be alledged for it,) then, because it is a worship of humane institution, it is Idolatry. For it is not enough to say, God can transubstantiate the Bread into Christs Body: For the Gentiles also held God to be Omnipotent; and might upon that ground no lesse excuse their Idolatry, by pretending, as well as others, as transubstantiation of their Wood, and Stone into God Almighty.

Whereas there be, that pretend Divine Inspiration, to be a supernaturall entring of the Holy Ghost into a man, and not an acquisition of Gods grace, by doctrine, and study; I think they are in a very dangerous Dilemma. For if they worship not the men whom they beleeve to be so inspired, they fall into Impiety; as not adoring Gods supernaturall Presence. And again, if they worship them, they commit Idolatry; for the Apostles would never permit themselves to be so worshipped. Therefore the safest way is to beleeve, that by the Descending of the Dove upon the Apostles; and by Christs Breathing on them, when hee gave them the Holy Ghost; and by the giving of it by Imposition of Hands, are understood the signes which God hath been pleased to use, or ordain to be used, of his promise to assist those persons in their study to Preach his Kingdome, and in their Conversation, that it might not be Scandalous, but Edifying to others.

## Scandalous Worship Of Images

Besides the Idolatrous Worship of Images, there is also a Scandalous Worship of them; which is also a sin; but not Idolatry. For Idolatry is to worship by signes of an internall, and reall honour: but Scandalous Worship, is but Seeming Worship; and may sometimes bee joined with an inward, and hearty detestation, both of the Image, and of the Phantasticall Daemon, or Idol, to which it is dedicated; and proceed onely from the fear of death, or other grievous punishment; and is neverthelesse a sin in them that so worship, in case they be men whose actions are looked at by others, as lights to guide them by; because following their ways, they cannot but stumble, and fall in the way of Religion: Whereas the example of those we regard not, works not on us at all, but leaves us to our own diligence and caution; and consequently are no causes of our falling.

If therefore a Pastor lawfully called to teach and direct others, or any other, of whose knowledge there is a great opinion, doe externall honor to an Idol for fear; unlesse he make his feare, and unwillingnesse to it, as evident as the worship; he Scandalizeth his Brother, by seeming to approve Idolatry. For his Brother, arguing from the action of his teacher, or of him whose knowledge he esteemeth great, concludes it to bee lawfull in it selfe. And this Scandall, is Sin, and a Scandall given. But if one being no Pastor, nor of eminent reputation for knowledge in Christian Doctrine, doe the same, and another follow him; this is no Scandall given; for he had no cause to follow such example: but is a pretence of Scandall which hee taketh of himselfe for an excuse before men: For an unlearned man, that is in the power of an idolatrous King, or State, if commanded on pain of death to worship before an Idoll, hee detesteth the Idoll in his heart, hee doth well; though if he had the fortitude to suffer death, rather than worship it, he should doe better. But if a Pastor, who as Christs Messenger, has undertaken to teach Christs Doctrine to all nations, should doe the same, it were not onely a sinfull Scandall, in respect of other Christian mens consciences, but a perfidious forsaking of his charge.

The summe of that which I have said hitherto, concerning the Worship of Images, is that, that he that worshippeth in an Image, or any Creature,

either the Matter thereof, or any Fancy of his own, which he thinketh to dwell in it; or both together; or beleeveth that such things hear his Prayers, or see his Devotions, without Ears, or Eyes, committeth Idolatry: and he that counterfeith such Worship for fear of punishment, if he bee a man whose example hath power amongst his Brethren, committeth a sin: But he that worshippeth the Creator of the world before such an Image, or in such a place as he hath not made, or chosen of himselfe, but taken from the commandement of Gods Word, as the Jewes did in worshipping God before the Cherubins, and before the Brazen Serpent for a time, and in, or towards the Temple of Jerusalem, which was also but for a time, committeth not Idolatry.

Now for the Worship of Saints, and Images, and Reliques, and other things at this day practised in the Church of Rome, I say they are not allowed by the Word of God, not brought into the Church of Rome, from the Doctrine there taught; but partly left in it at the first conversion of the Gentiles; and afterwards countenanced, and confirmed, and augmented by the Bishops of Rome.

## **Answer To The Argument From The Cherubins, And Brazen Serpent**

As for the proofs alledged out of Scripture, namely, those examples of Images appointed by God to bee set up; They were not set up for the people, or any man to worship; but that they should worship God himselfe before them: as before the Cherubins over the Ark, and the Brazen Serpent. For we read not, that the Priest, or any other did worship the Cherubins; but contrarily wee read (2 Kings 18.4.) that Hezekiah brake in pieces the Brazen Serpent which Moses had set up, because the People burnt incense to it. Besides, those examples are not put for our Imitation, that we also should set up Images, under pretence of worshipping God before them; because the words of the second Commandement, "Thou shalt not make to thy selfe any graven Image, &c." distinguish between the Images that God commanded to be set up, and those which wee set up to our selves. And therefore from the Cherubins, or Brazen Serpent, to the Images of mans devising; and from the Worship commanded by God, to the Will-Worship of men, the argument is not good. This also is to bee considered, that as Hezekiah brake in pieces the Brazen Serpent, because the Jews did worship it, to the end they should doe so no more; so also Christian Sovereigns ought to break down the Images which their Subjects have been accustomed to worship; that there be no more occasion of such Idolatry. For at this day, the ignorant People, where Images are worshipped, doe really beleieve there is a Divine Power in the Images; and are told by their Pastors, that some of them have spoken; and have bled; and that miracles have been done by them; which they apprehend as done by the Saint, which they think either is the Image it self, or in it. The Israelites, when they worshipped the Calfe, did think they worshipped the God that brought them out of Egypt; and yet it was Idolatry, because they thought the Calfe either was that God, or had him in his belly. And though some man may think it impossible for people to be so stupid, as to think the Image to be God, or a Saint; or to worship it in that notion; yet it is manifest in Scripture to the contrary; where when the Golden Calfe was made, the people said, (Exod. 32. 2.) "These are thy Gods O Israel;" and

where the Images of Laban (Gen. 31.30.) are called his Gods. And wee see daily by experience in all sorts of People, that such men as study nothing but their food and ease, are content to beleve any absurdity, rather than to trouble themselves to examine it; holding their faith as it were by entaile unalienable, except by an expresse and new Law.

## **Painting Of Fancies No Idolatry: Abusing Them To Religious Worship Is**

But they inferre from some other places, that it is lawfull to paint Angels, and also God himselfe: as from Gods walking in the Garden; from Jacobs seeing God at the top of the ladder; and from other Visions, and Dreams. But Visions, and Dreams whether naturall, or supernaturall, are but Phantasmes: and he that painteth an Image of any of them, maketh not an Image of God, but of his own Phantasm, which is, making of an Idol. I say not, that to draw a Picture after a fancy, is a Sin; but when it is drawn, to hold it for a Representation of God, is against the second Commandement; and can be of no use, but to worship. And the same may be said of the Images of Angels, and of men dead; unlesse as Monuments of friends, or of men worthy remembrance: For such use of an Image, is not Worship of the Image; but a civill honoring of the Person, not that is, but that was: But when it is done to the Image which we make of a Saint, for no other reason, but that we think he heareth our prayers, and is pleased with the honour wee doe him, when dead, and without sense, wee attribute to him more than humane power; and therefore it is Idolatry.

Seeing therefore there is no authority, neither in the Law of Moses, nor in the Gospel, for the religious Worship of Images, or other Representations of God, which men set up to themselves; or for the Worship of the Image of any Creature in Heaven, or Earth, or under the Earth: And whereas Christian Kings, who are living Representants of God, are not to be worshipped by their Subjects, by any act, that signifieth a greater esteem of his power, than the nature of mortall man is capable of; It cannot be imagined, that the Religious Worship now in use, was brought into the Church, by misunderstanding of the Scripture. It resteth therefore, that it was left in it, by not destroying the Images themselves, in the conversion of the Gentiles that worshipped them.

## How Idolatry Was Left In The Church

The cause whereof, was the immoderate esteem, and prices set upon the workmanship of them, which made the owners (though converted, from worshipping them as they had done Religiously for Daemons) to retain them still in their houses, upon pretence of doing it in the honor of Christ, of the Virgin Mary, and of the Apostles, and other the Pastors of the Primitive Church; as being easie, by giving them new names, to make that an Image of the Virgin Mary, and of her Sonne our Saviour, which before perhaps was called the Image of Venus, and Cupid; and so of a Jupiter to make a Barnabas, and of Mercury a Paul, and the like. And as worldly ambition creeping by degrees into the Pastors, drew them to an endeavour of pleasing the new made Christians; and also to a liking of this kind of honour, which they also might hope for after their decease, as well as those that had already gained it: so the worshipping of the Images of Christ and his Apostles, grow more and more Idolatrous; save that somewhat after the time of Constantine, divers Emperors, and Bishops, and generall Councells observed, and opposed the unlawfulness thereof; but too late, or too weakly.

## **Canonizing Of Saints**

The Canonizing of Saints, is another Relique of Gentilisme: It is neither a misunderstanding of Scripture, nor a new invention of the Roman Church, but a custome as ancient as the Common-wealth of Rome it self. The first that ever was canonized at Rome, was Romulus, and that upon the narration of Julius Proculus, that swore before the Senate, he spake with him after his death, and was assured by him, he dwelt in Heaven, and was there called Quirinius, and would be propitious to the State of their new City: And thereupon the Senate gave Publique Testimony of his Sanctity. Julius Caesar, and other Emperors after him, had the like Testimony; that is, were Canonized for Saints; now defined; and is the same with the Apotheosis of the Heathen.

## The Name Of Pontifex

It is also from the Roman Heathen, that the Popes have received the name, and power of PONTIFEX MAXIMUS. This was the name of him that in the ancient Common-wealth of Rome, had the Supreme Authority under the Senate and People, of regulating all Ceremonies, and Doctrines concerning their Religion: And when Augustus Caesar changed the State into a Monarchy, he took to himselfe no more but this office, and that of Tribune of the People, (than is to say, the Supreme Power both in State, and Religion;) and the succeeding Emperours enjoyed the same. But when the Emperour Constantine lived, who was the first that professed and authorized Christian Religion, it was consonant to his profession, to cause Religion to be regulated (under his authority) by the Bishop of Rome: Though it doe not appear they had so soon the name of Pontifex; but rather, that the succeeding Bishops took it of themselves, to countenance the power they exercised over the Bishops of the Roman Provinces. For it is not any Priviledge of St. Peter, but the Priviledge of the City of Rome, which the Emperours were alwaies willing to uphold; that gave them such authority over other Bishops; as may be evidently seen by that, that the Bishop of Constantinople, when the Emperour made that City the Seat of the Empire, pretended to be equall to the Bishop of Rome; though at last, not without contention, the Pope carryed it, and became the Pontifex Maximus; but in right onely of the Emperour; and not without the bounds of the Empire; nor any where, after the Emperour had lost his power in Rome; though it were the Pope himself that took his power from him. From whence wee may by the way observe, that there is no place for the superiority of the Pope over other Bishops, except in the territories whereof he is himself the Civill Sovereign; and where the Emperour having Sovereign Power Civill, hath expressly chosen the Pope for the chief Pastor under himselfe, of his Christian Subjects.

## Procession Of Images

The carrying about of Images in Procession, is another Relique of the Religion of the Greeks, and Romans: For they also carried their Idols from place to place, in a kind of Chariot, which was peculiarly dedicated to that use, which the Latines called Thensa, and Vehiculum Deorum; and the Image was placed in a frame, or Shrine, which they called Ferculum: And that which they called Pompa, is the same that now is named Procession: According whereunto, amongst the Divine Honors which were given to Julius Caesar by the Senate, this was one, that in the Pompe (or Procession) at the Circaean games, he should have Thensam & Ferculum, a sacred Chariot, and a Shrine; which was as much, as to be carried up and down as a God: Just as at this day the Popes are carried by Switzers under a Canopie.

## **Wax Candles, And Torches Lighted**

To these Processions also belonged the bearing of burning Torches, and Candles, before the Images of the Gods, both amongst the Greeks, and Romans. For afterwards the Emperors of Rome received the same honor; as we read of Caligula, that at his reception to the Empire, he was carried from Misenum to Rome, in the midst of a throng of People, the wayes beset with Altars, and Beasts for Sacrifice, and burning Torches: And of Caracalla that was received into Alexandria with Incense, and with casting of Flowers, and Dadouchiais, that is, with Torches; for Dadochoi were they that amongst the Greeks carried Torches lighted in the Processions of their Gods: And in processe of time, the devout, but ignorant People, did many times honor their Bishops with the like pompe of Wax Candles, and the Images of our Saviour, and the Saints, constantly, in the Church it self. And thus came in the use of Wax Candles; and was also established by some of the ancient Councells.

The Heathens had also their Aqua Lustralis, that is to say, Holy Water. The Church of Rome imitates them also in their Holy Dayes. They had their Bacchanalia; and we have our Wakes, answering to them: They their Saturnalia, and we our Carnevalls, and Shrove-tuesdays liberty of Servants: They their Procession of Priapus; wee our fetching in, erection, and dancing about May-poles; and Dancing is one kind of Worship: They had their Procession called Ambarvalia; and we our Procession about the fields in the Rogation Week. Nor do I think that these are all the Ceremonies that have been left in the Church, from the first conversion of the Gentiles: but they are all that I can for the present call to mind; and if a man would wel observe that which is delivered in the Histories, concerning the Religious Rites of the Greeks and Romanes, I doubt not but he might find many more of these old empty Bottles of Gentilisme, which the Doctors of the Romane Church, either by Negligence, or Ambition, have filled up again with the new Wine of Christianity, that will not faile in time to break them.



**CHAPTER XLVI. OF DARKNESSE FROM VAIN  
PHILOSOPHY, AND FABULOUS TRADITIONS**

## **What Philosophy Is**

By Philosophy is understood "the Knowledge acquired by Reasoning, from the Manner of the Generation of any thing, to the Properties; or from the Properties, to some possible Way of Generation of the same; to the end to be able to produce, as far as matter, and humane force permit, such Effects, as humane life requireth." So the Geometrician, from the Construction of Figures, findeth out many Properties thereof; and from the Properties, new Ways of their Construction, by Reasoning; to the end to be able to measure Land and Water; and for infinite other uses. So the Astronomer, from the Rising, Setting, and Moving of the Sun, and Starres, in divers parts of the Heavens, findeth out the Causes of Day, and Night, and of the different Seasons of the Year; whereby he keepeth an account of Time: And the like of other Sciences.

## **Prudence No Part Of Philosophy**

By which Definition it is evident, that we are not to account as any part thereof, that originall knowledge called Experience, in which consisteth Prudence: Because it is not attained by Reasoning, but found as well in Brute Beasts, as in Man; and is but a Memory of successions of events in times past, wherein the omission of every little circumstance altering the effect, frustrateth the expectation of the most Prudent: whereas nothing is produced by Reasoning aright, but generall, eternall, and immutable Truth.

## **No False Doctrine Is Part Of Philosophy**

Nor are we therefore to give that name to any false Conclusions: For he that Reasoneth aright in words he understandeth, can never conclude an Error:

No More Is Revelation Supernaturall

Nor to that which any man knows by supernaturall Revelation; because it is not acquired by Reasoning:

## **Nor Learning Taken Upon Credit Of Authors**

Nor that which is gotten by Reasoning from the Authority of Books; because it is not by Reasoning from the Cause to the Effect, nor from the Effect to the Cause; and is not Knowledge, but Faith.

## Of The Beginnings And Progresse Of Philosophy

The faculty of Reasoning being consequent to the use of Speech, it was not possible, but that there should have been some generall Truthes found out by Reasoning, as ancient almost as Language it selfe. The Savages of America, are not without some good Morall Sentences; also they have a little Arithmetick, to adde, and divide in Numbers not too great: but they are not therefore Philosophers. For as there were Plants of Corn and Wine in small quantity dispersed in the Fields and Woods, before men knew their vertue, or made use of them for their nourishment, or planted them apart in Fields, and Vineyards; in which time they fed on Akorns, and drank Water: so also there have been divers true, generall, and profitable Speculations from the beginning; as being the naturall plants of humane Reason: But they were at first but few in number; men lived upon grosse Experience; there was no Method; that is to say, no Sowing, nor Planting of Knowledge by it self, apart from the Weeds, and common Plants of Errour and Conjecture: And the cause of it being the want of leasure from procuring the necessities of life, and defending themselves against their neighbours, it was impossible, till the erecting of great Common-wealths, it should be otherwise. Leasure is the mother of Philosophy; and Common-wealth, the mother of Peace, and Leasure: Where first were great and flourishing Cities, there was first the study of Philosophy. The Gymnosophists of India, the Magi of Persia, and the Priests of Chaldea and Egypt, are counted the most ancient Philosophers; and those Countreys were the most ancient of Kingdomes. Philosophy was not risen to the Graecians, and other people of the West, whose Common-wealths (no greater perhaps then Lucca, or Geneva) had never Peace, but when their fears of one another were equall; nor the Leasure to observe any thing but one another. At length, when Warre had united many of these Graecian lesser Cities, into fewer, and greater; then began Seven Men, of severall parts of Greece, to get the reputation of being Wise; some of them for Morall and Politique Sentences; and others for the learning of the Chaldeans and Egyptians, which was Astronomy, and Geometry. But we hear not yet of any Schools of Philosophy.



## Of The Schools Of Philosophy Amongst The Athenians

After the Athenians by the overthrow of the Persian Armies, had gotten the Dominion of the Sea; and thereby, of all the Islands, and Maritime Cities of the Archipelago, as well of Asia as Europe; and were grown wealthy; they that had no employment, neither at home, nor abroad, had little else to employ themselves in, but either (as St. Luke says, Acts 17.21.) "in telling and hearing news," or in discoursing of Philosophy publicly to the youth of the City. Every Master took some place for that purpose. Plato in certaine publique Walks called Academia, from one Academus: Aristotle in the Walk of the Temple of Pan, called Lycaeum: others in the Stoa, or covered Walk, wherein the Merchants Goods were brought to land: others in other places; where they spent the time of their Leasure, in teaching or in disputing of their Opinions: and some in any place, where they could get the youth of the City together to hear them talk. And this was it which Carneades also did at Rome, when he was Ambassadour: which caused Cato to advise the Senate to dispatch him quickly, for feare of corrupting the manners of the young men that delighted to hear him speak (as they thought) fine things.

From this it was, that the place where any of them taught, and disputed, was called Schola, which in their Tongue signifieth Leasure; and their Disputations, Diatribae, that is to say, Passing of The Time. Also the Philosophers themselves had the name of their Sects, some of them from these their Schools: For they that followed Plato's Doctrine, were called Academiques; The followers of Aristotle, Peripatetiques, from the Walk hee taught in; and those that Zeno taught, Stoiques, from the Stoa: as if we should denominate men from More-fields, from Pauls-Church, and from the Exchange, because they meet there often, to prate and loyter.

Neverthesse, men were so much taken with this custome, that in time it spread it selfe over all Europe, and the best part of Afrique; so as there were Schools publicly erected, and maintained for Lectures, and Disputations, almost in every Common-wealth.



## **Of The Schools Of The Jews**

There were also Schools, anciently, both before, and after the time of our Saviour, amongst the Jews: but they were Schools of their Law. For though they were called Synagogues, that is to say, Congregations of the People; yet in as much as the Law was every Sabbath day read, expounded, and disputed in them, they differed not in nature, but in name onely from Publique Schools; and were not onely in Jerusalem, but in every City of the Gentiles, where the Jews inhabited. There was such a Schoole at Damascus, whereinto Paul entred, to persecute. There were others at Antioch, Iconium and Thessalonica, whereinto he entred, to dispute: And such was the Synagogue of the Libertines, Cyrenians, Alexandrians, Cilicians, and those of Asia; that is to say, the Schoole of Libertines, and of Jewes, that were strangers in Jerusalem: And of this Schoole they were that disputed with Saint Steven.

## The Schoole Of Graecians Unprofitable

But what has been the Utility of those Schools? what Science is there at this day acquired by their Readings and Disputings? That wee have of Geometry, which is the Mother of all Naturall Science, wee are not indebted for it to the Schools. Plato that was the best Philosopher of the Greeks, forbad entrance into his Schoole, to all that were not already in some measure Geometricians. There were many that studied that Science to the great advantage of mankind: but there is no mention of their Schools; nor was there any Sect of Geometricians; nor did they then passe under the name of Philosophers. The naturall Philosophy of those Schools, was rather a Dream than Science, and set forth in senselesse and insignificant Language; which cannot be avoided by those that will teach Philosophy, without having first attained great knowledge in Geometry: For Nature worketh by Motion; the Wayes, and Degrees whereof cannot be known, without the knowledge of the Proportions and Properties of Lines, and Figures. Their Morall Philosophy is but a description of their own Passions. For the rule of Manners, without Civill Government, is the Law of Nature; and in it, the Law Civill; that determineth what is Honest, and Dishonest; what is Just, and Unjust; and generally what is Good, and Evill: whereas they make the Rules of Good, and Bad, by their own Liking, and Disliking: By which means, in so great diversity of taste, there is nothing generally agreed on; but every one doth (as far as he dares) whatsoever seemeth good in his own eyes, to the subversion of Common-wealth. Their Logique which should bee the Method of Reasoning, is nothing else but Captions of Words, and Inventions how to puzzle such as should goe about to pose them. To conclude there is nothing so absurd, that the old Philosophers (as Cicero saith, who was one of them) have not some of them maintained. And I beleieve that scarce any thing can be more absurdly said in naturall Philosophy, than that which now is called Aristotles Metaphisiques, nor more repugnant to Government, than much of that hee hath said in his Politiques; nor more ignorantly, than a great part of his Ethiques.



## **The Schools Of The Jews Unprofitable**

The Schoole of the Jews, was originally a Schoole of the Law of Moses; who commanded (Deut. 31.10.) that at the end of every seventh year, at the Feast of the Tabernacles, it should be read to all the people, that they might hear, and learn it: Therefore the reading of the Law (which was in use after the Captivity) every Sabbath day, ought to have had no other end, but the acquainting of the people with the Commandements which they were to obey, and to expound unto them the writings of the Prophets. But it is manifest, by the many reprehensions of them by our Saviour, that they corrupted the Text of the Law with their false Commentaries, and vain Traditions; and so little understood the Prophets, that they did neither acknowledge Christ, nor the works he did; for which the Prophets prophecyed. So that by their Lectures and Disputations in their Synagogues, they turned the Doctrine of their Law into a Phantasticall kind of Philosophy, concerning the incomprehensible nature of God, and of Spirits; which they compounded of the Vain Philosophy and Theology of the Graecians, mingled with their own fancies, drawn from the obscurer places of the Scripture, and which might most easily bee wrested to their purpose; and from the Fabulous Traditions of their Ancestors.

## University What It Is

That which is now called an University, is a Joyning together, and an Incorporation under one Government of many Publique Schools, in one and the same Town or City. In which, the principal Schools were ordained for the three Professions, that is to say, of the Romane Religion, of the Romane Law, and of the Art of Medicine. And for the study of Philosophy it hath no otherwise place, then as a handmaid to the Romane Religion: And since the Authority of Aristotle is onely current there, that study is not properly Philosophy, (the nature whereof dependeth not on Authors,) but Aristotelity. And for Geometry, till of very late times it had no place at all; as being subservient to nothing but rigide Truth. And if any man by the ingenuity of his owne nature, had attained to any degree of perfection therein, hee was commonly thought a Magician, and his Art Diabolicall.

## **Errors Brought Into Religion From Aristotles Metaphysiques**

Now to descend to the particular Tenets of Vain Philosophy, derived to the Universities, and thence into the Church, partly from Aristotle, partly from Blindnesse of understanding; I shall first consider their Principles. There is a certain Philosophia Prima, on which all other Philosophy ought to depend; and consisteth principally, in right limiting of the significations of such Appellations, or Names, as are of all others the most Universall: Which Limitations serve to avoid ambiguity, and aequivocation in Reasoning; and are commonly called Definitions; such as are the Definitions of Body, Time, Place, Matter, Forme, Essence, Subject, Substance, Accident, Power, Act, Finite, Infinite, Quantity, Quality, Motion, Action, Passion, and divers others, necessary to the explaining of a mans Conceptions concerning the Nature and Generation of Bodies. The Explication (that is, the setting of the meaning) of which, and the like Terms, is commonly in the Schools called Metaphysiques; as being a part of the Philosophy of Aristotle, which hath that for title: but it is in another sense; for there it signifieth as much, as "Books written, or placed after his naturall Philosophy:" But the Schools take them for Books Of Supernaturall Philosophy: for the word Metaphysiques will bear both these senses. And indeed that which is there written, is for the most part so far from the possibility of being understood, and so repugnant to naturall Reason, that whosoever thinketh there is any thing to bee understood by it, must needs think it supernaturall.

## Errors Concerning Abstract Essences

From these Metaphysiques, which are mingled with the Scripture to make Schoole Divinity, wee are told, there be in the world certaine Essences separated from Bodies, which they call Abstract Essences, and Substantiall Formes: For the Interpreting of which Jargon, there is need of somewhat more than ordinary attention in this place. Also I ask pardon of those that are not used to this kind of Discourse, for applying my selfe to those that are. The World, (I mean not the Earth onely, that denominates the Lovers of it Worldly Men, but the Universe, that is, the whole masse of all things that are) is Corporeall, that is to say, Body; and hath the dimensions of Magnitude, namely, Length, Breadth, and Depth: also every part of Body, is likewise Body, and hath the like dimensions; and consequently every part of the Universe, is Body, and that which is not Body, is no part of the Universe: And because the Universe is all, that which is no part of it, is Nothing; and consequently No Where. Nor does it follow from hence, that Spirits are Nothing: for they have dimensions, and are therefore really Bodies; though that name in common Speech be given to such Bodies onely, as are visible, or palpable; that is, that have some degree of Opacity: But for Spirits, they call them Incorporeall; which is a name of more honour, and may therefore with more piety bee attributed to God himselfe; in whom wee consider not what Attribute expresseth best his Nature, which is Incomprehensible; but what best expresseth our desire to honour him.

To know now upon what grounds they say there be Essences Abstract, or Substantiall Formes, wee are to consider what those words do properly signifie. The use of Words, is to register to our selves, and make manifest to others the Thoughts and Conceptions of our Minds. Of which Words, some are the names of the Things conceived; as the names of all sorts of Bodies, that work upon the Senses, and leave an Impression in the Imagination: Others are the names of the Imaginations themselves; that is to say, of those Ideas, or mentall Images we have of all things wee see, or remember: And others againe are names of Names; or of different sorts of Speech: As Universall, Plurall, Singular, Negation, True, False,

Syllogisme, Interrogation, Promise, Covenant, are the names of certain Forms of Speech. Others serve to shew the Consequence, or Repugnance of one name to another; as when one saith, "A Man is a Body," hee intendeth that the name of Body is necessarily consequent to the name of Man; as being but severall names of the same thing, Man; which Consequence is signified by coupling them together with the word Is. And as wee use the Verbe Is; so the Latines use their Verbe Est, and the Greeks their Esti through all its Declinations. Whether all other Nations of the world have in their severall languages a word that answereth to it, or not, I cannot tell; but I am sure they have not need of it: For the placing of two names in order may serve to signifie their Consequence, if it were the custome, (for Custome is it, that give words their force,) as well as the words Is, or Bee, or Are, and the like.

And if it were so, that there were a Language without any Verb answerable to Est, or Is, or Bee; yet the men that used it would bee not a jot the lesse capable of Inferring, Concluding, and of all kind of Reasoning, than were the Greeks, and Latines. But what then would become of these Terms, of Entity, Essence, Essentiall, Essentially, that are derived from it, and of many more that depend on these, applyed as most commonly they are? They are therefore no Names of Things; but Signes, by which wee make known, that wee conceive the Consequence of one name or Attribute to another: as when we say, "a Man, is, a living Body," wee mean not that the Man is one thing, the Living Body another, and the Is, or Beeing a third: but that the Man, and the Living Body, is the same thing: because the Consequence, "If hee bee a Man, hee is a living Body," is a true Consequence, signified by that word Is. Therefore, to bee a Body, to Walke, to bee Speaking, to Live, to See, and the like Infinitives; also Corporeity, Walking, Speaking, Life, Sight, and the like, that signifie just the same, are the names of Nothing; as I have elsewhere more amply expressed.

But to what purpose (may some man say) is such subtilty in a work of this nature, where I pretend to nothing but what is necessary to the doctrine of Government and Obedience? It is to this purpose, that men may no longer suffer themselves to be abused, by them, that by this doctrine of Separated Essences, built on the Vain Philosophy of Aristotle, would fright them from Obeying the Laws of their Countrey, with empty names; as men fright Birds from the Corn with an empty doublet, a hat,

and a crooked stick. For it is upon this ground, that when a Man is dead and buried, they say his Soule (that is his Life) can walk separated from his Body, and is seen by night amongst the graves. Upon the same ground they say, that the Figure, and Colour, and Tast of a peece of Bread, has a being, there, where they say there is no Bread: And upon the same ground they say, that Faith, and Wisdome, and other Vertues are sometimes powred into a man, sometimes blown into him from Heaven; as if the Vertuous, and their Vertues could be asunder; and a great many other things that serve to lessen the dependance of Subjects on the Sovereign Power of their Countrey. For who will endeavour to obey the Laws, if he expect Obedience to be Powred or Blown into him? Or who will not obey a Priest, that can make God, rather than his Sovereign; nay than God himselfe? Or who, that is in fear of Ghosts, will not bear great respect to those that can make the Holy Water, that drives them from him? And this shall suffice for an example of the Errors, which are brought into the Church, from the Entities, and Essences of Aristotle: which it may be he knew to be false Philosophy; but writ it as a thing consonant to, and corroborative of their Religion; and fearing the fate of Socrates.

Being once fallen into this Error of Separated Essences, they are thereby necessarily involved in many other absurdities that follow it. For seeing they will have these Forms to be reall, they are obliged to assign them some place. But because they hold them Incorporeall, without all dimension of Quantity, and all men know that Place is Dimension, and not to be filled, but by that which is Corporeall; they are driven to uphold their credit with a distinction, that they are not indeed any where Circumscriptive, but Definitive: Which Terms being meer Words, and in this occasion insignificant, passe onely in Latine, that the vanity of them may bee concealed. For the Circumscription of a thing, is nothing else but the Determination, or Defining of its Place; and so both the Terms of the Distinction are the same. And in particular, of the Essence of a Man, which (they say) is his Soule, they affirm it, to be All of it in his little Finger, and All of it in every other Part (how small soever) of his Body; and yet no more Soule in the Whole Body, than in any one of those Parts. Can any man think that God is served with such absurdities? And yet all this is necessary to beleieve, to those that will beleieve the Existence of an Incorporeall Soule, Separated from the Body.

And when they come to give account, how an Incorporeall Substance can be capable of Pain, and be tormented in the fire of Hell, or Purgatory, they have nothing at all to answer, but that it cannot be known how fire can burn Soules.

Again, whereas Motion is change of Place, and Incorporeall Substances are not capable of Place, they are troubled to make it seem possible, how a Soule can goe hence, without the Body to Heaven, Hell, or Purgatory; and how the Ghosts of men (and I may adde of their clothes which they appear in) can walk by night in Churches, Church-yards, and other places of Sepulture. To which I know not what they can answer, unlesse they will say, they walke Definitive, not Circumscriptive, or Spiritually, not Temporally: for such egregious distinctions are equally applicable to any difficulty whatsoever.

## **Nunc-stans**

For the meaning of Eternity, they will not have it to be an Endlesse Succession of Time; for then they should not be able to render a reason how Gods Will, and Praeordaining of things to come, should not be before his Praescience of the same, as the Efficient Cause before the Effect, or Agent before the Action; nor of many other their bold opinions concerning the Incomprehensible Nature of God. But they will teach us, that Eternity is the Standing still of the Present Time, a Nunc-stans (as the Schools call it;) which neither they, nor any else understand, no more than they would a Hic-stans for an Infinite greatnesse of Place.

## **One Body In Many Places, And Many Bodies In One Place At Once**

And whereas men divide a Body in their thought, by numbring parts of it, and in numbring those parts, number also the parts of the Place it filled; it cannot be, but in making many parts, wee make also many places of those parts; whereby there cannot bee conceived in the mind of any man, more, or fewer parts, than there are places for: yet they will have us beleieve, that by the Almighty power of God, one body may be at one and the same time in many places; and many bodies at one and the same time in one place; as if it were an acknowledgment of the Divine Power, to say, that which is, is not; or that which has been, has not been. And these are but a small part of the Incongruities they are forced to, from their disputing Philosophically, in stead of admiring, and adoring of the Divine and Incomprehensible Nature; whose Attributes cannot signifie what he is, but ought to signifie our desire to honour him, with the best Appellations we can think on. But they that venture to reason of his Nature, from these Attributes of Honour, losing their understanding in the very first attempt, fall from one Inconvenience into another, without end, and without number; in the same manner, as when a man ignorant of the Ceremonies of Court, comming into the presence of a greater Person than he is used to speak to, and stumbling at his entrance, to save himselfe from falling, lets slip his Cloake; to recover his Cloake, lets fall his Hat; and with one disorder after another, discovers his astonishment and rusticity.

## **Absurdities In Naturall Philosophy, As Gravity The Cause Of Heaviness**

Then for Physiques, that is, the knowledge of the subordinate, and secondary causes of naturall events; they render none at all, but empty words. If you desire to know why some kind of bodies sink naturally downwards toward the Earth, and others goe naturally from it; The Schools will tell you out of Aristotle, that the bodies that sink downwards, are Heavy; and that this Heaviness is it that causes them to descend: But if you ask what they mean by Heaviness, they will define it to bee an endeavour to goe to the center of the Earth: so that the cause why things sink downward, is an Endeavour to be below: which is as much as to say, that bodies descend, or ascend, because they doe. Or they will tell you the center of the Earth is the place of Rest, and Conservation for Heavy things; and therefore they endeavour to be there: As if Stones, and Metalls had a desire, or could discern the place they would bee at, as Man does; or loved Rest, as Man does not; or that a peece of Glasse were lesse safe in the Window, than falling into the Street.

## **Quantity Put Into Body Already Made**

If we would know why the same Body seems greater (without adding to it) one time, than another; they say, when it seems lesse, it is Condensed; when greater, Rarefied. What is that Condensed, and Rarefied? Condensed, is when there is in the very same Matter, lesse Quantity than before; and Rarefied, when more. As if there could be Matter, that had not some determined Quantity; when Quantity is nothing else but the Determination of Matter; that is to say of Body, by which we say one Body is greater, or lesser than another, by thus, or thus much. Or as if a Body were made without any Quantity at all, and that afterwards more, or lesse were put into it, according as it is intended the Body should be more, or lesse Dense.

## **Powring In Of Soules**

For the cause of the Soule of Man, they say, *Creatur Infundendo*, and *Creando Infunditur*: that is, "It is Created by Powring it in," and "Powred in by Creation."

## **Ubiquity Of Apparition**

For the Cause of Sense, an ubiquity of Species; that is, of the Shews or Apparitions of objects; which when they be Apparitions to the Eye, is Sight; when to the Eare, Hearing; to the Palate, Tast; to the Nostrill, Smelling; and to the rest of the Body, Feeling.

## **Will, The Cause Of Willing**

For cause of the Will, to doe any particular action, which is called Volitio, they assign the Faculty, that is to say, the Capacity in generall, that men have, to will sometimes one thing, sometimes another, which is called Voluntas; making the Power the cause of the Act: As if one should assign for cause of the good or evill Acts of men, their Ability to doe them.

## **Ignorance An Occult Cause**

And in many occasions they put for cause of Naturall events, their own Ignorance, but disguised in other words: As when they say, Fortune is the cause of things contingent; that is, of things whereof they know no cause: And as when they attribute many Effects to Occult Qualities; that is, qualities not known to them; and therefore also (as they thinke) to no Man else. And to Sympathy, Antipathy, Antiperistasis, Specificall Qualities, and other like Termes, which signifie neither the Agent that produceth them, nor the Operation by which they are produced.

If such Metaphysiques, and Physiques as this, be not Vain Philosophy, there was never any; nor needed St. Paul to give us warning to avoid it.

## **One Makes The Things Incongruent, Another The Incongruity**

And for their Morall, and Civill Philosophy, it hath the same, or greater absurdities. If a man doe an action of Injustice, that is to say, an action contrary to the Law, God they say is the prime cause of the Law, and also the prime cause of that, and all other Actions; but no cause at all of the Injustice; which is the Inconformity of the Action to the Law. This is Vain Philosophy. A man might as well say, that one man maketh both a streight line, and a crooked, and another maketh their Incongruity. And such is the Philosophy of all men that resolve of their Conclusions, before they know their Premises; pretending to comprehend, that which is Incomprehensible; and of Attributes of Honour to make Attributes of Nature; as this distinction was made to maintain the Doctrine of Free-Will, that is, of a Will of man, not subject to the Will of God.

## **Private Appetite The Rule Of Publique Good:**

Aristotle, and other Heathen Philosophers define Good, and Evill, by the Appetite of men; and well enough, as long as we consider them governed every one by his own Law: For in the condition of men that have no other Law but their own Appetites, there can be no generall Rule of Good, and Evill Actions. But in a Common-wealth this measure is false: Not the Appetite of Private men, but the Law, which is the Will and Appetite of the State is the measure. And yet is this Doctrine still practised; and men judge the Goodnesse, or Wickednesse of their own, and of other mens actions, and of the actions of the Common-wealth it selfe, by their own Passions; and no man calleth Good or Evill, but that which is so in his own eyes, without any regard at all to the Publique Laws; except onely Monks, and Friers, that are bound by Vow to that simple obedience to their Superiour, to which every Subject ought to think himself bound by the Law of Nature to the Civill Sovereign. And this private measure of Good, is a Doctrine, not onely Vain, but also Pernicious to the Publique State.

## **And That Lawfull Marriage Is Unchastity**

It is also Vain and false Philosophy, to say the work of Marriage is repugnant to Chastity, or Continnence, and by consequence to make them Morall Vices; as they doe, that pretend Chastity, and Continnence, for the ground of denying Marriage to the Clergy. For they confesse it is no more, but a Constitution of the Church, that requireth in those holy Orders that continually attend the Altar, and administration of the Eucharist, a continuall Abstinnence from women, under the name of continuall Chastity, Continnence, and Purity. Therefore they call the lawfull use of Wives, want of Chastity, and Continnence; and so make Marriage a Sin, or at least a thing so impure, and unclean, as to render a man unfit for the Altar. If the Law were made because the use of Wives is Incontinnence, and contrary to Chastity, then all marriage is vice; If because it is a thing too impure, and unclean for a man consecrated to God; much more should other naturall, necessary, and daily works which all men doe, render men unworthy to bee Priests, because they are more unclean.

But the secret foundation of this prohibition of Marriage of Priests, is not likely to have been laid so slightly, as upon such errours in Morall Philosophy; nor yet upon the preference of single life, to the estate of Matrimony; which proceeded from the wisdom of St. Paul, who perceived how inconvenient a thing it was, for those that in those times of persecution were Preachers of the Gospel, and forced to fly from one countrey to another, to be clogged with the care of wife and children; but upon the design of the Popes, and Priests of after times, to make themselves the Clergy, that is to say, sole Heirs of the Kingdome of God in this world; to which it was necessary to take from them the use of Marriage, because our Saviour saith, that at the coming of his Kingdome the Children of God shall "neither Marry, nor bee given in Marriage, but shall bee as the Angels in heaven;" that is to say, Spirituall. Seeing then they had taken on them the name of Spirituall, to have allowed themselves (when there was no need) the propriety of Wives, had been an Incongruity.



## **And That All Government But Popular, Is Tyranny**

From Aristotles Civill Philosophy, they have learned, to call all manner of Common-wealths but the Popular, (such as was at that time the state of Athens,) Tyranny. All Kings they called Tyrants; and the Aristocracy of the thirty Governours set up there by the Lacedemonians that subdued them, the thirty Tyrants: As also to call the condition of the people under the Democracy, Liberty. A Tyrant originally signified no more simply, but a Monarch: But when afterwards in most parts of Greece that kind of government was abolished, the name began to signifie, not onely the thing it did before, but with it, the hatred which the Popular States bare towards it: As also the name of King became odious after the deposing of the Kings in Rome, as being a thing naturall to all men, to conceive some great Fault to be signified in any Attribute, that is given in despight, and to a great Enemy. And when the same men shall be displeas'd with those that have the administration of the Democracy, or Aristocracy, they are not to seek for disgraceful names to expresse their anger in; but call readily the one Anarchy, and the other Oligarchy, or the Tyranny Of A Few. And that which offendeth the People, is no other thing, but that they are governed, not as every one of them would himselfe, but as the Publique Representant, be it one Man, or an Assembly of men thinks fit; that is, by an Arbitrary government: for which they give evill names to their Superiors; never knowing (till perhaps a little after a Civill warre) that without such Arbitrary government, such Warre must be perpetuall; and that it is Men, and Arms, not Words, and Promises, that make the Force and Power of the Laws.

## **That Not Men, But Law Governs**

And therefore this is another Errour of Aristotles Politiques, that in a wel ordered Common-wealth, not Men should govern, but the Laws. What man, that has his naturall Senses, though he can neither write nor read, does not find himself governed by them he fears, and beleeves can kill or hurt him when he obeyeth not? or that beleeves the Law can hurt him; that is, Words, and Paper, without the Hands, and Swords of men? And this is of the number of pernicious Errors: for they induce men, as oft as they like not their Governours, to adhaere to those that call them Tyrants, and to think it lawfull to raise warre against them: And yet they are many times cherished from the Pulpit, by the Clergy.

## Laws Over The Conscience

There is another Error in their Civill Philosophy (which they never learned of Aristotle, nor Cicero, nor any other of the Heathen,) to extend the power of the Law, which is the Rule of Actions onely, to the very Thoughts, and Consciences of men, by Examination, and Inquisition of what they Hold, notwithstanding the Conformity of their Speech and Actions: By which, men are either punished for answering the truth of their thoughts, or constrained to answer an untruth for fear of punishment. It is true, that the Civill Magistrate, intending to employ a Minister in the charge of Teaching, may enquire of him, if hee bee content to Preach such, and such Doctrines; and in case of refusall, may deny him the employment: But to force him to accuse himselfe of Opinions, when his Actions are not by Law forbidden, is against the Law of Nature; and especially in them, who teach, that a man shall bee damned to Eternall and extream torments, if he die in a false opinion concerning an Article of the Christian Faith. For who is there, that knowing there is so great danger in an error, when the naturall care of himself, compelleth not to hazard his Soule upon his own judgement, rather than that of any other man that is unconcerned in his damnation?

## Private Interpretation Of Law

For a Private man, without the Authority of the Common-wealth, that is to say, without permission from the Representant thereof, to Interpret the Law by his own Spirit, is another Error in the Politiques; but not drawn from Aristotle, nor from any other of the Heathen Philosophers. For none of them deny, but that in the Power of making Laws, is comprehended also the Power of Explaining them when there is need. And are not the Scriptures, in all places where they are Law, made Law by the Authority of the Common-wealth, and consequently, a part of the Civill Law?

Of the same kind it is also, when any but the Sovereign restraineth in any man that power which the Common-wealth hath not restrained: as they do, that impropriate the Preaching of the Gospell to one certain Order of men, where the Laws have left it free. If the State give me leave to preach, or teach; that is, if it forbid me not, no man can forbid me. If I find my self amongst the Idolaters of America, shall I that am a Christian, though not in Orders, think it a sin to preach Jesus Christ, till I have received Orders from Rome? or when I have preached, shall not I answer their doubts, and expound the Scriptures to them; that is shall I not Teach? But for this may some say, as also for administring to them the Sacraments, the necessity shall be esteemed for a sufficient Mission; which is true: But this is true also, that for whatsoever, a dispensation is due for the necessity, for the same there needs no dispensation, when there is no Law that forbids it. Therefore to deny these Functions to those, to whom the Civill Sovereigne hath not denied them, is a taking away of a lawfull Liberty, which is contrary to the Doctrine of Civill Government.

## **Language Of Schoole-Divines**

More examples of Vain Philosophy, brought into Religion by the Doctors of Schoole-Divinity, might be produced; but other men may if they please observe them of themselves. I shall onely adde this, that the Writings of Schoole-Divines, are nothing else for the most part, but insignificant Traines of strange and barbarous words, or words otherwise used, then in the common use of the Latine tongue; such as would pose Cicero, and Varro, and all the Grammarians of ancient Rome. Which if any man would see proved, let him (as I have said once before) see whether he can translate any Schoole-Divine into any of the Modern tongues, as French, English, or any other copious language: for that which cannot in most of these be made Intelligible, is no Intelligible in the Latine. Which Insignificancy of language, though I cannot note it for false Philosophy; yet it hath a quality, not onely to hide the Truth, but also to make men think they have it, and desist from further search.

## Errors From Tradition

Lastly, for the errors brought in from false, or uncertain History, what is all the Legend of fictitious Miracles, in the lives of the Saints; and all the Histories of Apparitions, and Ghosts, alledged by the Doctors of the Romane Church, to make good their Doctrines of Hell, and purgatory, the power of Exorcisme, and other Doctrines which have no warrant, neither in Reason, nor Scripture; as also all those Traditions which they call the unwritten Word of God; but old Wives Fables? Whereof, though they find dispersed somewhat in the Writings of the ancient Fathers; yet those Fathers were men, that might too easily beleieve false reports; and the producing of their opinions for testimony of the truth of what they beleieved, hath no other force with them that (according to the Counsell of St. John 1 Epist. chap. 4. verse 1.) examine Spirits, than in all things that concern the power of the Romane Church, (the abuse whereof either they suspected not, or had benefit by it,) to discredit their testimony, in respect of too rash beleeve of reports; which the most sincere men, without great knowledge of naturall causes, (such as the Fathers were) are commonly the most subject to: For naturally, the best men are the least suspicious of fraudulent purposes. Gregory the Pope, and S. Bernard have somewhat of Apparitions of Ghosts, that said they were in Purgatory; and so has our Beda: but no where, I beleieve, but by report from others. But if they, or any other, relate any such stories of their own knowledge, they shall not thereby confirm the more such vain reports; but discover their own Infirmary, or Fraud.

## Suppression Of Reason

With the Introduction of False, we may joyn also the suppression of True Philosophy, by such men, as neither by lawfull authority, nor sufficient study, are competent Judges of the truth. Our own Navigations make manifest, and all men learned in humane Sciences, now acknowledge there are Antipodes: And every day it appeareth more and more, that Years, and Dayes are determined by Motions of the Earth. Neverthelesse, men that have in their Writings but supposed such Doctrine, as an occasion to lay open the reasons for, and against it, have been punished for it by Authority Ecclesiasticall. But what reason is there for it? Is it because such opinions are contrary to true Religion? that cannot be, if they be true. Let therefore the truth be first examined by competent Judges, or confuted by them that pretend to know the contrary. Is it because they be contrary to the Religion established? Let them be silenced by the Laws of those, to whom the Teachers of them are subject; that is, by the Laws Civill: For disobedience may lawfully be punished in them, that against the Laws teach even true Philosophy. Is it because they tend to disorder in Government, as countenancing Rebellion, or Sedition? then let them be silenced, and the Teachers punished by vertue of his power to whom the care of the Publique quiet is committed; which is the Authority Civill. For whatsoever Power Ecclesiastiques take upon themselves (in any place where they are subject to the State) in their own Right, though they call it Gods Right, is but Usurpation.

**CHAPTER XLVII. OF THE BENEFIT THAT  
PROCEEDETH FROM SUCH DARKNESSE,  
AND TO WHOM IT ACCREWETH**



## **He That Receiveth Benefit By A Fact, Is Presumed To Be The Author**

Cicero maketh honorable mention of one of the Cassii, a severe Judge amongst the Romans, for a custome he had, in Criminal causes, (when the testimony of the witnesses was not sufficient,) to ask the Accusers, Cui Bono; that is to say, what Profit, Honor, or other Contentment, the accused obtained, or expected by the Fact. For amongst Praesumptions, there is none that so evidently declareth the Author, as doth the BENEFIT of the Action. By the same rule I intend in this place to examine, who they may be, that have possessed the People so long in this part of Christendome, with these Doctrines, contrary to the Peaceable Societies of Mankind.

# **That The Church Militant Is The Kingdome Of God, Was First Taught By**

## **The Church Of Rome**

And first, to this Error, That The Present Church Now Militant On Earth, Is The Kingdome Of God, (that is, the Kingdome of Glory, or the Land of Promise; not the Kingdome of Grace, which is but a Promise of the Land,) are annexed these worldly Benefits, First, that the Pastors, and Teachers of the Church, are entituled thereby, as Gods Publique Ministers, to a Right of Governing the Church; and consequently (because the Church, and Common-wealth are the same Persons) to be Rectors, and Governours of the Common-wealth. By this title it is, that the Pope prevailed with the subjects of all Christian Princes, to beleve, that to disobey him, was to disobey Christ himselfe; and in all differences between him and other Princes, (charmed with the word Power Spirituall,) to abandon their lawfull Sovereigns; which is in effect an universall Monarchy over all Christendome. For though they were first invested in the right of being Supreme Teachers of Christian Doctrine, by, and under Christian Emperors, within the limits of the Romane Empire (as is acknowledged by themselves) by the title of Pontifex Maximus, who was an Officer subject to the Civill State; yet after the Empire was divided, and dissolved, it was not hard to obtrude upon the people already subject to them, another Title, namely, the Right of St. Peter; not onely to save entire their pretended Power; but also to extend the same over the same Christian Provinces, though no more united in the Empire of Rome. This Benefit of an Universall Monarchy, (considering the desire of men to bear Rule) is a sufficient Presumption, that the popes that pretended to it, and for a long time enjoyed it, were the Authors of the Doctrine, by which it was obtained; namely, that the Church now on Earth, is the Kingdome of Christ. For that granted, it must be understood, that Christ hath some Lieutenant amongst us, by whom we are to be told what are his Commandements.

After that certain Churches had renounced this universall Power of the Pope, one would expect in reason, that the Civill Sovereigns in all those Churches, should have recovered so much of it, as (before they had unadvisedly let it goe) was their own Right, and in their own hands. And in England it was so in effect; saving that they, by whom the Kings administred the Government of Religion, by maintaining their imployment to be in Gods Right, seemed to usurp, if not a Supremacy, yet an Independency on the Civill Power: and they but seemed to usurp it, in as much as they acknowledged a Right in the King, to deprive them of the Exercise of their Functions at his pleasure.

## **And Maintained Also By The Presbytery**

But in those places where the Presbytery took that Office, though many other Doctrines of the Church of Rome were forbidden to be taught; yet this Doctrine, that the Kingdome of Christ is already come, and that it began at the Resurrection of our Saviour, was still retained. But Cui Bono? What Profit did they expect from it? The same which the Popes expected: to have a Sovereign Power over the People. For what is it for men to excommunicate their lawful King, but to keep him from all places of Gods publique Service in his own Kingdom? and with force to resist him, when he with force endeavoureth to correct them? Or what is it, without Authority from the Civill Sovereign, to excommunicate any person, but to take from him his Lawfull Liberty, that is, to usurpe an unlawfull Power over their Brethren? The Authors therefore of this Darknesse in Religion, are the Romane, and the Presbyterian Clergy.

## **Infallibility**

To this head, I referre also all those Doctrines, that serve them to keep the possession of this spirituall Sovereignty after it is gotten. As first, that the Pope In His Publique Capacity Cannot Erre. For who is there, that beleeving this to be true, will not readily obey him in whatsoever he commands?

## **Subjection Of Bishops**

Secondly, that all other Bishops, in what Common-wealth soever, have not their Right, neither immediately from God, nor mediately from their Civill Sovereigns, but from the Pope, is a Doctrine, by which there comes to be in every Christian Common-wealth many potent men, (for so are Bishops,) that have their dependance on the Pope, and owe obedience to him, though he be a forraign Prince; by which means he is able, (as he hath done many times) to raise a Civill War against the State that submits not it self to be governed according to his pleasure and Interest.

## **Exemptions Of The Clergy**

Thirdly, the exemption of these, and of all other Priests, and of all Monkes, and Fryers, from the Power of the Civill Laws. For by this means, there is a great part of every Common-wealth, that enjoy the benefit of the Laws, and are protected by the Power of the Civill State, which neverthelesse pay no part of the Publique expence; nor are lyable to the penalties, as other Subjects, due to their crimes; and consequently, stand not in fear of any man, but the Pope; and adhere to him onely, to uphold his universall Monarchy.

## **The Names Of Sacerdotes, And Sacrifices**

Fourthly, the giving to their Priests (which is no more in the New Testament but Presbyters, that is, Elders) the name of Sacerdotes, that is, Sacrificers, which was the title of the Civill Sovereign, and his publique Ministers, amongst the Jews, whilest God was their King. Also, the making the Lords Supper a Sacrifice, serveth to make the People beleieve the Pope hath the same power over all Christian, that Moses and Aaron had over the Jews; that is to say, all power, both Civill and Ecclesiasticall, as the High Priest then had.

## **The Sacramentation Of Marriage**

Fiftly, the teaching that Matrimony is a Sacrament, giveth to the Clergy the Judging of the lawfulnessse of Marriages; and thereby, of what Children are Legitimate; and consequently, of the Right of Succession to haereditary Kingdomes.

## **The Single Life Of Priests**

Sixtly, the Deniall of Marriage to Priests, serveth to assure this Power of the pope over Kings. For if a King be a Priest, he cannot Marry, and transmit his Kingdome to his Posterity; If he be not a Priest then the Pope pretendeth this Authority Ecclesiasticall over him, and over his people.

## **Auricular Confession**

Seventhly, from Auricular Confession, they obtain, for the assurance of their Power, better intelligence of the designs of Princes, and great persons in the Civill State, than these can have of the designs of the State Ecclesiasticall.

## **Canonization Of Saints, And Declaring Of Martyrs**

Eighthly, by the Canonization of Saints, and declaring who are Martyrs, they assure their Power, in that they induce simple men into an obstinacy against the Laws and Commands of their Civill Sovereigns even to death, if by the Popes excommunication, they be declared Heretiques or Enemies to the Church; that is, (as they interpret it,) to the Pope.

## **Transubstantiation, Penance, Absolution**

Ninthly, they assure the same, by the Power they ascribe to every Priest, of making Christ; and by the Power of ordaining Penance; and of Remitting, and Retaining of sins.

## **Purgatory, Indulgences, External Works**

Tenthly, by the Doctrine of Purgatory, of Justification by external works, and of Indulgences, the Clergy is enriched.

## **Daemonology And Exorcism**

Eleventhly, by their Daemonology, and the use of Exorcisme, and other things appertaining thereto, they keep (or thinke they keep) the People more in awe of their Power.

## **School-Divinity**

Lastly, the Metaphysiques, Ethiques, and Politiques of Aristotle, the frivolous Distinctions, barbarous Terms, and obscure Language of the Schoolmen, taught in the Universities, (which have been all erected and regulated by the Popes Authority,) serve them to keep these Errors from being detected, and to make men mistake the Ignis Fatuus of Vain Philosophy, for the Light of the Gospell.

## **The Authors Of Spirituall Darknesse, Who They Be**

To these, if they sufficed not, might be added other of their dark Doctrines, the profit whereof redoundeth manifestly, to the setting up of an unlawfull Power over the lawfull Sovereigns of Christian People; or for the sustaining of the same, when it is set up; or to the worldly Riches, Honour, and Authority of those that sustain it. And therefore by the aforesaid rule, of Cui Bono, we may justly pronounce for the Authors of all this Spirituall Darknesse, the Pope, and Roman Clergy, and all those besides that endeavour to settle in the mindes of men this erroneous Doctrine, that the Church now on Earth, is that Kingdome of God mentioned in the Old and New Testament.

But the Emperours, and other Christian Sovereigns, under whose Government these Errours, and the like encroachments of Ecclesiastiques upon their Office, at first crept in, to the disturbance of their possessions, and of the tranquillity of their Subjects, though they suffered the same for want of foresight of the Sequel, and of insight into the designs of their Teachers, may neverthesse bee esteemed accessories to their own, and the Publique dammage; For without their Authority there could at first no seditious Doctrine have been publicly preached. I say they might have hindred the same in the beginning: But when the people were once possessed by those spirituall men, there was no humane remedy to be applyed, that any man could invent: And for the remedies that God should provide, who never faileth in his good time to destroy all the Machinations of men against the Truth, wee are to attend his good pleasure, that suffereth many times the prosperity of his enemies, together with their ambition, to grow to such a height, as the violence thereof openeth the eyes, which the warinesse of their predecessours had before sealed up, and makes men by too much grasping let goe all, as Peters net was broken, by the struggling of too great a multitude of Fishes; whereas the Impatience of those, that strive to resist such encroachment, before their Subjects eyes were opened, did but encrease the power they resisted. I doe not therefore blame the Emperour Frederick for holding the stirrop to our countryman

Pope Adrian; for such was the disposition of his subjects then, as if hee had not doe it, hee was not likely to have succeeded in the Empire: But I blame those, that in the beginning, when their power was entire, by suffering such Doctrines to be forged in the Universities of their own Dominions, have holden the Stirrop to all the succeeding Popes, whilst they mounted into the Thrones of all Christian Sovereigns, to ride, and tire, both them, and their people, at their pleasure.

But as the Inventions of men are woven, so also are they ravelled out; the way is the same, but the order is inverted: The web begins at the first Elements of Power, which are Wisdom, Humility, Sincerity, and other vertues of the Apostles, whom the people converted, obeyed, out of Reverence, not by Obligation: Their Consciences were free, and their Words and Actions subject to none but the Civill Power. Afterwards the Presbyters (as the Flocks of Christ encreased) assembling to consider what they should teach, and thereby obliging themselves to teach nothing against the Decrees of their Assemblies, made it to be thought the people were thereby obliged to follow their Doctrine, and when they refused, refused to keep them company, (that was then called Excommunication,) not as being Infidels, but as being disobedient: And this was the first knot upon their Liberty. And the number of Presbyters encreasing, the Presbyters of the chief City or Province, got themselves an authority over the parochiall Presbyters, and appropriated to themselves the names of Bishops: And this was a second knot on Christian Liberty. Lastly, the Bishop of Rome, in regard of the Imperiall City, took upon him an Authority (partly by the wills of the Emperours themselves, and by the title of Pontifex Maximus, and at last when the Emperours were grown weak, by the priviledges of St. Peter) over all other Bishops of the Empire: Which was the third and last knot, and the whole Synthesis and Construction of the Pontificall Power.

And therefore the Analysis, or Resolution is by the same way; but beginning with the knot that was last tyed; as wee may see in the dissolution of the praeterpoliticall Church Government in England.

First, the Power of the Popes was dissolved totally by Queen Elizabeth; and the Bishops, who before exercised their Functions in Right of the Pope, did afterwards exercise the same in Right of the Queen and her Successours; though by retaining the phrase of Jure Divino, they were

thought to demand it by immediate Right from God: And so was untied the first knot. After this, the Presbyterians lately in England obtained the putting down of Episcopacy: And so was the second knot dissolved: And almost at the same time, the Power was taken also from the Presbyterians: And so we are reduced to the Independency of the Primitive Christians to follow Paul, or Cephas, or Apollos, every man as he liketh best: Which, if it be without contention, and without measuring the Doctrine of Christ, by our affection to the Person of his Minister, (the fault which the Apostle reprehended in the Corinthians,) is perhaps the best: First, because there ought to be no Power over the Consciences of men, but of the Word it selfe, working Faith in every one, not alwayes according to the purpose of them that Plant and Water, but of God himself, that giveth the Increase: and secondly, because it is unreasonable in them, who teach there is such danger in every little Errour, to require of a man endued with Reason of his own, to follow the Reason of any other man, or of the most voices of many other men; Which is little better, then to venture his Salvation at crosse and pile. Nor ought those Teachers to be displeas'd with this losse of their antient Authority: For there is none should know better then they, that power is preserved by the same Vertues by which it is acquired; that is to say, by Wisdome, Humility, Clearnesse of Doctrine, and sincerity of Conversation; and not by suppression of the Naturall Sciences, and of the Morality of Naturall Reason; nor by obscure Language; nor by Arrogating to themselves more Knowledge than they make appear; nor by Pious Frauds; nor by such other faults, as in the Pastors of Gods Church are not only Faults, but also scandalls, apt to make men stumble one time or other upon the suppression of their Authority.

## Comparison Of The Papacy With The Kingdome Of Fayries

But after this Doctrine, "that the Church now Militant, is the Kingdome of God spoken of in the Old and New Testament," was received in the World; the ambition, and canvassing for the Offices that belong thereunto, and especially for that great Office of being Christs Lieutenant, and the Pompe of them that obtained therein the principal Publique Charges, became by degrees so evident, that they lost the inward Reverence due to the Pastorall Function: in so much as the Wisest men, of them that had any power in the Civill State, needed nothing but the authority of their Princes, to deny them any further Obedience. For, from the time that the Bishop of Rome had gotten to be acknowledged for Bishop Universall, by pretence of Succession to St. Peter, their whole Hierarchy, or Kingdome of Darknesse, may be compared not unfitly to the Kingdome of Fairies; that is, to the old wives Fables in England, concerning Ghosts and Spirits, and the feats they play in the night. And if a man consider the originall of this great Ecclesiasticall Dominion, he will easily perceive, that the Papacy, is no other, than the Ghost of the deceased Romane Empire, sitting crowned upon the grave thereof: For so did the Papacy start up on a Sudden out of the Ruines of that Heathen Power.

The Language also, which they use, both in the Churches, and in their Publique Acts, being Latine, which is not commonly used by any Nation now in the world, what is it but the Ghost of the Old Romane Language.

The Fairies in what Nation soever they converse, have but one Universall King, which some Poets of ours call King Oberon; but the Scripture calls Beelzebub, Prince of Daemons. The Ecclesiastiques likewise, in whose Dominions soever they be found, acknowledge but one Universall King, the Pope.

The Ecclesiastiques are Spirituall men, and Ghostly Fathers. The Fairies are Spirits, and Ghosts. Fairies and Ghosts inhabite Darknesse, Solitudes, and Graves. The Ecclesiastiques walke in Obscurity of Doctrine, in Monasteries, Churches, and Churchyards.

The Ecclesiastiques have their Cathedral Churches; which, in what Towne soever they be erected, by vertue of Holy Water, and certain Charmes called Exorcismes, have the power to make those Townes, cities, that is to say, Seats of Empire. The Fairies also have their enchanted Castles, and certain Gigantique Ghosts, that domineer over the Regions round about them.

The fairies are not to be seized on; and brought to answer for the hurt they do. So also the Ecclesiastiques vanish away from the Tribunals of Civill Justice.

The Ecclesiastiques take from young men, the use of Reason, by certain Charms compounded of Metaphysiques, and Miracles, and Traditions, and Abused Scripture, whereby they are good for nothing else, but to execute what they command them. The Fairies likewise are said to take young Children out of their Cradles, and to change them into Naturall Fools, which Common people do therefore call Elves, and are apt to mischief.

In what Shop, or Operatory the Fairies make their Enchantment, the old Wives have not determined. But the Operatories of the Clergy, are well enough known to be the Universities, that received their Discipline from Authority Pontificall.

When the Fairies are displeased with any body, they are said to send their Elves, to pinch them. The Ecclesiastiques, when they are displeased with any Civill State, make also their Elves, that is, Superstitious, Enchanted Subjects, to pinch their Princes, by preaching Sedition; or one Prince enchanted with promises, to pinch another.

The Fairies marry not; but there be amongst them Incubi, that have copulation with flesh and bloud. The Priests also marry not.

The Ecclesiastiques take the Cream of the Land, by Donations of ignorant men, that stand in aw of them, and by Tythes: So also it is in the Fable of Fairies, that they enter into the Dairies, and Feast upon the Cream, which they skim from the Milk.

What kind of Money is currant in the Kingdome of Fairies, is not recorded in the Story. But the Ecclesiastiques in their Receipts accept of the same Money that we doe; though when they are to make any Payment, it is in Canonizations, Indulgences, and Masses.

To this, and such like resemblances between the Papacy, and the Kingdome of Fairies, may be added this, that as the Fairies have no existence, but in the Fancies of ignorant people, rising from the Traditions of old Wives, or old Poets: so the Spirituall Power of the Pope (without the bounds of his own Civill Dominion) consisteth onely in the Fear that Seduced people stand in, of their Excommunication; upon hearing of false Miracles, false Traditions, and false Interpretations of the Scripture.

It was not therefore a very difficult matter, for Henry 8. by his Exorcisme; nor for Qu. Elizabeth by hers, to cast them out. But who knows that this Spirit of Rome, now gone out, and walking by Missions through the dry places of China, Japan, and the Indies, that yeeld him little fruit, may not return, or rather an Assembly of Spirits worse than he, enter, and inhabite this clean swept house, and make the End thereof worse than the beginning? For it is not the Romane Clergy onely, that pretends the Kingdome of God to be of this World, and thereby to have a Power therein, distinct from that of the Civill State. And this is all I had a designe to say, concerning the Doctrine of the POLITIQUES. Which when I have reviewed, I shall willingly expose it to the censure of my Countrey.

## A REVIEW, AND CONCLUSION

From the contrariety of some of the Naturall Faculties of the Mind, one to another, as also of one Passion to another, and from their reference to Conversation, there has been an argument taken, to inferre an impossibility that any one man should be sufficiently disposed to all sorts of Civill duty. The Severity of Judgment, they say, makes men Censorious, and unapt to pardon the Errours and Infirmities of other men: and on the other side, Celerity of Fancy, makes the thoughts lesse stedly than is necessary, to discern exactly between Right and Wrong. Again, in all Deliberations, and in all Pleadings, the faculty of solid Reasoning, is necessary: for without it, the Resolutions of men are rash, and their Sentences unjust: and yet if there be not powerfull Eloquence, which procureth attention and Consent, the effect of Reason will be little. But these are contrary Faculties; the former being grounded upon principles of Truth; the other upon Opinions already received, true, or false; and upon the Passions and Interests of men, which are different, and mutable.

And amongst the Passions, Courage, (by which I mean the Contempt of Wounds, and violent Death) enclineth men to private Revenges, and sometimes to endeavour the unsettling of the Publique Peace; And Timorousnesse, many times disposeth to the desertion of the Publique Defence. Both these they say cannot stand together in the same person.

And to consider the contrariety of mens Opinions, and Manners in generall, It is they say, impossible to entertain a constant Civill Amity with all those, with whom the Businesse of the world constrains us to converse: Which Businesse consisteth almost in nothing else but a perpetuall contention for Honor, Riches, and Authority.

To which I answer, that these are indeed great difficulties, but not Impossibilities: For by Education, and Discipline, they may bee, and are sometimes reconciled. Judgment, and Fancy may have place in the same man; but by turnes; as the end which he aimeth at requireth. As the Israelites in Egypt, were sometimes fastened to their labour of making Bricks, and other times were ranging abroad to gather Straw: So also may the Judgment sometimes be fixed upon one certain Consideration, and the

Fancy at another time wandering about the world. So also Reason, and Eloquence, (though not perhaps in the Naturall Sciences, yet in the Morall) may stand very well together. For wheresoever there is place for adorning and preferring of Errour, there is much more place for adorning and preferring of Truth, if they have it to adorn. Nor is there any repugnancy between fearing the Laws, and not fearing a publique Enemy; nor between abstaining from Injury, and pardoning it in others. There is therefore no such Inconsistence of Humane Nature, with Civill Duties, as some think. I have known cleernesse of Judgment, and largenesse of Fancy; strength of Reason, and gracefull Elocution; a Courage for the Warre, and a Fear for the Laws, and all eminently in one man; and that was my most noble and honored friend Mr. Sidney Godolphin; who hating no man, nor hated of any, was unfortunately slain in the beginning of the late Civill warre, in the Publique quarrel, by an indiscerned, and an undiscerning hand.

To the Laws of Nature, declared in the 15. Chapter, I would have this added, "That every man is bound by Nature, as much as in him lieth, to protect in Warre, the Authority, by which he is himself protected in time of Peace." For he that pretendeth a Right of Nature to preserve his owne body, cannot pretend a Right of Nature to destroy him, by whose strength he is preserved: It is a manifest contradiction of himselfe. And though this Law may bee drawn by consequence, from some of those that are there already mentioned; yet the Times require to have it inculcated, and remembred.

And because I find by divers English Books lately printed, that the Civill warres have not yet sufficiently taught men, in what point of time it is, that a Subject becomes obliged to the Conquerour; nor what is Conquest; nor how it comes about, that it obliges men to obey his Laws: Therefore for farther satisfaction of men therein, I say, the point of time, wherein a man becomes subject of a Conquerour, is that point, wherein having liberty to submit to him, he consenteth, either by expresse words, or by other sufficient sign, to be his Subject. When it is that a man hath the liberty to submit, I have showed before in the end of the 21. Chapter; namely, that for him that hath no obligation to his former Sovereign but that of an ordinary Subject, it is then, when the means of his life is within the Guards and Garrisons of the Enemy; for it is then, that he hath no longer Protection from him, but is protected by the adverse party for his Contribution. Seeing therefore such contribution is every where, as a thing inevitable, (notwithstanding it be an assistance to the Enemy,) esteemed

lawfull; as totall Submission, which is but an assistance to the Enemy, cannot be esteemed unlawfull. Besides, if a man consider that they who submit, assist the Enemy but with part of their estates, whereas they that refuse, assist him with the whole, there is no reason to call their Submission, or Composition an Assistance; but rather a Detriment to the Enemy. But if a man, besides the obligation of a Subject, hath taken upon him a new obligation of a Souldier, then he hath not the liberty to submit to a new Power, as long as the old one keeps the field, and giveth him means of subsistence, either in his Armies, or Garrisons: for in this case, he cannot complain of want of Protection, and means to live as a Souldier: But when that also failes, a Souldier also may seek his Protection wheresoever he has most hope to have it; and may lawfully submit himself to his new Master. And so much for the Time when he may do it lawfully, if hee will. If therefore he doe it, he is undoubtedly bound to be a true Subject: For a Contract lawfully made, cannot lawfully be broken.

By this also a man may understand, when it is, that men may be said to be Conquered; and in what the nature of Conquest, and the Right of a Conquerour consisteth: For this Submission is it implyeth them all. Conquest, is not the Victory it self; but the Acquisition by Victory, of a Right, over the persons of men. He therefore that is slain, is Overcome, but not Conquered; He that is taken, and put into prison, or chaines, is not Conquered, though Overcome; for he is still an Enemy, and may save himself if hee can: But he that upon promise of Obedience, hath his Life and Liberty allowed him, is then Conquered, and a Subject; and not before. The Romanes used to say, that their Generall had Pacified such a Province, that is to say, in English, Conquered it; and that the Countrey was Pacified by Victory, when the people of it had promised Imperata Facere, that is, To Doe What The Romane People Commanded Them: this was to be Conquered. But this promise may be either expresse, or tacite: Expresse, by Promise: Tacite, by other signes. As for example, a man that hath not been called to make such an expresse Promise, (because he is one whose power perhaps is not considerable;) yet if he live under their Protection openly, hee is understood to submit himselfe to the Government: But if he live there secretly, he is lyable to any thing that may bee done to a Spie, and Enemy of the State. I say not, hee does any Injustice, (for acts of open Hostility bear not that name); but that he may be justly put to death. Likewise, if a man, when his Country is conquered, be out of it, he is not

Conquered, nor Subject: but if at his return, he submit to the Government, he is bound to obey it. So that Conquest (to define it) is the Acquiring of the Right of Sovereignty by Victory. Which Right, is acquired, in the peoples Submission, by which they contract with the Victor, promising Obedience, for Life and Liberty.

In the 29th Chapter I have set down for one of the causes of the Dissolutions of Common-wealths, their Imperfect Generation, consisting in the want of an Absolute and Arbitrary Legislative Power; for want whereof, the Civill Sovereign is fain to handle the Sword of Justice unconstantly, and as if it were too hot for him to hold: One reason whereof (which I have not there mentioned) is this, That they will all of them justify the War, by which their Power was at first gotten, and whereon (as they think) their Right dependeth, and not on the Possession. As if, for example, the Right of the Kings of England did depend on the goodnesse of the cause of William the Conquerour, and upon their lineall, and directest Descent from him; by which means, there would perhaps be no tie of the Subjects obedience to their Sovereign at this day in all the world: wherein whilst they needlessly think to justify themselves, they justify all the successefull Rebellions that Ambition shall at any time raise against them, and their Successors. Therefore I put down for one of the most effectuall seeds of the Death of any State, that the Conquerours require not onely a Submission of mens actions to them for the future, but also an Approbation of all their actions past; when there is scarce a Common-wealth in the world, whose beginnings can in conscience be justified.

And because the name of Tyranny, signifieth nothing more, nor lesse, than the name of Sovereignty, be it in one, or many men, saving that they that use the former word, are understood to bee angry with them they call Tyrants; I think the toleration of a professed hatred of Tyranny, is a Toleration of hatred to Common-wealth in general, and another evill seed, not differing much from the former. For to the Justification of the Cause of a Conqueror, the Reproach of the Cause of the Conquered, is for the most part necessary: but neither of them necessary for the Obligation of the Conquered. And thus much I have thought fit to say upon the Review of the first and second part of this Discourse.

In the 35th Chapter, I have sufficiently declared out of the Scripture, that in the Common-wealth of the Jewes, God himselfe was made the Sovereign, by Pact with the People; who were therefore called his Peculiar People, to distinguish them from the rest of the world, over whom God reigned not by their Consent, but by his own Power: And that in this Kingdome Moses was Gods Lieutenant on Earth; and that it was he that told them what Laws God appointed to doe Execution; especially in Capitall Punishments; not then thinking it a matter of so necessary consideration, as I find it since. Wee know that generally in all Commonwealths, the Execution of Corporeall Punishments, was either put upon the Guards, or other Souldiers of the Sovereign Power; or given to those, in whom want of means, contempt of honour, and hardnesse of heart, concurred, to make them sue for such an Office. But amongst the Israelites it was a Positive Law of God their Sovereign, that he that was convicted of a capitall Crime, should be stoned to death by the People; and that the Witnesses should cast the first Stone, and after the Witnesses, then the rest of the People. This was a Law that designed who were to be the Executioners; but not that any one should throw a Stone at him before Conviction and Sentence, where the Congregation was Judge. The Witnesses were neverthelesse to be heard before they proceeded to Execution, unlesse the Fact were committed in the presence of the Congregation it self, or in sight of the lawfull Judges; for then there needed no other Witnesses but the Judges themselves. Neverthelesse, this manner of proceeding being not throughly understood, hath given occasion to a dangerous opinion, that any man may kill another, in some cases, by a Right of Zeal; as if the Executions done upon Offenders in the Kingdome of God in old time, proceeded not from the Sovereign Command, but from the Authority of Private Zeal: which, if we consider the texts that seem to favour it, is quite contrary.

First, where the Levites fell upon the People, that had made and worshipped the Golden Calfe, and slew three thousand of them; it was by the Commandement of Moses, from the mouth of God; as is manifest, Exod. 32.27. And when the Son of a woman of Israel had blasphemed God, they that heard it, did not kill him, but brought him before Moses, who put him under custody, till God should give Sentence against him; as appears, Levit. 25.11, 12. Again, (Numbers 25.6, 7.) when Phinehas killed Zimri and Cosbi, it was not by right of Private Zeale: Their Crime was

committed in the sight of the Assembly; there needed no Witsnesse; the Law was known, and he the heir apparent to the Sovereignty; and which is the principall point, the Lawfulnessse of his Act depended wholly upon a subsequent Ratification by Moses, whereof he had no cause to doubt. And this Presumption of a future Ratification, is sometimes necessary to the safety [of] a Common-wealth; as in a sudden Rebellion, any man that can suppress it by his own Power in the Countrey where it begins, may lawfully doe it, and provide to have it Ratified, or Pardoned, whilst it is in doing, or after it is done. Also Numb. 35.30. it is expressly said, "Whosoever shall kill the Murtherer, shall kill him upon the word of Witnesses:" but Witnesses suppose a formall Judicature, and consequently condemn that pretence of Jus Zelotarum. The Law of Moses concerning him that enticeth to Idolatry, (that is to say, in the Kingdome of God to a renouncing of his Allegiance) (Deut. 13.8.) forbids to conceal him, and commands the Accuser to cause him to be put to death, and to cast the first stone at him; but not to kill him before he be Condemned. And (Deut. 17. ver.4, 5, 6.) the Processe against Idolatry is exactly set down: For God there speaketh to the People, as Judge, and commandeth them, when a man is Accused of Idolatry, to Enquire diligently of the Fact, and finding it true, then to Stone him; but still the hand of the Witsnesse throweth the first stone. This is not Private Zeal, but Publique Condemnation. In like manner when a Father hath a rebellious Son, the Law is (Deut. 21. 18.) that he shall bring him before the Judges of the Town, and all the people of the Town shall Stone him. Lastly, by pretence of these Laws it was, that St. Steven was Stoned, and not by pretence of Private Zeal: for before hee was carried away to Execution, he had Pleaded his Cause before the High Priest. There is nothing in all this, nor in any other part of the Bible, to countenance Executions by Private Zeal; which being oftentimes but a conjunction of Ignorance and Passion, is against both the Justice and Peace of a Common-wealth.

In the 36th Chapter I have said, that it is not declared in what manner God spake supernaturally to Moses: Not that he spake not to him sometimes by Dreams and Visions, and by a supernaturall Voice, as to other Prophets: For the manner how he spake unto him from the Mercy-seat, is expressly set down (Numbers 7.89.) in these words, "From that time forward, when Moses entred into the Tabernacle of the Congregation to speak with God, he heard a Voice which spake unto him from over the

Mercy-Seate, which is over the Arke of the Testimony, from between the Cherubins he spake unto him." But it is not declared in what consisted the praeminence of the manner of Gods speaking to Moses, above that of his speaking to other Prophets, as to Samuel, and to Abraham, to whom he also spake by a Voice, (that is, by Vision) Unlesse the difference consist in the cleernesse of the Vision. For Face to Face, and Mouth to Mouth, cannot be literally understood of the Infinitenesse, and Incomprehensibility of the Divine Nature.

And as to the whole Doctrine, I see not yet, but the principles of it are true and proper; and the Ratiocination solid. For I ground the Civill Right of Sovereigns, and both the Duty and Liberty of Subjects, upon the known naturall Inclinations of Mankind, and upon the Articles of the Law of Nature; of which no man, that pretends but reason enough to govern his private family, ought to be ignorant. And for the Power Ecclesiasticall of the same Sovereigns, I ground it on such Texts, as are both evident in themselves, and consonant to the Scope of the whole Scripture. And therefore am perswaded, that he that shall read it with a purpose onely to be informed, shall be informed by it. But for those that by Writing, or Publique Discourse, or by their eminent actions, have already engaged themselves to the maintaining of contrary opinions, they will not bee so easily satisfied. For in such cases, it is naturall for men, at one and the same time, both to proceed in reading, and to lose their attention, in the search of objections to that they had read before: Of which, in a time wherein the interests of men are changed (seeing much of that Doctrine, which serveth to the establishing of a new Government, must needs be contrary to that which conduced to the dissolution of the old,) there cannot choose but be very many.

In that part which treateth of a Christian Common-wealth, there are some new Doctrines, which, it may be, in a State where the contrary were already fully determined, were a fault for a Subject without leave to divulge, as being an usurpation of the place of a Teacher. But in this time, that men call not onely for Peace, but also for Truth, to offer such Doctrines as I think True, and that manifestly tend to Peace and Loyalty, to the consideration of those that are yet in deliberation, is no more, but to offer New Wine, to bee put into New Cask, that bothe may be preserved together. And I suppose, that then, when Novelty can breed no trouble, nor disorder in a State, men are not generally so much inclined to the

reverence of Antiquity, as to preferre Ancient Errors, before New and well proved Truth.

There is nothing I distrust more than my Elocution; which neverthelesse I am confident (excepting the Mischances of the Presse) is not obscure. That I have neglected the Ornament of quoting ancient Poets, Orators, and Philosophers, contrary to the custome of late time, (whether I have done well or ill in it,) proceedeth from my judgment, grounded on many reasons. For first, all Truth of Doctrine dependeth either upon Reason, or upon Scripture; both which give credit to many, but never receive it from any Writer. Secondly, the matters in question are not of Fact, but of Right, wherein there is no place for Witnesses. There is scarce any of those old Writers, that contradicteth not sometimes both himself, and others; which makes their Testimonies insufficient. Fourthly, such Opinions as are taken onely upon Credit of Antiquity, are not intrinsically the Judgment of those that cite them, but Words that passe (like gaping) from mouth to mouth. Fiftly, it is many times with a fraudulent Designe that men stick their corrupt Doctrine with the Cloves of other mens Wit. Sixtly, I find not that the Ancients they cite, took it for an Ornament, to doe the like with those that wrote before them. Seventhly, it is an argument of Indigestion, when Greek and Latine Sentences unchewed come up again, as they use to doe, unchanged. Lastly, though I reverence those men of Ancient time, that either have written Truth perspicuously, or set us in a better way to find it out our selves; yet to the Antiquity it self I think nothing due: For if we will reverence the Age, the Present is the Oldest. If the Antiquity of the Writer, I am not sure, that generally they to whom such honor is given, were more Ancient when they wrote, than I am that am Writing: But if it bee well considered, the praise of Ancient Authors, proceeds not from the reverence of the Dead, but from the competition, and mutuall envy of the Living.

To conclude, there is nothing in this whole Discourse, nor in that I writ before of the same Subject in Latine, as far as I can perceiv, contrary either to the Word of God, or to good Manners; or to the disturbance of the Publique Tranquillity. Therefore I think it may be profitably printed, and more profitably taught in the Universities, in case they also think so, to whom the judgment of the same belongeth. For seeing the Universities are the Fountains of Civill, and Morall Doctrine, from whence the Preachers, and the Gentry, drawing such water as they find, use to sprinkle the same

(both from the Pulpit, and in their Conversation) upon the People, there ought certainly to be great care taken, to have it pure, both from the Venime of Heathen Politicians, and from the Incantation of Deceiving Spirits. And by that means the most men, knowing their Duties, will be the less subject to serve the Ambition of a few discontented persons, in their purposes against the State; and be the lesse grieved with the Contributions necessary for their Peace, and Defence; and the Governours themselves have the lesse cause, to maintain at the Common charge any greater Army, than is necessary to make good the Publique Liberty, against the Invasions and Encroachments of forraign Enemies.

And thus I have brought to an end my Discourse of Civill and Ecclesiasticall Government, occasioned by the disorders of the present time, without partiality, without application, and without other designe, than to set before mens eyes the mutuall Relation between Protection and Obedience; of which the condition of Humane Nature, and the Laws Divine, (both Naturall and Positive) require an inviolable observation. And though in the revolution of States, there can be no very good Constellation for Truths of this nature to be born under, (as having an angry aspect from the dissolvers of an old Government, and seeing but the backs of them that erect a new;) yet I cannot think it will be condemned at this time, either by the Publique Judge of Doctrine, or by any that desires the continuance of Publique Peace. And in this hope I return to my interrupted Speculation of Bodies Naturall; wherein, (if God give me health to finish it,) I hope the Novelty will as much please, as in the Doctrine of this Artificiall Body it useth to offend. For such Truth, as opposeth no man profit, nor pleasure, is to all men welcome.

FINIS

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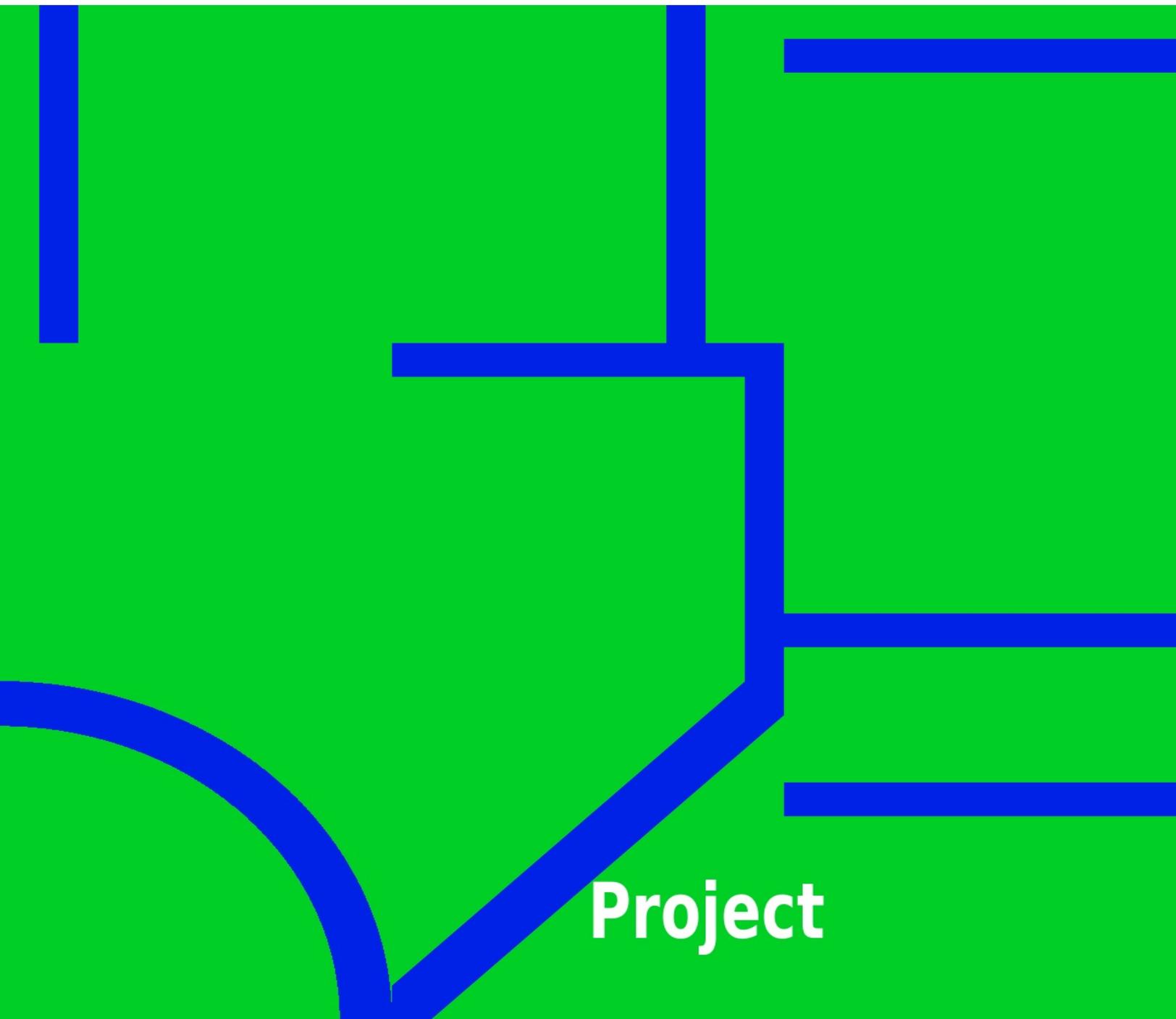
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# The Prince

Niccolò Machiavelli

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# THE PRINCE

**by Nicolo Machiavelli**

**Translated by W. K. Marriott**

*Nicolo Machiavelli, born at Florence on 3rd May 1469. From 1494 to 1512 held an official post at Florence which included diplomatic missions to various European courts. Imprisoned in Florence, 1512; later exiled and returned to San Casciano. Died at Florence on 22nd June 1527.*

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## INTRODUCTION

Niccolo Machiavelli was born at Florence on 3rd May 1469. He was the second son of Bernardo di Nicolo Machiavelli, a lawyer of some repute, and of Bartolommea di Stefano Nelli, his wife. Both parents were members of the old Florentine nobility.

His life falls naturally into three periods, each of which singularly enough constitutes a distinct and important era in the history of Florence. His youth was concurrent with the greatness of Florence as an Italian power under the guidance of Lorenzo de' Medici, Il Magnifico. The downfall of the Medici in Florence occurred in 1494, in which year Machiavelli entered the public service. During his official career Florence was free under the government of a Republic, which lasted until 1512, when the Medici returned to power, and Machiavelli lost his office. The Medici again ruled Florence from 1512 until 1527, when they were once more driven out. This was the period of Machiavelli's literary activity and increasing influence; but he died, within a few weeks of the expulsion of the Medici, on 22nd June 1527, in his fifty-eighth year, without having regained office.

## YOUTH — Act. 1-25—1469-94

Although there is little recorded of the youth of Machiavelli, the Florence of those days is so well known that the early environment of this representative citizen may be easily imagined. Florence has been described as a city with two opposite currents of life, one directed by the fervent and austere Savonarola, the other by the splendour-loving Lorenzo. Savonarola's influence upon the young Machiavelli must have been slight, for although at one time he wielded immense power over the fortunes of Florence, he only furnished Machiavelli with a subject of a gibe in "The Prince," where he is cited as an example of an unarmed prophet who came to a bad end. Whereas the magnificence of the Medicean rule during the life of Lorenzo appeared to have impressed Machiavelli strongly, for he frequently recurs to it in his writings, and it is to Lorenzo's grandson that he dedicates "The Prince."

Machiavelli, in his "History of Florence," gives us a picture of the young men among whom his youth was passed. He writes: "They were freer than their forefathers in dress and living, and spent more in other kinds of excesses, consuming their time and money in idleness, gaming, and women; their chief aim was to appear well dressed and to speak with wit and acuteness, whilst he who could wound others the most cleverly was thought the wisest." In a letter to his son Guido, Machiavelli shows why youth should avail itself of its opportunities for study, and leads us to infer that his own youth had been so occupied. He writes: "I have received your letter, which has given me the greatest pleasure, especially because you tell me you are quite restored in health, than which I could have no better news; for if God grant life to you, and to me, I hope to make a good man of you if you are willing to do your share." Then, writing of a new patron, he continues: "This will turn out well for you, but it is necessary for you to study; since, then, you have no longer the excuse of illness, take pains to study letters and music, for you see what honour is done to me for the little skill I have. Therefore, my son, if you wish to please me, and to bring success and honour to yourself, do right and study, because others will help you if you help yourself."



## OFFICE — Aet. 25-43—1494-1512

The second period of Machiavelli's life was spent in the service of the free Republic of Florence, which flourished, as stated above, from the expulsion of the Medici in 1494 until their return in 1512. After serving four years in one of the public offices he was appointed Chancellor and Secretary to the Second Chancery, the Ten of Liberty and Peace. Here we are on firm ground when dealing with the events of Machiavelli's life, for during this time he took a leading part in the affairs of the Republic, and we have its decrees, records, and dispatches to guide us, as well as his own writings. A mere recapitulation of a few of his transactions with the statesmen and soldiers of his time gives a fair indication of his activities, and supplies the sources from which he drew the experiences and characters which illustrate "The Prince."

His first mission was in 1499 to Catherina Sforza, "my lady of Forli" of "The Prince," from whose conduct and fate he drew the moral that it is far better to earn the confidence of the people than to rely on fortresses. This is a very noticeable principle in Machiavelli, and is urged by him in many ways as a matter of vital importance to princes.

In 1500 he was sent to France to obtain terms from Louis XII for continuing the war against Pisa: this king it was who, in his conduct of affairs in Italy, committed the five capital errors in statecraft summarized in "The Prince," and was consequently driven out. He, also, it was who made the dissolution of his marriage a condition of support to Pope Alexander VI; which leads Machiavelli to refer those who urge that such promises should be kept to what he has written concerning the faith of princes.

Machiavelli's public life was largely occupied with events arising out of the ambitions of Pope Alexander VI and his son, Cesare Borgia, the Duke Valentino, and these characters fill a large space of "The Prince." Machiavelli never hesitates to cite the actions of the duke for the benefit of usurpers who wish to keep the states they have seized; he can, indeed, find no precepts to offer so good as the pattern of Cesare Borgia's conduct, insomuch that Cesare is acclaimed by some critics as the "hero" of "The Prince." Yet in "The Prince" the duke is in point of fact cited as a type of the

man who rises on the fortune of others, and falls with them; who takes every course that might be expected from a prudent man but the course which will save him; who is prepared for all eventualities but the one which happens; and who, when all his abilities fail to carry him through, exclaims that it was not his fault, but an extraordinary and unforeseen fatality.

On the death of Pius III, in 1503, Machiavelli was sent to Rome to watch the election of his successor, and there he saw Cesare Borgia cheated into allowing the choice of the College to fall on Giuliano delle Rovere (Julius II), who was one of the cardinals that had most reason to fear the duke. Machiavelli, when commenting on this election, says that he who thinks new favours will cause great personages to forget old injuries deceives himself. Julius did not rest until he had ruined Cesare.

It was to Julius II that Machiavelli was sent in 1506, when that pontiff was commencing his enterprise against Bologna; which he brought to a successful issue, as he did many of his other adventures, owing chiefly to his impetuous character. It is in reference to Pope Julius that Machiavelli moralizes on the resemblance between Fortune and women, and concludes that it is the bold rather than the cautious man that will win and hold them both.

It is impossible to follow here the varying fortunes of the Italian states, which in 1507 were controlled by France, Spain, and Germany, with results that have lasted to our day; we are concerned with those events, and with the three great actors in them, so far only as they impinge on the personality of Machiavelli. He had several meetings with Louis XII of France, and his estimate of that monarch's character has already been alluded to. Machiavelli has painted Ferdinand of Aragon as the man who accomplished great things under the cloak of religion, but who in reality had no mercy, faith, humanity, or integrity; and who, had he allowed himself to be influenced by such motives, would have been ruined. The Emperor Maximilian was one of the most interesting men of the age, and his character has been drawn by many hands; but Machiavelli, who was an envoy at his court in 1507-8, reveals the secret of his many failures when he describes him as a secretive man, without force of character—ignoring the human agencies necessary to carry his schemes into effect, and never insisting on the fulfilment of his wishes.

The remaining years of Machiavelli's official career were filled with events arising out of the League of Cambrai, made in 1508 between the three great European powers already mentioned and the pope, with the object of crushing the Venetian Republic. This result was attained in the battle of Vaila, when Venice lost in one day all that she had won in eight hundred years. Florence had a difficult part to play during these events, complicated as they were by the feud which broke out between the pope and the French, because friendship with France had dictated the entire policy of the Republic. When, in 1511, Julius II finally formed the Holy League against France, and with the assistance of the Swiss drove the French out of Italy, Florence lay at the mercy of the Pope, and had to submit to his terms, one of which was that the Medici should be restored. The return of the Medici to Florence on 1st September 1512, and the consequent fall of the Republic, was the signal for the dismissal of Machiavelli and his friends, and thus put an end to his public career, for, as we have seen, he died without regaining office.

## LITERATURE AND DEATH — Act. 43-58— 1512-27

On the return of the Medici, Machiavelli, who for a few weeks had vainly hoped to retain his office under the new masters of Florence, was dismissed by decree dated 7th November 1512. Shortly after this he was accused of complicity in an abortive conspiracy against the Medici, imprisoned, and put to the question by torture. The new Medicean pope, Leo X, procured his release, and he retired to his small property at San Casciano, near Florence, where he devoted himself to literature. In a letter to Francesco Vettori, dated 13th December 1513, he has left a very interesting description of his life at this period, which elucidates his methods and his motives in writing "The Prince." After describing his daily occupations with his family and neighbours, he writes: "The evening being come, I return home and go to my study; at the entrance I pull off my peasant-clothes, covered with dust and dirt, and put on my noble court dress, and thus becomingly re-clothed I pass into the ancient courts of the men of old, where, being lovingly received by them, I am fed with that food which is mine alone; where I do not hesitate to speak with them, and to ask for the reason of their actions, and they in their benignity answer me; and for four hours I feel no weariness, I forget every trouble, poverty does not dismay, death does not terrify me; I am possessed entirely by those great men. And because Dante says:

Knowledge doth come of learning well retained,  
Unfruitful else,

I have noted down what I have gained from their conversation, and have composed a small work on 'Principalities,' where I pour myself out as fully as I can in meditation on the subject, discussing what a principality is, what kinds there are, how they can be acquired, how they can be kept, why they are lost: and if any of my fancies ever pleased you, this ought not to displease you: and to a prince, especially to a new one, it should be welcome: therefore I dedicate it to his Magnificence Giuliano. Filippo Casavecchio has seen it; he will be able to tell you what is in it, and of the

discourses I have had with him; nevertheless, I am still enriching and polishing it."

The "little book" suffered many vicissitudes before attaining the form in which it has reached us. Various mental influences were at work during its composition; its title and patron were changed; and for some unknown reason it was finally dedicated to Lorenzo de' Medici. Although Machiavelli discussed with Casavecchio whether it should be sent or presented in person to the patron, there is no evidence that Lorenzo ever received or even read it: he certainly never gave Machiavelli any employment. Although it was plagiarized during Machiavelli's lifetime, "The Prince" was never published by him, and its text is still disputable.

Machiavelli concludes his letter to Vettori thus: "And as to this little thing [his book], when it has been read it will be seen that during the fifteen years I have given to the study of statecraft I have neither slept nor idled; and men ought ever to desire to be served by one who has reaped experience at the expense of others. And of my loyalty none could doubt, because having always kept faith I could not now learn how to break it; for he who has been faithful and honest, as I have, cannot change his nature; and my poverty is a witness to my honesty."

Before Machiavelli had got "The Prince" off his hands he commenced his "Discourse on the First Decade of Titus Livius," which should be read concurrently with "The Prince." These and several minor works occupied him until the year 1518, when he accepted a small commission to look after the affairs of some Florentine merchants at Genoa. In 1519 the Medicean rulers of Florence granted a few political concessions to her citizens, and Machiavelli with others was consulted upon a new constitution under which the Great Council was to be restored; but on one pretext or another it was not promulgated.

In 1520 the Florentine merchants again had recourse to Machiavelli to settle their difficulties with Lucca, but this year was chiefly remarkable for his re-entry into Florentine literary society, where he was much sought after, and also for the production of his "Art of War." It was in the same year that he received a commission at the instance of Cardinal de' Medici to write the "History of Florence," a task which occupied him until 1525. His return to popular favour may have determined the Medici to give him this employment, for an old writer observes that "an able statesman out of work,

like a huge whale, will endeavour to overturn the ship unless he has an empty cask to play with."

When the "History of Florence" was finished, Machiavelli took it to Rome for presentation to his patron, Giuliano de' Medici, who had in the meanwhile become pope under the title of Clement VII. It is somewhat remarkable that, as, in 1513, Machiavelli had written "The Prince" for the instruction of the Medici after they had just regained power in Florence, so, in 1525, he dedicated the "History of Florence" to the head of the family when its ruin was now at hand. In that year the battle of Pavia destroyed the French rule in Italy, and left Francis I a prisoner in the hands of his great rival, Charles V. This was followed by the sack of Rome, upon the news of which the popular party at Florence threw off the yoke of the Medici, who were once more banished.

Machiavelli was absent from Florence at this time, but hastened his return, hoping to secure his former office of secretary to the "Ten of Liberty and Peace." Unhappily he was taken ill soon after he reached Florence, where he died on 22nd June 1527.

## THE MAN AND HIS WORKS

No one can say where the bones of Machiavelli rest, but modern Florence has decreed him a stately cenotaph in Santa Croce, by the side of her most famous sons; recognizing that, whatever other nations may have found in his works, Italy found in them the idea of her unity and the germs of her renaissance among the nations of Europe. Whilst it is idle to protest against the world-wide and evil signification of his name, it may be pointed out that the harsh construction of his doctrine which this sinister reputation implies was unknown to his own day, and that the researches of recent times have enabled us to interpret him more reasonably. It is due to these inquiries that the shape of an "unholy necromancer," which so long haunted men's vision, has begun to fade.

Machiavelli was undoubtedly a man of great observation, acuteness, and industry; noting with appreciative eye whatever passed before him, and with his supreme literary gift turning it to account in his enforced retirement from affairs. He does not present himself, nor is he depicted by his contemporaries, as a type of that rare combination, the successful statesman and author, for he appears to have been only moderately prosperous in his several embassies and political employments. He was misled by Catherina Sforza, ignored by Louis XII, overawed by Cesare Borgia; several of his embassies were quite barren of results; his attempts to fortify Florence failed, and the soldiery that he raised astonished everybody by their cowardice. In the conduct of his own affairs he was timid and time-serving; he dared not appear by the side of Soderini, to whom he owed so much, for fear of compromising himself; his connection with the Medici was open to suspicion, and Giuliano appears to have recognized his real forte when he set him to write the "History of Florence," rather than employ him in the state. And it is on the literary side of his character, and there alone, that we find no weakness and no failure.

Although the light of almost four centuries has been focused on "The Prince," its problems are still debatable and interesting, because they are the eternal problems between the ruled and their rulers. Such as they are, its ethics are those of Machiavelli's contemporaries; yet they cannot be said to

be out of date so long as the governments of Europe rely on material rather than on moral forces. Its historical incidents and personages become interesting by reason of the uses which Machiavelli makes of them to illustrate his theories of government and conduct.

Leaving out of consideration those maxims of state which still furnish some European and eastern statesmen with principles of action, "The Prince" is bestrewn with truths that can be proved at every turn. Men are still the dupes of their simplicity and greed, as they were in the days of Alexander VI. The cloak of religion still conceals the vices which Machiavelli laid bare in the character of Ferdinand of Aragon. Men will not look at things as they really are, but as they wish them to be—and are ruined. In politics there are no perfectly safe courses; prudence consists in choosing the least dangerous ones. Then—to pass to a higher plane—Machiavelli reiterates that, although crimes may win an empire, they do not win glory. Necessary wars are just wars, and the arms of a nation are hallowed when it has no other resource but to fight.

It is the cry of a far later day than Machiavelli's that government should be elevated into a living moral force, capable of inspiring the people with a just recognition of the fundamental principles of society; to this "high argument" "The Prince" contributes but little. Machiavelli always refused to write either of men or of governments otherwise than as he found them, and he writes with such skill and insight that his work is of abiding value. But what invests "The Prince" with more than a merely artistic or historical interest is the incontrovertible truth that it deals with the great principles which still guide nations and rulers in their relationship with each other and their neighbours.

In translating "The Prince" my aim has been to achieve at all costs an exact literal rendering of the original, rather than a fluent paraphrase adapted to the modern notions of style and expression. Machiavelli was no facile phrasemonger; the conditions under which he wrote obliged him to weigh every word; his themes were lofty, his substance grave, his manner nobly plain and serious. "Quis eo fuit unquam in partiundis rebus, in definiendis, in explanandis pressior?" In "The Prince," it may be truly said, there is reason assignable, not only for every word, but for the position of every word. To an Englishman of Shakespeare's time the translation of such a treatise was in some ways a comparatively easy task, for in those times

the genius of the English more nearly resembled that of the Italian language; to the Englishman of to-day it is not so simple. To take a single example: the word "intrattenere," employed by Machiavelli to indicate the policy adopted by the Roman Senate towards the weaker states of Greece, would by an Elizabethan be correctly rendered "entertain," and every contemporary reader would understand what was meant by saying that "Rome entertained the Aetolians and the Achaeans without augmenting their power." But to-day such a phrase would seem obsolete and ambiguous, if not unmeaning: we are compelled to say that "Rome maintained friendly relations with the Aetolians," etc., using four words to do the work of one. I have tried to preserve the pithy brevity of the Italian so far as was consistent with an absolute fidelity to the sense. If the result be an occasional asperity I can only hope that the reader, in his eagerness to reach the author's meaning, may overlook the roughness of the road that leads him to it.

The following is a list of the works of Machiavelli:

Principal works. *Discorso sopra le cose di Pisa*, 1499; *Del modo di trattare i popoli della Valdichiana ribellati*, 1502; *Del modo tenuto dal duca Valentino nell' ammazzare Vitellozzo Vitelli, Oliverotto da Fermo, etc.*, 1502; *Discorso sopra la provisione del danaro*, 1502; *Decennale primo* (poem in terza rima), 1506; *Ritratti delle cose dell' Alemagna*, 1508-12; *Decennale secondo*, 1509; *Ritratti delle cose di Francia*, 1510; *Discorsi sopra la prima deca di T. Livio*, 3 vols., 1512-17; *Il Principe*, 1513; *Andria*, comedy translated from Terence, 1513 (?); *Mandragola*, prose comedy in five acts, with prologue in verse, 1513; *Della lingua* (dialogue), 1514; *Clizia*, comedy in prose, 1515 (?); *Belfagor arcidiavolo* (novel), 1515; *Asino d'oro* (poem in terza rima), 1517; *Dell' arte della guerra*, 1519-20; *Discorso sopra il riformare lo stato di Firenze*, 1520; *Sommario delle cose della citta di Lucca*, 1520; *Vita di Castruccio Castracani da Lucca*, 1520; *Istorie fiorentine*, 8 books, 1521-5; *Frammenti storici*, 1525.

Other poems include *Sonetti*, *Canzoni*, *Ottave*, and *Canti carnascialeschi*.

Editions. Aldo, Venice, 1546; della Tertina, 1550; Cambiagi, Florence, 6 vols., 1782-5; dei Classici, Milan, 10 1813; Silvestri, 9 vols., 1820-2; Passerini, Fanfani, Milanese, 6 vols. only published, 1873-7.

Minor works. Ed. F. L. Polidori, 1852; *Lettere familiari*, ed. E. Alvisi, 1883, 2 editions, one with excisions; *Credited Writings*, ed. G. Canestrini,

1857; Letters to F. Vettori, see A. Ridolfi, *Pensieri intorno allo scopo di N. Machiavelli nel libro Il Principe, etc.*; D. Ferrara, *The Private Correspondence of Nicolo Machiavelli*, 1929.

# DEDICATION

To the Magnificent Lorenzo Di Piero De' Medici:

Those who strive to obtain the good graces of a prince are accustomed to come before him with such things as they hold most precious, or in which they see him take most delight; whence one often sees horses, arms, cloth of gold, precious stones, and similar ornaments presented to princes, worthy of their greatness.

Desiring therefore to present myself to your Magnificence with some testimony of my devotion towards you, I have not found among my possessions anything which I hold more dear than, or value so much as, the knowledge of the actions of great men, acquired by long experience in contemporary affairs, and a continual study of antiquity; which, having reflected upon it with great and prolonged diligence, I now send, digested into a little volume, to your Magnificence.

And although I may consider this work unworthy of your countenance, nevertheless I trust much to your benignity that it may be acceptable, seeing that it is not possible for me to make a better gift than to offer you the opportunity of understanding in the shortest time all that I have learnt in so many years, and with so many troubles and dangers; which work I have not embellished with swelling or magnificent words, nor stuffed with rounded periods, nor with any extrinsic allurements or adornments whatever, with which so many are accustomed to embellish their works; for I have wished either that no honour should be given it, or else that the truth of the matter and the weightiness of the theme shall make it acceptable.

Nor do I hold with those who regard it as a presumption if a man of low and humble condition dare to discuss and settle the concerns of princes; because, just as those who draw landscapes place themselves below in the plain to contemplate the nature of the mountains and of lofty places, and in order to contemplate the plains place themselves upon high mountains, even so to understand the nature of the people it needs to be a prince, and to understand that of princes it needs to be of the people.

Take then, your Magnificence, this little gift in the spirit in which I send it; wherein, if it be diligently read and considered by you, you will learn my extreme desire that you should attain that greatness which fortune and your other attributes promise. And if your Magnificence from the summit of your greatness will sometimes turn your eyes to these lower regions, you will see how unmeritedly I suffer a great and continued malignity of fortune.

# **THE PRINCE**

# **CHAPTER I — HOW MANY KINDS OF PRINCIPALITIES THERE ARE, AND BY WHAT MEANS THEY ARE ACQUIRED**

All states, all powers, that have held and hold rule over men have been and are either republics or principalities.

Principalities are either hereditary, in which the family has been long established; or they are new.

The new are either entirely new, as was Milan to Francesco Sforza, or they are, as it were, members annexed to the hereditary state of the prince who has acquired them, as was the kingdom of Naples to that of the King of Spain.

Such dominions thus acquired are either accustomed to live under a prince, or to live in freedom; and are acquired either by the arms of the prince himself, or of others, or else by fortune or by ability.

## CHAPTER II — CONCERNING HEREDITARY PRINCIPALITIES

I will leave out all discussion on republics, inasmuch as in another place I have written of them at length, and will address myself only to principalities. In doing so I will keep to the order indicated above, and discuss how such principalities are to be ruled and preserved.

I say at once there are fewer difficulties in holding hereditary states, and those long accustomed to the family of their prince, than new ones; for it is sufficient only not to transgress the customs of his ancestors, and to deal prudently with circumstances as they arise, for a prince of average powers to maintain himself in his state, unless he be deprived of it by some extraordinary and excessive force; and if he should be so deprived of it, whenever anything sinister happens to the usurper, he will regain it.

We have in Italy, for example, the Duke of Ferrara, who could not have withstood the attacks of the Venetians in '84, nor those of Pope Julius in '10, unless he had been long established in his dominions. For the hereditary prince has less cause and less necessity to offend; hence it happens that he will be more loved; and unless extraordinary vices cause him to be hated, it is reasonable to expect that his subjects will be naturally well disposed towards him; and in the antiquity and duration of his rule the memories and motives that make for change are lost, for one change always leaves the tooting for another.

## CHAPTER III — CONCERNING MIXED PRINCIPALITIES

But the difficulties occur in a new principality. And firstly, if it be not entirely new, but is, as it were, a member of a state which, taken collectively, may be called composite, the changes arise chiefly from an inherent difficulty which there is in all new principalities; for men change their rulers willingly, hoping to better themselves, and this hope induces them to take up arms against him who rules: wherein they are deceived, because they afterwards find by experience they have gone from bad to worse. This follows also on another natural and common necessity, which always causes a new prince to burden those who have submitted to him with his soldiery and with infinite other hardships which he must put upon his new acquisition.

In this way you have enemies in all those whom you have injured in seizing that principality, and you are not able to keep those friends who put you there because of your not being able to satisfy them in the way they expected, and you cannot take strong measures against them, feeling bound to them. For, although one may be very strong in armed forces, yet in entering a province one has always need of the goodwill of the natives.

For these reasons Louis the Twelfth, King of France, quickly occupied Milan, and as quickly lost it; and to turn him out the first time it only needed Lodovico's own forces; because those who had opened the gates to him, finding themselves deceived in their hopes of future benefit, would not endure the ill-treatment of the new prince. It is very true that, after acquiring rebellious provinces a second time, they are not so lightly lost afterwards, because the prince, with little reluctance, takes the opportunity of the rebellion to punish the delinquents, to clear out the suspects, and to strengthen himself in the weakest places. Thus to cause France to lose Milan the first time it was enough for the Duke Lodovico(\*) to raise insurrections on the borders; but to cause him to lose it a second time it was necessary to bring the whole world against him, and that his armies should

be defeated and driven out of Italy; which followed from the causes above mentioned.

(\*) Duke Lodovico was Lodovico Moro, a son of Francesco Sforza, who married Beatrice d'Este. He ruled over Milan from 1494 to 1500, and died in 1510.

Nevertheless Milan was taken from France both the first and the second time. The general reasons for the first have been discussed; it remains to name those for the second, and to see what resources he had, and what any one in his situation would have had for maintaining himself more securely in his acquisition than did the King of France.

Now I say that those dominions which, when acquired, are added to an ancient state by him who acquires them, are either of the same country and language, or they are not. When they are, it is easier to hold them, especially when they have not been accustomed to self-government; and to hold them securely it is enough to have destroyed the family of the prince who was ruling them; because the two peoples, preserving in other things the old conditions, and not being unlike in customs, will live quietly together, as one has seen in Brittany, Burgundy, Gascony, and Normandy, which have been bound to France for so long a time: and, although there may be some difference in language, nevertheless the customs are alike, and the people will easily be able to get on amongst themselves. He who has annexed them, if he wishes to hold them, has only to bear in mind two considerations: the one, that the family of their former lord is extinguished; the other, that neither their laws nor their taxes are altered, so that in a very short time they will become entirely one body with the old principality.

But when states are acquired in a country differing in language, customs, or laws, there are difficulties, and good fortune and great energy are needed to hold them, and one of the greatest and most real helps would be that he who has acquired them should go and reside there. This would make his position more secure and durable, as it has made that of the Turk in Greece, who, notwithstanding all the other measures taken by him for holding that state, if he had not settled there, would not have been able to keep it. Because, if one is on the spot, disorders are seen as they spring up, and one can quickly remedy them; but if one is not at hand, they are heard of only when they are great, and then one can no longer remedy them. Besides this, the country is not pillaged by your officials; the subjects are satisfied by prompt recourse to the prince; thus, wishing to be good, they have more

cause to love him, and wishing to be otherwise, to fear him. He who would attack that state from the outside must have the utmost caution; as long as the prince resides there it can only be wrested from him with the greatest difficulty.

The other and better course is to send colonies to one or two places, which may be as keys to that state, for it is necessary either to do this or else to keep there a great number of cavalry and infantry. A prince does not spend much on colonies, for with little or no expense he can send them out and keep them there, and he offends a minority only of the citizens from whom he takes lands and houses to give them to the new inhabitants; and those whom he offends, remaining poor and scattered, are never able to injure him; whilst the rest being uninjured are easily kept quiet, and at the same time are anxious not to err for fear it should happen to them as it has to those who have been despoiled. In conclusion, I say that these colonies are not costly, they are more faithful, they injure less, and the injured, as has been said, being poor and scattered, cannot hurt. Upon this, one has to remark that men ought either to be well treated or crushed, because they can avenge themselves of lighter injuries, of more serious ones they cannot; therefore the injury that is to be done to a man ought to be of such a kind that one does not stand in fear of revenge.

But in maintaining armed men there in place of colonies one spends much more, having to consume on the garrison all the income from the state, so that the acquisition turns into a loss, and many more are exasperated, because the whole state is injured; through the shifting of the garrison up and down all become acquainted with hardship, and all become hostile, and they are enemies who, whilst beaten on their own ground, are yet able to do hurt. For every reason, therefore, such guards are as useless as a colony is useful.

Again, the prince who holds a country differing in the above respects ought to make himself the head and defender of his less powerful neighbours, and to weaken the more powerful amongst them, taking care that no foreigner as powerful as himself shall, by any accident, get a footing there; for it will always happen that such a one will be introduced by those who are discontented, either through excess of ambition or through fear, as one has seen already. The Romans were brought into Greece by the Aetolians; and in every other country where they obtained a footing they

were brought in by the inhabitants. And the usual course of affairs is that, as soon as a powerful foreigner enters a country, all the subject states are drawn to him, moved by the hatred which they feel against the ruling power. So that in respect to those subject states he has not to take any trouble to gain them over to himself, for the whole of them quickly rally to the state which he has acquired there. He has only to take care that they do not get hold of too much power and too much authority, and then with his own forces, and with their goodwill, he can easily keep down the more powerful of them, so as to remain entirely master in the country. And he who does not properly manage this business will soon lose what he has acquired, and whilst he does hold it he will have endless difficulties and troubles.

The Romans, in the countries which they annexed, observed closely these measures; they sent colonies and maintained friendly relations with(\*) the minor powers, without increasing their strength; they kept down the greater, and did not allow any strong foreign powers to gain authority. Greece appears to me sufficient for an example. The Achaeans and Aetolians were kept friendly by them, the kingdom of Macedonia was humbled, Antiochus was driven out; yet the merits of the Achaeans and Aetolians never secured for them permission to increase their power, nor did the persuasions of Philip ever induce the Romans to be his friends without first humbling him, nor did the influence of Antiochus make them agree that he should retain any lordship over the country. Because the Romans did in these instances what all prudent princes ought to do, who have to regard not only present troubles, but also future ones, for which they must prepare with every energy, because, when foreseen, it is easy to remedy them; but if you wait until they approach, the medicine is no longer in time because the malady has become incurable; for it happens in this, as the physicians say it happens in hectic fever, that in the beginning of the malady it is easy to cure but difficult to detect, but in the course of time, not having been either detected or treated in the beginning, it becomes easy to detect but difficult to cure. Thus it happens in affairs of state, for when the evils that arise have been foreseen (which it is only given to a wise man to see), they can be quickly redressed, but when, through not having been foreseen, they have been permitted to grow in a way that every one can see them, there is no longer a remedy. Therefore, the Romans, foreseeing troubles, dealt with them at once, and, even to avoid a war, would not let them come to a head,

for they knew that war is not to be avoided, but is only to be put off to the advantage of others; moreover they wished to fight with Philip and Antiochus in Greece so as not to have to do it in Italy; they could have avoided both, but this they did not wish; nor did that ever please them which is forever in the mouths of the wise ones of our time:—Let us enjoy the benefits of the time—but rather the benefits of their own valour and prudence, for time drives everything before it, and is able to bring with it good as well as evil, and evil as well as good.

(\*) See remark in the introduction on the word "intrattenere."

But let us turn to France and inquire whether she has done any of the things mentioned. I will speak of Louis(\*) (and not of Charles)(+) as the one whose conduct is the better to be observed, he having held possession of Italy for the longest period; and you will see that he has done the opposite to those things which ought to be done to retain a state composed of divers elements.

(\*) Louis XII, King of France, "The Father of the People," born 1462, died 1515.

(+) Charles VIII, King of France, born 1470, died 1498.

King Louis was brought into Italy by the ambition of the Venetians, who desired to obtain half the state of Lombardy by his intervention. I will not blame the course taken by the king, because, wishing to get a foothold in Italy, and having no friends there—seeing rather that every door was shut to him owing to the conduct of Charles—he was forced to accept those friendships which he could get, and he would have succeeded very quickly in his design if in other matters he had not made some mistakes. The king, however, having acquired Lombardy, regained at once the authority which Charles had lost: Genoa yielded; the Florentines became his friends; the Marquess of Mantua, the Duke of Ferrara, the Bentivogli, my lady of Forli, the Lords of Faenza, of Pesaro, of Rimini, of Camerino, of Piombino, the Lucchese, the Pisans, the Sienese—everybody made advances to him to become his friend. Then could the Venetians realize the rashness of the course taken by them, which, in order that they might secure two towns in Lombardy, had made the king master of two-thirds of Italy.

Let any one now consider with what little difficulty the king could have maintained his position in Italy had he observed the rules above laid down, and kept all his friends secure and protected; for although they were numerous they were both weak and timid, some afraid of the Church, some of the Venetians, and thus they would always have been forced to stand in with him, and by their means he could easily have made himself secure against those who remained powerful. But he was no sooner in Milan than he did the contrary by assisting Pope Alexander to occupy the Romagna. It never occurred to him that by this action he was weakening himself, depriving himself of friends and of those who had thrown themselves into his lap, whilst he aggrandized the Church by adding much temporal power to the spiritual, thus giving it greater authority. And having committed this

prime error, he was obliged to follow it up, so much so that, to put an end to the ambition of Alexander, and to prevent his becoming the master of Tuscany, he was himself forced to come into Italy.

And as if it were not enough to have aggrandized the Church, and deprived himself of friends, he, wishing to have the kingdom of Naples, divided it with the King of Spain, and where he was the prime arbiter in Italy he takes an associate, so that the ambitious of that country and the malcontents of his own should have somewhere to shelter; and whereas he could have left in the kingdom his own pensioner as king, he drove him out, to put one there who was able to drive him, Louis, out in turn.

The wish to acquire is in truth very natural and common, and men always do so when they can, and for this they will be praised not blamed; but when they cannot do so, yet wish to do so by any means, then there is folly and blame. Therefore, if France could have attacked Naples with her own forces she ought to have done so; if she could not, then she ought not to have divided it. And if the partition which she made with the Venetians in Lombardy was justified by the excuse that by it she got a foothold in Italy, this other partition merited blame, for it had not the excuse of that necessity.

Therefore Louis made these five errors: he destroyed the minor powers, he increased the strength of one of the greater powers in Italy, he brought in a foreign power, he did not settle in the country, he did not send colonies. Which errors, had he lived, were not enough to injure him had he not made a sixth by taking away their dominions from the Venetians; because, had he not aggrandized the Church, nor brought Spain into Italy, it would have been very reasonable and necessary to humble them; but having first taken these steps, he ought never to have consented to their ruin, for they, being powerful, would always have kept off others from designs on Lombardy, to which the Venetians would never have consented except to become masters themselves there; also because the others would not wish to take Lombardy from France in order to give it to the Venetians, and to run counter to both they would not have had the courage.

And if any one should say: "King Louis yielded the Romagna to Alexander and the kingdom to Spain to avoid war," I answer for the reasons given above that a blunder ought never to be perpetrated to avoid war, because it is not to be avoided, but is only deferred to your disadvantage. And if another should allege the pledge which the king had given to the

Pope that he would assist him in the enterprise, in exchange for the dissolution of his marriage(\*) and for the cap to Rouen,(+) to that I reply what I shall write later on concerning the faith of princes, and how it ought to be kept.

(\*) Louis XII divorced his wife, Jeanne, daughter of Louis XI, and married in 1499 Anne of Brittany, widow of Charles VIII, in order to retain the Duchy of Brittany for the crown.

(+) The Archbishop of Rouen. He was Georges d'Amboise, created a cardinal by Alexander VI. Born 1460, died 1510.

Thus King Louis lost Lombardy by not having followed any of the conditions observed by those who have taken possession of countries and wished to retain them. Nor is there any miracle in this, but much that is reasonable and quite natural. And on these matters I spoke at Nantes with Rouen, when Valentino, as Cesare Borgia, the son of Pope Alexander, was usually called, occupied the Romagna, and on Cardinal Rouen observing to me that the Italians did not understand war, I replied to him that the French did not understand statecraft, meaning that otherwise they would not have allowed the Church to reach such greatness. And in fact it has been seen that the greatness of the Church and of Spain in Italy has been caused by France, and her ruin may be attributed to them. From this a general rule is drawn which never or rarely fails: that he who is the cause of another becoming powerful is ruined; because that predominancy has been brought about either by astuteness or else by force, and both are distrusted by him who has been raised to power.

## **CHAPTER IV — WHY THE KINGDOM OF DARIUS, CONQUERED BY ALEXANDER, DID NOT REBEL AGAINST THE SUCCESSORS OF ALEXANDER AT HIS DEATH**

Considering the difficulties which men have had to hold to a newly acquired state, some might wonder how, seeing that Alexander the Great became the master of Asia in a few years, and died whilst it was scarcely settled (whence it might appear reasonable that the whole empire would have rebelled), nevertheless his successors maintained themselves, and had to meet no other difficulty than that which arose among themselves from their own ambitions.

I answer that the principalities of which one has record are found to be governed in two different ways; either by a prince, with a body of servants, who assist him to govern the kingdom as ministers by his favour and permission; or by a prince and barons, who hold that dignity by antiquity of blood and not by the grace of the prince. Such barons have states and their own subjects, who recognize them as lords and hold them in natural affection. Those states that are governed by a prince and his servants hold their prince in more consideration, because in all the country there is no one who is recognized as superior to him, and if they yield obedience to another they do it as to a minister and official, and they do not bear him any particular affection.

The examples of these two governments in our time are the Turk and the King of France. The entire monarchy of the Turk is governed by one lord, the others are his servants; and, dividing his kingdom into sanjaks, he sends there different administrators, and shifts and changes them as he chooses. But the King of France is placed in the midst of an ancient body of lords, acknowledged by their own subjects, and beloved by them; they have their own prerogatives, nor can the king take these away except at his peril. Therefore, he who considers both of these states will recognize great difficulties in seizing the state of the Turk, but, once it is conquered, great ease in holding it. The causes of the difficulties in seizing the kingdom of

the Turk are that the usurper cannot be called in by the princes of the kingdom, nor can he hope to be assisted in his designs by the revolt of those whom the lord has around him. This arises from the reasons given above; for his ministers, being all slaves and bondmen, can only be corrupted with great difficulty, and one can expect little advantage from them when they have been corrupted, as they cannot carry the people with them, for the reasons assigned. Hence, he who attacks the Turk must bear in mind that he will find him united, and he will have to rely more on his own strength than on the revolt of others; but, if once the Turk has been conquered, and routed in the field in such a way that he cannot replace his armies, there is nothing to fear but the family of this prince, and, this being exterminated, there remains no one to fear, the others having no credit with the people; and as the conqueror did not rely on them before his victory, so he ought not to fear them after it.

The contrary happens in kingdoms governed like that of France, because one can easily enter there by gaining over some baron of the kingdom, for one always finds malcontents and such as desire a change. Such men, for the reasons given, can open the way into the state and render the victory easy; but if you wish to hold it afterwards, you meet with infinite difficulties, both from those who have assisted you and from those you have crushed. Nor is it enough for you to have exterminated the family of the prince, because the lords that remain make themselves the heads of fresh movements against you, and as you are unable either to satisfy or exterminate them, that state is lost whenever time brings the opportunity.

Now if you will consider what was the nature of the government of Darius, you will find it similar to the kingdom of the Turk, and therefore it was only necessary for Alexander, first to overthrow him in the field, and then to take the country from him. After which victory, Darius being killed, the state remained secure to Alexander, for the above reasons. And if his successors had been united they would have enjoyed it securely and at their ease, for there were no tumults raised in the kingdom except those they provoked themselves.

But it is impossible to hold with such tranquillity states constituted like that of France. Hence arose those frequent rebellions against the Romans in Spain, France, and Greece, owing to the many principalities there were in these states, of which, as long as the memory of them endured, the Romans

always held an insecure possession; but with the power and long continuance of the empire the memory of them passed away, and the Romans then became secure possessors. And when fighting afterwards amongst themselves, each one was able to attach to himself his own parts of the country, according to the authority he had assumed there; and the family of the former lord being exterminated, none other than the Romans were acknowledged.

When these things are remembered no one will marvel at the ease with which Alexander held the Empire of Asia, or at the difficulties which others have had to keep an acquisition, such as Pyrrhus and many more; this is not occasioned by the little or abundance of ability in the conqueror, but by the want of uniformity in the subject state.

## **CHAPTER V — CONCERNING THE WAY TO GOVERN CITIES OR PRINCIPALITIES WHICH LIVED UNDER THEIR OWN LAWS BEFORE THEY WERE ANNEXED**

Whenever those states which have been acquired as stated have been accustomed to live under their own laws and in freedom, there are three courses for those who wish to hold them: the first is to ruin them, the next is to reside there in person, the third is to permit them to live under their own laws, drawing a tribute, and establishing within it an oligarchy which will keep it friendly to you. Because such a government, being created by the prince, knows that it cannot stand without his friendship and interest, and does its utmost to support him; and therefore he who would keep a city accustomed to freedom will hold it more easily by the means of its own citizens than in any other way.

There are, for example, the Spartans and the Romans. The Spartans held Athens and Thebes, establishing there an oligarchy: nevertheless they lost them. The Romans, in order to hold Capua, Carthage, and Numantia, dismantled them, and did not lose them. They wished to hold Greece as the Spartans held it, making it free and permitting its laws, and did not succeed. So to hold it they were compelled to dismantle many cities in the country, for in truth there is no safe way to retain them otherwise than by ruining them. And he who becomes master of a city accustomed to freedom and does not destroy it, may expect to be destroyed by it, for in rebellion it has always the watchword of liberty and its ancient privileges as a rallying point, which neither time nor benefits will ever cause it to forget. And whatever you may do or provide against, they never forget that name or their privileges unless they are disunited or dispersed, but at every chance they immediately rally to them, as Pisa after the hundred years she had been held in bondage by the Florentines.

But when cities or countries are accustomed to live under a prince, and his family is exterminated, they, being on the one hand accustomed to obey and on the other hand not having the old prince, cannot agree in making one

from amongst themselves, and they do not know how to govern themselves. For this reason they are very slow to take up arms, and a prince can gain them to himself and secure them much more easily. But in republics there is more vitality, greater hatred, and more desire for vengeance, which will never permit them to allow the memory of their former liberty to rest; so that the safest way is to destroy them or to reside there.

## **CHAPTER VI — CONCERNING NEW PRINCIPALITIES WHICH ARE ACQUIRED BY ONE'S OWN ARMS AND ABILITY**

Let no one be surprised if, in speaking of entirely new principalities as I shall do, I adduce the highest examples both of prince and of state; because men, walking almost always in paths beaten by others, and following by imitation their deeds, are yet unable to keep entirely to the ways of others or attain to the power of those they imitate. A wise man ought always to follow the paths beaten by great men, and to imitate those who have been supreme, so that if his ability does not equal theirs, at least it will savour of it. Let him act like the clever archers who, designing to hit the mark which yet appears too far distant, and knowing the limits to which the strength of their bow attains, take aim much higher than the mark, not to reach by their strength or arrow to so great a height, but to be able with the aid of so high an aim to hit the mark they wish to reach.

I say, therefore, that in entirely new principalities, where there is a new prince, more or less difficulty is found in keeping them, accordingly as there is more or less ability in him who has acquired the state. Now, as the fact of becoming a prince from a private station presupposes either ability or fortune, it is clear that one or other of these things will mitigate in some degree many difficulties. Nevertheless, he who has relied least on fortune is established the strongest. Further, it facilitates matters when the prince, having no other state, is compelled to reside there in person.

But to come to those who, by their own ability and not through fortune, have risen to be princes, I say that Moses, Cyrus, Romulus, Theseus, and such like are the most excellent examples. And although one may not discuss Moses, he having been a mere executor of the will of God, yet he ought to be admired, if only for that favour which made him worthy to speak with God. But in considering Cyrus and others who have acquired or founded kingdoms, all will be found admirable; and if their particular deeds and conduct shall be considered, they will not be found inferior to those of Moses, although he had so great a preceptor. And in examining their actions

and lives one cannot see that they owed anything to fortune beyond opportunity, which brought them the material to mould into the form which seemed best to them. Without that opportunity their powers of mind would have been extinguished, and without those powers the opportunity would have come in vain.

It was necessary, therefore, to Moses that he should find the people of Israel in Egypt enslaved and oppressed by the Egyptians, in order that they should be disposed to follow him so as to be delivered out of bondage. It was necessary that Romulus should not remain in Alba, and that he should be abandoned at his birth, in order that he should become King of Rome and founder of the fatherland. It was necessary that Cyrus should find the Persians discontented with the government of the Medes, and the Medes soft and effeminate through their long peace. Theseus could not have shown his ability had he not found the Athenians dispersed. These opportunities, therefore, made those men fortunate, and their high ability enabled them to recognize the opportunity whereby their country was ennobled and made famous.

Those who by valorous ways become princes, like these men, acquire a principality with difficulty, but they keep it with ease. The difficulties they have in acquiring it rise in part from the new rules and methods which they are forced to introduce to establish their government and its security. And it ought to be remembered that there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things, because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new. This coolness arises partly from fear of the opponents, who have the laws on their side, and partly from the incredulity of men, who do not readily believe in new things until they have had a long experience of them. Thus it happens that whenever those who are hostile have the opportunity to attack they do it like partisans, whilst the others defend lukewarmly, in such wise that the prince is endangered along with them.

It is necessary, therefore, if we desire to discuss this matter thoroughly, to inquire whether these innovators can rely on themselves or have to depend on others: that is to say, whether, to consummate their enterprise, have they to use prayers or can they use force? In the first instance they always

succeed badly, and never compass anything; but when they can rely on themselves and use force, then they are rarely endangered. Hence it is that all armed prophets have conquered, and the unarmed ones have been destroyed. Besides the reasons mentioned, the nature of the people is variable, and whilst it is easy to persuade them, it is difficult to fix them in that persuasion. And thus it is necessary to take such measures that, when they believe no longer, it may be possible to make them believe by force.

If Moses, Cyrus, Theseus, and Romulus had been unarmed they could not have enforced their constitutions for long—as happened in our time to Fra Girolamo Savonarola, who was ruined with his new order of things immediately the multitude believed in him no longer, and he had no means of keeping steadfast those who believed or of making the unbelievers to believe. Therefore such as these have great difficulties in consummating their enterprise, for all their dangers are in the ascent, yet with ability they will overcome them; but when these are overcome, and those who envied them their success are exterminated, they will begin to be respected, and they will continue afterwards powerful, secure, honoured, and happy.

To these great examples I wish to add a lesser one; still it bears some resemblance to them, and I wish it to suffice me for all of a like kind: it is Hiero the Syracusan.(\*). This man rose from a private station to be Prince of Syracuse, nor did he, either, owe anything to fortune but opportunity; for the Syracusans, being oppressed, chose him for their captain, afterwards he was rewarded by being made their prince. He was of so great ability, even as a private citizen, that one who writes of him says he wanted nothing but a kingdom to be a king. This man abolished the old soldiery, organized the new, gave up old alliances, made new ones; and as he had his own soldiers and allies, on such foundations he was able to build any edifice: thus, whilst he had endured much trouble in acquiring, he had but little in keeping.

(\*) Hiero II, born about 307 B.C., died 216 B.C.

## CHAPTER VII — CONCERNING NEW PRINCIPALITIES WHICH ARE ACQUIRED EITHER BY THE ARMS OF OTHERS OR BY GOOD FORTUNE

Those who solely by good fortune become princes from being private citizens have little trouble in rising, but much in keeping atop; they have not any difficulties on the way up, because they fly, but they have many when they reach the summit. Such are those to whom some state is given either for money or by the favour of him who bestows it; as happened to many in Greece, in the cities of Ionia and of the Hellespont, where princes were made by Darius, in order that they might hold the cities both for his security and his glory; as also were those emperors who, by the corruption of the soldiers, from being citizens came to empire. Such stand simply elevated upon the goodwill and the fortune of him who has elevated them—two most inconstant and unstable things. Neither have they the knowledge requisite for the position; because, unless they are men of great worth and ability, it is not reasonable to expect that they should know how to command, having always lived in a private condition; besides, they cannot hold it because they have not forces which they can keep friendly and faithful.

States that rise unexpectedly, then, like all other things in nature which are born and grow rapidly, cannot leave their foundations and correspondencies(\*) fixed in such a way that the first storm will not overthrow them; unless, as is said, those who unexpectedly become princes are men of so much ability that they know they have to be prepared at once to hold that which fortune has thrown into their laps, and that those foundations, which others have laid BEFORE they became princes, they must lay AFTERWARDS.

(\*) "Le radici e corrispondenze," their roots (i.e. foundations) and correspondencies or relations with other states—a common meaning of "correspondence" and "correspondency" in the sixteenth and seventeenth centuries.

Concerning these two methods of rising to be a prince by ability or fortune, I wish to adduce two examples within our own recollection, and these are Francesco Sforza(\*) and Cesare Borgia. Francesco, by proper means and with great ability, from being a private person rose to be Duke of Milan, and that which he had acquired with a thousand anxieties he kept with little trouble. On the other hand, Cesare Borgia, called by the people Duke Valentino, acquired his state during the ascendancy of his father, and on its decline he lost it, notwithstanding that he had taken every measure and done all that ought to be done by a wise and able man to fix firmly his roots in the states which the arms and fortunes of others had bestowed on him.

(\*) Francesco Sforza, born 1401, died 1466. He married Bianca Maria Visconti, a natural daughter of Filippo Visconti, the Duke of Milan, on whose death he procured his own elevation to the duchy. Machiavelli was the accredited agent of the Florentine Republic to Cesare Borgia (1478-1507) during the transactions which led up to the assassinations of the Orsini and Vitelli at Sinigaglia, and along with his letters to his chiefs in Florence he has left an account, written ten years before "The Prince," of the proceedings of the duke in his "Descrizione del modo tenuto dal duca Valentino nello ammazzare Vitellozzo Vitelli," etc., a translation of which is appended to the present work.

Because, as is stated above, he who has not first laid his foundations may be able with great ability to lay them afterwards, but they will be laid with trouble to the architect and danger to the building. If, therefore, all the steps taken by the duke be considered, it will be seen that he laid solid foundations for his future power, and I do not consider it superfluous to discuss them, because I do not know what better precepts to give a new prince than the example of his actions; and if his dispositions were of no avail, that was not his fault, but the extraordinary and extreme malignity of fortune.

Alexander the Sixth, in wishing to aggrandize the duke, his son, had many immediate and prospective difficulties. Firstly, he did not see his way to make him master of any state that was not a state of the Church; and if he was willing to rob the Church he knew that the Duke of Milan and the Venetians would not consent, because Faenza and Rimini were already under the protection of the Venetians. Besides this, he saw the arms of Italy, especially those by which he might have been assisted, in hands that would fear the aggrandizement of the Pope, namely, the Orsini and the Colonnese and their following. It behoved him, therefore, to upset this state of affairs

and embroil the powers, so as to make himself securely master of part of their states. This was easy for him to do, because he found the Venetians, moved by other reasons, inclined to bring back the French into Italy; he would not only not oppose this, but he would render it more easy by dissolving the former marriage of King Louis. Therefore the king came into Italy with the assistance of the Venetians and the consent of Alexander. He was no sooner in Milan than the Pope had soldiers from him for the attempt on the Romagna, which yielded to him on the reputation of the king. The duke, therefore, having acquired the Romagna and beaten the Colonnese, while wishing to hold that and to advance further, was hindered by two things: the one, his forces did not appear loyal to him, the other, the goodwill of France: that is to say, he feared that the forces of the Orsini, which he was using, would not stand to him, that not only might they hinder him from winning more, but might themselves seize what he had won, and that the king might also do the same. Of the Orsini he had a warning when, after taking Faenza and attacking Bologna, he saw them go very unwillingly to that attack. And as to the king, he learned his mind when he himself, after taking the Duchy of Urbino, attacked Tuscany, and the king made him desist from that undertaking; hence the duke decided to depend no more upon the arms and the luck of others.

For the first thing he weakened the Orsini and Colonnese parties in Rome, by gaining to himself all their adherents who were gentlemen, making them his gentlemen, giving them good pay, and, according to their rank, honouring them with office and command in such a way that in a few months all attachment to the factions was destroyed and turned entirely to the duke. After this he awaited an opportunity to crush the Orsini, having scattered the adherents of the Colonna house. This came to him soon and he used it well; for the Orsini, perceiving at length that the aggrandizement of the duke and the Church was ruin to them, called a meeting of the Magione in Perugia. From this sprung the rebellion at Urbino and the tumults in the Romagna, with endless dangers to the duke, all of which he overcame with the help of the French. Having restored his authority, not to leave it at risk by trusting either to the French or other outside forces, he had recourse to his wiles, and he knew so well how to conceal his mind that, by the mediation of Signor Pagolo—whom the duke did not fail to secure with all kinds of attention, giving him money, apparel, and horses—the Orsini were reconciled, so that their simplicity brought them into his power at Sinigalia.

(\*) Having exterminated the leaders, and turned their partisans into his friends, the duke laid sufficiently good foundations to his power, having all the Romagna and the Duchy of Urbino; and the people now beginning to appreciate their prosperity, he gained them all over to himself. And as this point is worthy of notice, and to be imitated by others, I am not willing to leave it out.

(\*) Sinigalia, 31st December 1502.

When the duke occupied the Romagna he found it under the rule of weak masters, who rather plundered their subjects than ruled them, and gave them more cause for disunion than for union, so that the country was full of robbery, quarrels, and every kind of violence; and so, wishing to bring back peace and obedience to authority, he considered it necessary to give it a good governor. Thereupon he promoted Messer Ramiro d'Orco, (\*) a swift and cruel man, to whom he gave the fullest power. This man in a short time restored peace and unity with the greatest success. Afterwards the duke considered that it was not advisable to confer such excessive authority, for he had no doubt but that he would become odious, so he set up a court of judgment in the country, under a most excellent president, wherein all cities had their advocates. And because he knew that the past severity had caused some hatred against himself, so, to clear himself in the minds of the people, and gain them entirely to himself, he desired to show that, if any cruelty had been practised, it had not originated with him, but in the natural sternness of the minister. Under this pretence he took Ramiro, and one morning caused him to be executed and left on the piazza at Cesena with the block and a bloody knife at his side. The barbarity of this spectacle caused the people to be at once satisfied and dismayed.

(\*) Ramiro d'Orco. Ramiro de Lorqua.

But let us return whence we started. I say that the duke, finding himself now sufficiently powerful and partly secured from immediate dangers by having armed himself in his own way, and having in a great measure crushed those forces in his vicinity that could injure him if he wished to proceed with his conquest, had next to consider France, for he knew that the king, who too late was aware of his mistake, would not support him. And from this time he began to seek new alliances and to temporize with France in the expedition which she was making towards the kingdom of Naples against the Spaniards who were besieging Gaeta. It was his intention to

secure himself against them, and this he would have quickly accomplished had Alexander lived.

Such was his line of action as to present affairs. But as to the future he had to fear, in the first place, that a new successor to the Church might not be friendly to him and might seek to take from him that which Alexander had given him, so he decided to act in four ways. Firstly, by exterminating the families of those lords whom he had despoiled, so as to take away that pretext from the Pope. Secondly, by winning to himself all the gentlemen of Rome, so as to be able to curb the Pope with their aid, as has been observed. Thirdly, by converting the college more to himself. Fourthly, by acquiring so much power before the Pope should die that he could by his own measures resist the first shock. Of these four things, at the death of Alexander, he had accomplished three. For he had killed as many of the dispossessed lords as he could lay hands on, and few had escaped; he had won over the Roman gentlemen, and he had the most numerous party in the college. And as to any fresh acquisition, he intended to become master of Tuscany, for he already possessed Perugia and Piombino, and Pisa was under his protection. And as he had no longer to study France (for the French were already driven out of the kingdom of Naples by the Spaniards, and in this way both were compelled to buy his goodwill), he pounced down upon Pisa. After this, Lucca and Siena yielded at once, partly through hatred and partly through fear of the Florentines; and the Florentines would have had no remedy had he continued to prosper, as he was prospering the year that Alexander died, for he had acquired so much power and reputation that he would have stood by himself, and no longer have depended on the luck and the forces of others, but solely on his own power and ability.

But Alexander died five years after he had first drawn the sword. He left the duke with the state of Romagna alone consolidated, with the rest in the air, between two most powerful hostile armies, and sick unto death. Yet there were in the duke such boldness and ability, and he knew so well how men are to be won or lost, and so firm were the foundations which in so short a time he had laid, that if he had not had those armies on his back, or if he had been in good health, he would have overcome all difficulties. And it is seen that his foundations were good, for the Romagna awaited him for more than a month. In Rome, although but half alive, he remained secure; and whilst the Baglioni, the Vitelli, and the Orsini might come to Rome, they could not effect anything against him. If he could not have made Pope

him whom he wished, at least the one whom he did not wish would not have been elected. But if he had been in sound health at the death of Alexander, (\*) everything would have been different to him. On the day that Julius the Second (+) was elected, he told me that he had thought of everything that might occur at the death of his father, and had provided a remedy for all, except that he had never anticipated that, when the death did happen, he himself would be on the point to die.

(\*) Alexander VI died of fever, 18th August 1503.

(+) Julius II was Giuliano della Rovere, Cardinal of San Pietro ad Vincula, born 1443, died 1513.

When all the actions of the duke are recalled, I do not know how to blame him, but rather it appears to be, as I have said, that I ought to offer him for imitation to all those who, by the fortune or the arms of others, are raised to government. Because he, having a lofty spirit and far-reaching aims, could not have regulated his conduct otherwise, and only the shortness of the life of Alexander and his own sickness frustrated his designs. Therefore, he who considers it necessary to secure himself in his new principality, to win friends, to overcome either by force or fraud, to make himself beloved and feared by the people, to be followed and revered by the soldiers, to exterminate those who have power or reason to hurt him, to change the old order of things for new, to be severe and gracious, magnanimous and liberal, to destroy a disloyal soldiery and to create new, to maintain friendship with kings and princes in such a way that they must help him with zeal and offend with caution, cannot find a more lively example than the actions of this man.

Only can he be blamed for the election of Julius the Second, in whom he made a bad choice, because, as is said, not being able to elect a Pope to his own mind, he could have hindered any other from being elected Pope; and he ought never to have consented to the election of any cardinal whom he had injured or who had cause to fear him if they became pontiffs. For men injure either from fear or hatred. Those whom he had injured, amongst others, were San Pietro ad Vincula, Colonna, San Giorgio, and Ascanio. (\*) The rest, in becoming Pope, had to fear him, Rouen and the Spaniards excepted; the latter from their relationship and obligations, the former from his influence, the kingdom of France having relations with him. Therefore, above everything, the duke ought to have created a Spaniard Pope, and, failing him, he ought to have consented to Rouen and not San Pietro ad

Vincula. He who believes that new benefits will cause great personages to forget old injuries is deceived. Therefore, the duke erred in his choice, and it was the cause of his ultimate ruin.

(\*) San Giorgio is Raffaello Riario. Ascanio is Ascanio Sforza.

## CHAPTER VIII — CONCERNING THOSE WHO HAVE OBTAINED A PRINCIPALITY BY WICKEDNESS

Although a prince may rise from a private station in two ways, neither of which can be entirely attributed to fortune or genius, yet it is manifest to me that I must not be silent on them, although one could be more copiously treated when I discuss republics. These methods are when, either by some wicked or nefarious ways, one ascends to the principality, or when by the favour of his fellow-citizens a private person becomes the prince of his country. And speaking of the first method, it will be illustrated by two examples—one ancient, the other modern—and without entering further into the subject, I consider these two examples will suffice those who may be compelled to follow them.

Agathocles, the Sicilian, (\*) became King of Syracuse not only from a private but from a low and abject position. This man, the son of a potter, through all the changes in his fortunes always led an infamous life. Nevertheless, he accompanied his infamies with so much ability of mind and body that, having devoted himself to the military profession, he rose through its ranks to be Praetor of Syracuse. Being established in that position, and having deliberately resolved to make himself prince and to seize by violence, without obligation to others, that which had been conceded to him by assent, he came to an understanding for this purpose with Amilcar, the Carthaginian, who, with his army, was fighting in Sicily. One morning he assembled the people and the senate of Syracuse, as if he had to discuss with them things relating to the Republic, and at a given signal the soldiers killed all the senators and the richest of the people; these dead, he seized and held the principedom of that city without any civil commotion. And although he was twice routed by the Carthaginians, and ultimately besieged, yet not only was he able to defend his city, but leaving part of his men for its defence, with the others he attacked Africa, and in a short time raised the siege of Syracuse. The Carthaginians, reduced to

extreme necessity, were compelled to come to terms with Agathocles, and, leaving Sicily to him, had to be content with the possession of Africa.

(\*) Agathocles the Sicilian, born 361 B.C., died 289 B.C.

Therefore, he who considers the actions and the genius of this man will see nothing, or little, which can be attributed to fortune, inasmuch as he attained pre-eminence, as is shown above, not by the favour of any one, but step by step in the military profession, which steps were gained with a thousand troubles and perils, and were afterwards boldly held by him with many hazardous dangers. Yet it cannot be called talent to slay fellow-citizens, to deceive friends, to be without faith, without mercy, without religion; such methods may gain empire, but not glory. Still, if the courage of Agathocles in entering into and extricating himself from dangers be considered, together with his greatness of mind in enduring and overcoming hardships, it cannot be seen why he should be esteemed less than the most notable captain. Nevertheless, his barbarous cruelty and inhumanity with infinite wickedness do not permit him to be celebrated among the most excellent men. What he achieved cannot be attributed either to fortune or genius.

In our times, during the rule of Alexander the Sixth, Oliverotto da Fermo, having been left an orphan many years before, was brought up by his maternal uncle, Giovanni Fogliani, and in the early days of his youth sent to fight under Pagolo Vitelli, that, being trained under his discipline, he might attain some high position in the military profession. After Pagolo died, he fought under his brother Vitellozzo, and in a very short time, being endowed with wit and a vigorous body and mind, he became the first man in his profession. But it appearing a paltry thing to serve under others, he resolved, with the aid of some citizens of Fermo, to whom the slavery of their country was dearer than its liberty, and with the help of the Vitelleschi, to seize Fermo. So he wrote to Giovanni Fogliani that, having been away from home for many years, he wished to visit him and his city, and in some measure to look upon his patrimony; and although he had not laboured to acquire anything except honour, yet, in order that the citizens should see he had not spent his time in vain, he desired to come honourably, so would be accompanied by one hundred horsemen, his friends and retainers; and he entreated Giovanni to arrange that he should be received honourably by the Fermians, all of which would be not only to his honour, but also to that of Giovanni himself, who had brought him up.

Giovanni, therefore, did not fail in any attentions due to his nephew, and he caused him to be honourably received by the Fermians, and he lodged him in his own house, where, having passed some days, and having arranged what was necessary for his wicked designs, Oliverotto gave a solemn banquet to which he invited Giovanni Fogliani and the chiefs of Fermo. When the viands and all the other entertainments that are usual in such banquets were finished, Oliverotto artfully began certain grave discourses, speaking of the greatness of Pope Alexander and his son Cesare, and of their enterprises, to which discourse Giovanni and others answered; but he rose at once, saying that such matters ought to be discussed in a more private place, and he betook himself to a chamber, whither Giovanni and the rest of the citizens went in after him. No sooner were they seated than soldiers issued from secret places and slaughtered Giovanni and the rest. After these murders Oliverotto, mounted on horseback, rode up and down the town and besieged the chief magistrate in the palace, so that in fear the people were forced to obey him, and to form a government, of which he made himself the prince. He killed all the malcontents who were able to injure him, and strengthened himself with new civil and military ordinances, in such a way that, in the year during which he held the principality, not only was he secure in the city of Fermo, but he had become formidable to all his neighbours. And his destruction would have been as difficult as that of Agathocles if he had not allowed himself to be overreached by Cesare Borgia, who took him with the Orsini and Vitelli at Sinigalia, as was stated above. Thus one year after he had committed this parricide, he was strangled, together with Vitellozzo, whom he had made his leader in valour and wickedness.

Some may wonder how it can happen that Agathocles, and his like, after infinite treacheries and cruelties, should live for long secure in his country, and defend himself from external enemies, and never be conspired against by his own citizens; seeing that many others, by means of cruelty, have never been able even in peaceful times to hold the state, still less in the doubtful times of war. I believe that this follows from severities(\*) being badly or properly used. Those may be called properly used, if of evil it is possible to speak well, that are applied at one blow and are necessary to one's security, and that are not persisted in afterwards unless they can be turned to the advantage of the subjects. The badly employed are those which, notwithstanding they may be few in the commencement, multiply

with time rather than decrease. Those who practise the first system are able, by aid of God or man, to mitigate in some degree their rule, as Agathocles did. It is impossible for those who follow the other to maintain themselves.

(\*) Mr Burd suggests that this word probably comes near the modern equivalent of Machiavelli's thought when he speaks of "crudelta" than the more obvious "cruelties."

Hence it is to be remarked that, in seizing a state, the usurper ought to examine closely into all those injuries which it is necessary for him to inflict, and to do them all at one stroke so as not to have to repeat them daily; and thus by not unsettling men he will be able to reassure them, and win them to himself by benefits. He who does otherwise, either from timidity or evil advice, is always compelled to keep the knife in his hand; neither can he rely on his subjects, nor can they attach themselves to him, owing to their continued and repeated wrongs. For injuries ought to be done all at one time, so that, being tasted less, they offend less; benefits ought to be given little by little, so that the flavour of them may last longer.

And above all things, a prince ought to live amongst his people in such a way that no unexpected circumstances, whether of good or evil, shall make him change; because if the necessity for this comes in troubled times, you are too late for harsh measures; and mild ones will not help you, for they will be considered as forced from you, and no one will be under any obligation to you for them.

## CHAPTER IX — CONCERNING A CIVIL PRINCIPALITY

But coming to the other point—where a leading citizen becomes the prince of his country, not by wickedness or any intolerable violence, but by the favour of his fellow citizens—this may be called a civil principality: nor is genius or fortune altogether necessary to attain to it, but rather a happy shrewdness. I say then that such a principality is obtained either by the favour of the people or by the favour of the nobles. Because in all cities these two distinct parties are found, and from this it arises that the people do not wish to be ruled nor oppressed by the nobles, and the nobles wish to rule and oppress the people; and from these two opposite desires there arises in cities one of three results, either a principality, self-government, or anarchy.

A principality is created either by the people or by the nobles, accordingly as one or other of them has the opportunity; for the nobles, seeing they cannot withstand the people, begin to cry up the reputation of one of themselves, and they make him a prince, so that under his shadow they can give vent to their ambitions. The people, finding they cannot resist the nobles, also cry up the reputation of one of themselves, and make him a prince so as to be defended by his authority. He who obtains sovereignty by the assistance of the nobles maintains himself with more difficulty than he who comes to it by the aid of the people, because the former finds himself with many around him who consider themselves his equals, and because of this he can neither rule nor manage them to his liking. But he who reaches sovereignty by popular favour finds himself alone, and has none around him, or few, who are not prepared to obey him.

Besides this, one cannot by fair dealing, and without injury to others, satisfy the nobles, but you can satisfy the people, for their object is more righteous than that of the nobles, the latter wishing to oppress, while the former only desire not to be oppressed. It is to be added also that a prince can never secure himself against a hostile people, because of there being too many, whilst from the nobles he can secure himself, as they are few in

number. The worst that a prince may expect from a hostile people is to be abandoned by them; but from hostile nobles he has not only to fear abandonment, but also that they will rise against him; for they, being in these affairs more far-seeing and astute, always come forward in time to save themselves, and to obtain favours from him whom they expect to prevail. Further, the prince is compelled to live always with the same people, but he can do well without the same nobles, being able to make and unmake them daily, and to give or take away authority when it pleases him.

Therefore, to make this point clearer, I say that the nobles ought to be looked at mainly in two ways: that is to say, they either shape their course in such a way as binds them entirely to your fortune, or they do not. Those who so bind themselves, and are not rapacious, ought to be honoured and loved; those who do not bind themselves may be dealt with in two ways; they may fail to do this through pusillanimity and a natural want of courage, in which case you ought to make use of them, especially of those who are of good counsel; and thus, whilst in prosperity you honour them, in adversity you do not have to fear them. But when for their own ambitious ends they shun binding themselves, it is a token that they are giving more thought to themselves than to you, and a prince ought to guard against such, and to fear them as if they were open enemies, because in adversity they always help to ruin him.

Therefore, one who becomes a prince through the favour of the people ought to keep them friendly, and this he can easily do seeing they only ask not to be oppressed by him. But one who, in opposition to the people, becomes a prince by the favour of the nobles, ought, above everything, to seek to win the people over to himself, and this he may easily do if he takes them under his protection. Because men, when they receive good from him of whom they were expecting evil, are bound more closely to their benefactor; thus the people quickly become more devoted to him than if he had been raised to the principality by their favours; and the prince can win their affections in many ways, but as these vary according to the circumstances one cannot give fixed rules, so I omit them; but, I repeat, it is necessary for a prince to have the people friendly, otherwise he has no security in adversity.

Nabis, (\*) Prince of the Spartans, sustained the attack of all Greece, and of a victorious Roman army, and against them he defended his country and

his government; and for the overcoming of this peril it was only necessary for him to make himself secure against a few, but this would not have been sufficient had the people been hostile. And do not let any one impugn this statement with the trite proverb that "He who builds on the people, builds on the mud," for this is true when a private citizen makes a foundation there, and persuades himself that the people will free him when he is oppressed by his enemies or by the magistrates; wherein he would find himself very often deceived, as happened to the Gracchi in Rome and to Messer Giorgio Scali(+) in Florence. But granted a prince who has established himself as above, who can command, and is a man of courage, undismayed in adversity, who does not fail in other qualifications, and who, by his resolution and energy, keeps the whole people encouraged—such a one will never find himself deceived in them, and it will be shown that he has laid his foundations well.

(\*) Nabis, tyrant of Sparta, conquered by the Romans under Flaminius in 195 B.C.; killed 192 B.C.

(+) Messer Giorgio Scali. This event is to be found in Machiavelli's "Florentine History," Book III.

These principalities are liable to danger when they are passing from the civil to the absolute order of government, for such princes either rule personally or through magistrates. In the latter case their government is weaker and more insecure, because it rests entirely on the goodwill of those citizens who are raised to the magistracy, and who, especially in troubled times, can destroy the government with great ease, either by intrigue or open defiance; and the prince has not the chance amid tumults to exercise absolute authority, because the citizens and subjects, accustomed to receive orders from magistrates, are not of a mind to obey him amid these confusions, and there will always be in doubtful times a scarcity of men whom he can trust. For such a prince cannot rely upon what he observes in quiet times, when citizens have need of the state, because then every one agrees with him; they all promise, and when death is far distant they all wish to die for him; but in troubled times, when the state has need of its citizens, then he finds but few. And so much the more is this experiment dangerous, inasmuch as it can only be tried once. Therefore a wise prince ought to adopt such a course that his citizens will always in every sort and kind of circumstance have need of the state and of him, and then he will always find them faithful.

## **CHAPTER X — CONCERNING THE WAY IN WHICH THE STRENGTH OF ALL PRINCIPALITIES OUGHT TO BE MEASURED**

It is necessary to consider another point in examining the character of these principalities: that is, whether a prince has such power that, in case of need, he can support himself with his own resources, or whether he has always need of the assistance of others. And to make this quite clear I say that I consider those who are able to support themselves by their own resources who can, either by abundance of men or money, raise a sufficient army to join battle against any one who comes to attack them; and I consider those always to have need of others who cannot show themselves against the enemy in the field, but are forced to defend themselves by sheltering behind walls. The first case has been discussed, but we will speak of it again should it recur. In the second case one can say nothing except to encourage such princes to provision and fortify their towns, and not on any account to defend the country. And whoever shall fortify his town well, and shall have managed the other concerns of his subjects in the way stated above, and to be often repeated, will never be attacked without great caution, for men are always adverse to enterprises where difficulties can be seen, and it will be seen not to be an easy thing to attack one who has his town well fortified, and is not hated by his people.

The cities of Germany are absolutely free, they own but little country around them, and they yield obedience to the emperor when it suits them, nor do they fear this or any other power they may have near them, because they are fortified in such a way that every one thinks the taking of them by assault would be tedious and difficult, seeing they have proper ditches and walls, they have sufficient artillery, and they always keep in public depots enough for one year's eating, drinking, and firing. And beyond this, to keep the people quiet and without loss to the state, they always have the means of giving work to the community in those labours that are the life and strength of the city, and on the pursuit of which the people are supported; they also

hold military exercises in repute, and moreover have many ordinances to uphold them.

Therefore, a prince who has a strong city, and had not made himself odious, will not be attacked, or if any one should attack he will only be driven off with disgrace; again, because that the affairs of this world are so changeable, it is almost impossible to keep an army a whole year in the field without being interfered with. And whoever should reply: If the people have property outside the city, and see it burnt, they will not remain patient, and the long siege and self-interest will make them forget their prince; to this I answer that a powerful and courageous prince will overcome all such difficulties by giving at one time hope to his subjects that the evil will not be for long, at another time fear of the cruelty of the enemy, then preserving himself adroitly from those subjects who seem to him to be too bold.

Further, the enemy would naturally on his arrival at once burn and ruin the country at the time when the spirits of the people are still hot and ready for the defence; and, therefore, so much the less ought the prince to hesitate; because after a time, when spirits have cooled, the damage is already done, the ills are incurred, and there is no longer any remedy; and therefore they are so much the more ready to unite with their prince, he appearing to be under obligations to them now that their houses have been burnt and their possessions ruined in his defence. For it is the nature of men to be bound by the benefits they confer as much as by those they receive. Therefore, if everything is well considered, it will not be difficult for a wise prince to keep the minds of his citizens steadfast from first to last, when he does not fail to support and defend them.

## CHAPTER XI — CONCERNING ECCLESIASTICAL PRINCIPALITIES

It only remains now to speak of ecclesiastical principalities, touching which all difficulties are prior to getting possession, because they are acquired either by capacity or good fortune, and they can be held without either; for they are sustained by the ancient ordinances of religion, which are so all-powerful, and of such a character that the principalities may be held no matter how their princes behave and live. These princes alone have states and do not defend them; and they have subjects and do not rule them; and the states, although unguarded, are not taken from them, and the subjects, although not ruled, do not care, and they have neither the desire nor the ability to alienate themselves. Such principalities only are secure and happy. But being upheld by powers, to which the human mind cannot reach, I shall speak no more of them, because, being exalted and maintained by God, it would be the act of a presumptuous and rash man to discuss them.

Nevertheless, if any one should ask of me how comes it that the Church has attained such greatness in temporal power, seeing that from Alexander backwards the Italian potentates (not only those who have been called potentates, but every baron and lord, though the smallest) have valued the temporal power very slightly—yet now a king of France trembles before it, and it has been able to drive him from Italy, and to ruin the Venetians—although this may be very manifest, it does not appear to me superfluous to recall it in some measure to memory.

Before Charles, King of France, passed into Italy, (\*) this country was under the dominion of the Pope, the Venetians, the King of Naples, the Duke of Milan, and the Florentines. These potentates had two principal anxieties: the one, that no foreigner should enter Italy under arms; the other, that none of themselves should seize more territory. Those about whom there was the most anxiety were the Pope and the Venetians. To restrain the Venetians the union of all the others was necessary, as it was for the defence of Ferrara; and to keep down the Pope they made use of the barons of

Rome, who, being divided into two factions, Orsini and Colonna, had always a pretext for disorder, and, standing with arms in their hands under the eyes of the Pontiff, kept the pontificate weak and powerless. And although there might arise sometimes a courageous pope, such as Sixtus, yet neither fortune nor wisdom could rid him of these annoyances. And the short life of a pope is also a cause of weakness; for in the ten years, which is the average life of a pope, he can with difficulty lower one of the factions; and if, so to speak, one people should almost destroy the Colonna, another would arise hostile to the Orsini, who would support their opponents, and yet would not have time to ruin the Orsini. This was the reason why the temporal powers of the pope were little esteemed in Italy.

(\*) Charles VIII invaded Italy in 1494.

Alexander the Sixth arose afterwards, who of all the pontiffs that have ever been showed how a pope with both money and arms was able to prevail; and through the instrumentality of the Duke Valentino, and by reason of the entry of the French, he brought about all those things which I have discussed above in the actions of the duke. And although his intention was not to aggrandize the Church, but the duke, nevertheless, what he did contributed to the greatness of the Church, which, after his death and the ruin of the duke, became the heir to all his labours.

Pope Julius came afterwards and found the Church strong, possessing all the Romagna, the barons of Rome reduced to impotence, and, through the chastisements of Alexander, the factions wiped out; he also found the way open to accumulate money in a manner such as had never been practised before Alexander's time. Such things Julius not only followed, but improved upon, and he intended to gain Bologna, to ruin the Venetians, and to drive the French out of Italy. All of these enterprises prospered with him, and so much the more to his credit, inasmuch as he did everything to strengthen the Church and not any private person. He kept also the Orsini and Colonna factions within the bounds in which he found them; and although there was among them some mind to make disturbance, nevertheless he held two things firm: the one, the greatness of the Church, with which he terrified them; and the other, not allowing them to have their own cardinals, who caused the disorders among them. For whenever these factions have their cardinals they do not remain quiet for long, because cardinals foster the factions in Rome and out of it, and the barons are

compelled to support them, and thus from the ambitions of prelates arise disorders and tumults among the barons. For these reasons his Holiness Pope Leo(\*) found the pontificate most powerful, and it is to be hoped that, if others made it great in arms, he will make it still greater and more venerated by his goodness and infinite other virtues.

(\*) Pope Leo X was the Cardinal de' Medici.

## CHAPTER XII — HOW MANY KINDS OF SOLDIERY THERE ARE, AND CONCERNING MERCENARIES

Having discoursed particularly on the characteristics of such principalities as in the beginning I proposed to discuss, and having considered in some degree the causes of there being good or bad, and having shown the methods by which many have sought to acquire them and to hold them, it now remains for me to discuss generally the means of offence and defence which belong to each of them.

We have seen above how necessary it is for a prince to have his foundations well laid, otherwise it follows of necessity he will go to ruin. The chief foundations of all states, new as well as old or composite, are good laws and good arms; and as there cannot be good laws where the state is not well armed, it follows that where they are well armed they have good laws. I shall leave the laws out of the discussion and shall speak of the arms.

I say, therefore, that the arms with which a prince defends his state are either his own, or they are mercenaries, auxiliaries, or mixed. Mercenaries and auxiliaries are useless and dangerous; and if one holds his state based on these arms, he will stand neither firm nor safe; for they are disunited, ambitious, and without discipline, unfaithful, valiant before friends, cowardly before enemies; they have neither the fear of God nor fidelity to men, and destruction is deferred only so long as the attack is; for in peace one is robbed by them, and in war by the enemy. The fact is, they have no other attraction or reason for keeping the field than a trifle of stipend, which is not sufficient to make them willing to die for you. They are ready enough to be your soldiers whilst you do not make war, but if war comes they take themselves off or run from the foe; which I should have little trouble to prove, for the ruin of Italy has been caused by nothing else than by resting all her hopes for many years on mercenaries, and although they formerly made some display and appeared valiant amongst themselves, yet when the foreigners came they showed what they were. Thus it was that Charles,

King of France, was allowed to seize Italy with chalk in hand;(\*) and he who told us that our sins were the cause of it told the truth, but they were not the sins he imagined, but those which I have related. And as they were the sins of princes, it is the princes who have also suffered the penalty.

(\*) "With chalk in hand," "col gesso." This is one of the *bons mots* of Alexander VI, and refers to the ease with which Charles VIII seized Italy, implying that it was only necessary for him to send his quartermasters to chalk up the billets for his soldiers to conquer the country. Cf. "The History of Henry VII," by Lord Bacon: "King Charles had conquered the realm of Naples, and lost it again, in a kind of a felicity of a dream. He passed the whole length of Italy without resistance: so that it was true what Pope Alexander was wont to say: That the Frenchmen came into Italy with chalk in their hands, to mark up their lodgings, rather than with swords to fight."

I wish to demonstrate further the infelicity of these arms. The mercenary captains are either capable men or they are not; if they are, you cannot trust them, because they always aspire to their own greatness, either by oppressing you, who are their master, or others contrary to your intentions; but if the captain is not skilful, you are ruined in the usual way.

And if it be urged that whoever is armed will act in the same way, whether mercenary or not, I reply that when arms have to be resorted to, either by a prince or a republic, then the prince ought to go in person and perform the duty of a captain; the republic has to send its citizens, and when one is sent who does not turn out satisfactorily, it ought to recall him, and when one is worthy, to hold him by the laws so that he does not leave the command. And experience has shown princes and republics, single-handed, making the greatest progress, and mercenaries doing nothing except damage; and it is more difficult to bring a republic, armed with its own arms, under the sway of one of its citizens than it is to bring one armed with foreign arms. Rome and Sparta stood for many ages armed and free. The Switzers are completely armed and quite free.

Of ancient mercenaries, for example, there are the Carthaginians, who were oppressed by their mercenary soldiers after the first war with the Romans, although the Carthaginians had their own citizens for captains. After the death of Epaminondas, Philip of Macedon was made captain of their soldiers by the Thebans, and after victory he took away their liberty.

Duke Filippo being dead, the Milanese enlisted Francesco Sforza against the Venetians, and he, having overcome the enemy at Caravaggio,(\*) allied himself with them to crush the Milanese, his masters. His father, Sforza,

having been engaged by Queen Johanna(+) of Naples, left her unprotected, so that she was forced to throw herself into the arms of the King of Aragon, in order to save her kingdom. And if the Venetians and Florentines formerly extended their dominions by these arms, and yet their captains did not make themselves princes, but have defended them, I reply that the Florentines in this case have been favoured by chance, for of the able captains, of whom they might have stood in fear, some have not conquered, some have been opposed, and others have turned their ambitions elsewhere. One who did not conquer was Giovanni Acuto,(%) and since he did not conquer his fidelity cannot be proved; but every one will acknowledge that, had he conquered, the Florentines would have stood at his discretion. Sforza had the Bracceschi always against him, so they watched each other. Francesco turned his ambition to Lombardy; Braccio against the Church and the kingdom of Naples. But let us come to that which happened a short while ago. The Florentines appointed as their captain Pagolo Vitelli, a most prudent man, who from a private position had risen to the greatest renown. If this man had taken Pisa, nobody can deny that it would have been proper for the Florentines to keep in with him, for if he became the soldier of their enemies they had no means of resisting, and if they held to him they must obey him. The Venetians, if their achievements are considered, will be seen to have acted safely and gloriously so long as they sent to war their own men, when with armed gentlemen and plebians they did valiantly. This was before they turned to enterprises on land, but when they began to fight on land they forsook this virtue and followed the custom of Italy. And in the beginning of their expansion on land, through not having much territory, and because of their great reputation, they had not much to fear from their captains; but when they expanded, as under Carmignuola,(#) they had a taste of this mistake; for, having found him a most valiant man (they beat the Duke of Milan under his leadership), and, on the other hand, knowing how lukewarm he was in the war, they feared they would no longer conquer under him, and for this reason they were not willing, nor were they able, to let him go; and so, not to lose again that which they had acquired, they were compelled, in order to secure themselves, to murder him. They had afterwards for their captains Bartolomeo da Bergamo, Roberto da San Severino, the count of Pitigliano,(&) and the like, under whom they had to dread loss and not gain, as happened afterwards at Vaila,(\$) where in one battle they lost that which in eight hundred years they had acquired with so

much trouble. Because from such arms conquests come but slowly, long delayed and inconsiderable, but the losses sudden and portentous.

(\*) Battle of Caravaggio, 15th September 1448.

(+) Johanna II of Naples, the widow of Ladislao, King of Naples.

(%) Giovanni Acuto. An English knight whose name was Sir John Hawkwood. He fought in the English wars in France, and was knighted by Edward III; afterwards he collected a body of troops and went into Italy. These became the famous "White Company." He took part in many wars, and died in Florence in 1394. He was born about 1320 at Sible Hedingham, a village in Essex. He married Domnia, a daughter of Bernabo Visconti.

(#) Carmignuola. Francesco Bussone, born at Carmagnola about 1390, executed at Venice, 5th May 1432.

(&) Bartolomeo Colleoni of Bergamo; died 1457. Roberto of San Severino; died fighting for Venice against Sigismund, Duke of Austria, in 1487. "Primo capitano in Italia."—Machiavelli. Count of Pitigliano; Nicolo Orsini, born 1442, died 1510.

(\$) Battle of Vaila in 1509.

And as with these examples I have reached Italy, which has been ruled for many years by mercenaries, I wish to discuss them more seriously, in order that, having seen their rise and progress, one may be better prepared to counteract them. You must understand that the empire has recently come to be repudiated in Italy, that the Pope has acquired more temporal power, and that Italy has been divided up into more states, for the reason that many of the great cities took up arms against their nobles, who, formerly favoured by the emperor, were oppressing them, whilst the Church was favouring them so as to gain authority in temporal power: in many others their citizens became princes. From this it came to pass that Italy fell partly into the hands of the Church and of republics, and, the Church consisting of priests and the republic of citizens unaccustomed to arms, both commenced to enlist foreigners.

The first who gave renown to this soldiery was Alberigo da Conio, (\*) the Romagnian. From the school of this man sprang, among others, Braccio and Sforza, who in their time were the arbiters of Italy. After these came all the other captains who till now have directed the arms of Italy; and the end of all their valour has been, that she has been overrun by Charles, robbed by Louis, ravaged by Ferdinand, and insulted by the Switzers. The principle that has guided them has been, first, to lower the credit of infantry so that

they might increase their own. They did this because, subsisting on their pay and without territory, they were unable to support many soldiers, and a few infantry did not give them any authority; so they were led to employ cavalry, with a moderate force of which they were maintained and honoured; and affairs were brought to such a pass that, in an army of twenty thousand soldiers, there were not to be found two thousand foot soldiers. They had, besides this, used every art to lessen fatigue and danger to themselves and their soldiers, not killing in the fray, but taking prisoners and liberating without ransom. They did not attack towns at night, nor did the garrisons of the towns attack encampments at night; they did not surround the camp either with stockade or ditch, nor did they campaign in the winter. All these things were permitted by their military rules, and devised by them to avoid, as I have said, both fatigue and dangers; thus they have brought Italy to slavery and contempt.

(\*) Alberigo da Conio. Alberico da Barbiano, Count of Cunio in Romagna. He was the leader of the famous "Company of St George," composed entirely of Italian soldiers. He died in 1409.

## CHAPTER XIII — CONCERNING AUXILIARIES, MIXED SOLDIERY, AND ONE'S OWN

Auxiliaries, which are the other useless arm, are employed when a prince is called in with his forces to aid and defend, as was done by Pope Julius in the most recent times; for he, having, in the enterprise against Ferrara, had poor proof of his mercenaries, turned to auxiliaries, and stipulated with Ferdinand, King of Spain, (\*) for his assistance with men and arms. These arms may be useful and good in themselves, but for him who calls them in they are always disadvantageous; for losing, one is undone, and winning, one is their captive.

(\*) Ferdinand V (F. II of Aragon and Sicily, F. III of Naples), surnamed "The Catholic," born 1452, died 1516.

And although ancient histories may be full of examples, I do not wish to leave this recent one of Pope Julius the Second, the peril of which cannot fail to be perceived; for he, wishing to get Ferrara, threw himself entirely into the hands of the foreigner. But his good fortune brought about a third event, so that he did not reap the fruit of his rash choice; because, having his auxiliaries routed at Ravenna, and the Switzers having risen and driven out the conquerors (against all expectation, both his and others), it so came to pass that he did not become prisoner to his enemies, they having fled, nor to his auxiliaries, he having conquered by other arms than theirs.

The Florentines, being entirely without arms, sent ten thousand Frenchmen to take Pisa, whereby they ran more danger than at any other time of their troubles.

The Emperor of Constantinople, (\*) to oppose his neighbours, sent ten thousand Turks into Greece, who, on the war being finished, were not willing to quit; this was the beginning of the servitude of Greece to the infidels.

(\*) Joannes Cantacuzenus, born 1300, died 1383.

Therefore, let him who has no desire to conquer make use of these arms, for they are much more hazardous than mercenaries, because with them the

ruin is ready made; they are all united, all yield obedience to others; but with mercenaries, when they have conquered, more time and better opportunities are needed to injure you; they are not all of one community, they are found and paid by you, and a third party, which you have made their head, is not able all at once to assume enough authority to injure you. In conclusion, in mercenaries dastardy is most dangerous; in auxiliaries, valour. The wise prince, therefore, has always avoided these arms and turned to his own; and has been willing rather to lose with them than to conquer with the others, not deeming that a real victory which is gained with the arms of others.

I shall never hesitate to cite Cesare Borgia and his actions. This duke entered the Romagna with auxiliaries, taking there only French soldiers, and with them he captured Imola and Forli; but afterwards, such forces not appearing to him reliable, he turned to mercenaries, discerning less danger in them, and enlisted the Orsini and Vitelli; whom presently, on handling and finding them doubtful, unfaithful, and dangerous, he destroyed and turned to his own men. And the difference between one and the other of these forces can easily be seen when one considers the difference there was in the reputation of the duke, when he had the French, when he had the Orsini and Vitelli, and when he relied on his own soldiers, on whose fidelity he could always count and found it ever increasing; he was never esteemed more highly than when every one saw that he was complete master of his own forces.

I was not intending to go beyond Italian and recent examples, but I am unwilling to leave out Hiero, the Syracusan, he being one of those I have named above. This man, as I have said, made head of the army by the Syracusans, soon found out that a mercenary soldiery, constituted like our Italian condottieri, was of no use; and it appearing to him that he could neither keep them nor let them go, he had them all cut to pieces, and afterwards made war with his own forces and not with aliens.

I wish also to recall to memory an instance from the Old Testament applicable to this subject. David offered himself to Saul to fight with Goliath, the Philistine champion, and, to give him courage, Saul armed him with his own weapons; which David rejected as soon as he had them on his back, saying he could make no use of them, and that he wished to meet the

enemy with his sling and his knife. In conclusion, the arms of others either fall from your back, or they weigh you down, or they bind you fast.

Charles the Seventh, (\*) the father of King Louis the Eleventh, (+) having by good fortune and valour liberated France from the English, recognized the necessity of being armed with forces of his own, and he established in his kingdom ordinances concerning men-at-arms and infantry. Afterwards his son, King Louis, abolished the infantry and began to enlist the Switzers, which mistake, followed by others, is, as is now seen, a source of peril to that kingdom; because, having raised the reputation of the Switzers, he has entirely diminished the value of his own arms, for he has destroyed the infantry altogether; and his men-at-arms he has subordinated to others, for, being as they are so accustomed to fight along with Switzers, it does not appear that they can now conquer without them. Hence it arises that the French cannot stand against the Switzers, and without the Switzers they do not come off well against others. The armies of the French have thus become mixed, partly mercenary and partly national, both of which arms together are much better than mercenaries alone or auxiliaries alone, but much inferior to one's own forces. And this example proves it, for the kingdom of France would be unconquerable if the ordinance of Charles had been enlarged or maintained.

(\*) Charles VII of France, surnamed "The Victorious," born 1403, died 1461.

(+) Louis XI, son of the above, born 1423, died 1483.

But the scanty wisdom of man, on entering into an affair which looks well at first, cannot discern the poison that is hidden in it, as I have said above of hectic fevers. Therefore, if he who rules a principality cannot recognize evils until they are upon him, he is not truly wise; and this insight is given to few. And if the first disaster to the Roman Empire (\*) should be examined, it will be found to have commenced only with the enlisting of the Goths; because from that time the vigour of the Roman Empire began to decline, and all that valour which had raised it passed away to others.

(\*) "Many speakers to the House the other night in the debate on the reduction of armaments seemed to show a most lamentable ignorance of the conditions under which the British Empire maintains its existence. When Mr Balfour replied to the allegations that the Roman Empire sank under the weight of its military obligations, he said that this was 'wholly unhistorical.' He might well have added that the Roman power was at its zenith when every citizen acknowledged his liability to fight for the State, but that

it began to decline as soon as this obligation was no longer recognized."—Pall Mall Gazette, 15th May 1906.

I conclude, therefore, that no principality is secure without having its own forces; on the contrary, it is entirely dependent on good fortune, not having the valour which in adversity would defend it. And it has always been the opinion and judgment of wise men that nothing can be so uncertain or unstable as fame or power not founded on its own strength. And one's own forces are those which are composed either of subjects, citizens, or dependents; all others are mercenaries or auxiliaries. And the way to make ready one's own forces will be easily found if the rules suggested by me shall be reflected upon, and if one will consider how Philip, the father of Alexander the Great, and many republics and princes have armed and organized themselves, to which rules I entirely commit myself.

## CHAPTER XIV — THAT WHICH CONCERNS A PRINCE ON THE SUBJECT OF THE ART OF WAR

A prince ought to have no other aim or thought, nor select anything else for his study, than war and its rules and discipline; for this is the sole art that belongs to him who rules, and it is of such force that it not only upholds those who are born princes, but it often enables men to rise from a private station to that rank. And, on the contrary, it is seen that when princes have thought more of ease than of arms they have lost their states. And the first cause of your losing it is to neglect this art; and what enables you to acquire a state is to be master of the art. Francesco Sforza, through being martial, from a private person became Duke of Milan; and the sons, through avoiding the hardships and troubles of arms, from dukes became private persons. For among other evils which being unarmed brings you, it causes you to be despised, and this is one of those ignominies against which a prince ought to guard himself, as is shown later on. Because there is nothing proportionate between the armed and the unarmed; and it is not reasonable that he who is armed should yield obedience willingly to him who is unarmed, or that the unarmed man should be secure among armed servants. Because, there being in the one disdain and in the other suspicion, it is not possible for them to work well together. And therefore a prince who does not understand the art of war, over and above the other misfortunes already mentioned, cannot be respected by his soldiers, nor can he rely on them. He ought never, therefore, to have out of his thoughts this subject of war, and in peace he should addict himself more to its exercise than in war; this he can do in two ways, the one by action, the other by study.

As regards action, he ought above all things to keep his men well organized and drilled, to follow incessantly the chase, by which he accustoms his body to hardships, and learns something of the nature of localities, and gets to find out how the mountains rise, how the valleys open out, how the plains lie, and to understand the nature of rivers and marshes, and in all this to take the greatest care. Which knowledge is useful in two

ways. Firstly, he learns to know his country, and is better able to undertake its defence; afterwards, by means of the knowledge and observation of that locality, he understands with ease any other which it may be necessary for him to study hereafter; because the hills, valleys, and plains, and rivers and marshes that are, for instance, in Tuscany, have a certain resemblance to those of other countries, so that with a knowledge of the aspect of one country one can easily arrive at a knowledge of others. And the prince that lacks this skill lacks the essential which it is desirable that a captain should possess, for it teaches him to surprise his enemy, to select quarters, to lead armies, to array the battle, to besiege towns to advantage.

Philopoemen, (\*) Prince of the Achaeans, among other praises which writers have bestowed on him, is commended because in time of peace he never had anything in his mind but the rules of war; and when he was in the country with friends, he often stopped and reasoned with them: "If the enemy should be upon that hill, and we should find ourselves here with our army, with whom would be the advantage? How should one best advance to meet him, keeping the ranks? If we should wish to retreat, how ought we to pursue?" And he would set forth to them, as he went, all the chances that could befall an army; he would listen to their opinion and state his, confirming it with reasons, so that by these continual discussions there could never arise, in time of war, any unexpected circumstances that he could not deal with.

(\*) Philopoemen, "the last of the Greeks," born 252 B.C., died 183 B.C.

But to exercise the intellect the prince should read histories, and study there the actions of illustrious men, to see how they have borne themselves in war, to examine the causes of their victories and defeat, so as to avoid the latter and imitate the former; and above all do as an illustrious man did, who took as an exemplar one who had been praised and famous before him, and whose achievements and deeds he always kept in his mind, as it is said Alexander the Great imitated Achilles, Caesar Alexander, Scipio Cyrus. And whoever reads the life of Cyrus, written by Xenophon, will recognize afterwards in the life of Scipio how that imitation was his glory, and how in chastity, affability, humanity, and liberality Scipio conformed to those things which have been written of Cyrus by Xenophon. A wise prince ought to observe some such rules, and never in peaceful times stand idle, but increase his resources with industry in such a way that they may be

available to him in adversity, so that if fortune chances it may find him prepared to resist her blows.

## **CHAPTER XV — CONCERNING THINGS FOR WHICH MEN, AND ESPECIALLY PRINCES, ARE PRAISED OR BLAMED**

It remains now to see what ought to be the rules of conduct for a prince towards subject and friends. And as I know that many have written on this point, I expect I shall be considered presumptuous in mentioning it again, especially as in discussing it I shall depart from the methods of other people. But, it being my intention to write a thing which shall be useful to him who apprehends it, it appears to me more appropriate to follow up the real truth of the matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil.

Hence it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity. Therefore, putting on one side imaginary things concerning a prince, and discussing those which are real, I say that all men when they are spoken of, and chiefly princes for being more highly placed, are remarkable for some of those qualities which bring them either blame or praise; and thus it is that one is reputed liberal, another miserly, using a Tuscan term (because an avaricious person in our language is still he who desires to possess by robbery, whilst we call one miserly who deprives himself too much of the use of his own); one is reputed generous, one rapacious; one cruel, one compassionate; one faithless, another faithful; one effeminate and cowardly, another bold and brave; one affable, another haughty; one lascivious, another chaste; one sincere, another cunning; one hard, another easy; one grave, another frivolous; one religious, another unbelieving, and the like. And I know that every one will confess that it would be most praiseworthy in a prince to exhibit all the above qualities that are considered good; but because they

can neither be entirely possessed nor observed, for human conditions do not permit it, it is necessary for him to be sufficiently prudent that he may know how to avoid the reproach of those vices which would lose him his state; and also to keep himself, if it be possible, from those which would not lose him it; but this not being possible, he may with less hesitation abandon himself to them. And again, he need not make himself uneasy at incurring a reproach for those vices without which the state can only be saved with difficulty, for if everything is considered carefully, it will be found that something which looks like virtue, if followed, would be his ruin; whilst something else, which looks like vice, yet followed brings him security and prosperity.

## CHAPTER XVI — CONCERNING LIBERALITY AND MEANNESS

Commencing then with the first of the above-named characteristics, I say that it would be well to be reputed liberal. Nevertheless, liberality exercised in a way that does not bring you the reputation for it, injures you; for if one exercises it honestly and as it should be exercised, it may not become known, and you will not avoid the reproach of its opposite. Therefore, any one wishing to maintain among men the name of liberal is obliged to avoid no attribute of magnificence; so that a prince thus inclined will consume in such acts all his property, and will be compelled in the end, if he wish to maintain the name of liberal, to unduly weigh down his people, and tax them, and do everything he can to get money. This will soon make him odious to his subjects, and becoming poor he will be little valued by any one; thus, with his liberality, having offended many and rewarded few, he is affected by the very first trouble and imperilled by whatever may be the first danger; recognizing this himself, and wishing to draw back from it, he runs at once into the reproach of being miserly.

Therefore, a prince, not being able to exercise this virtue of liberality in such a way that it is recognized, except to his cost, if he is wise he ought not to fear the reputation of being mean, for in time he will come to be more considered than if liberal, seeing that with his economy his revenues are enough, that he can defend himself against all attacks, and is able to engage in enterprises without burdening his people; thus it comes to pass that he exercises liberality towards all from whom he does not take, who are numberless, and meanness towards those to whom he does not give, who are few.

We have not seen great things done in our time except by those who have been considered mean; the rest have failed. Pope Julius the Second was assisted in reaching the papacy by a reputation for liberality, yet he did not strive afterwards to keep it up, when he made war on the King of France; and he made many wars without imposing any extraordinary tax on his subjects, for he supplied his additional expenses out of his long thriftiness.

The present King of Spain would not have undertaken or conquered in so many enterprises if he had been reputed liberal. A prince, therefore, provided that he has not to rob his subjects, that he can defend himself, that he does not become poor and abject, that he is not forced to become rapacious, ought to hold of little account a reputation for being mean, for it is one of those vices which will enable him to govern.

And if any one should say: Caesar obtained empire by liberality, and many others have reached the highest positions by having been liberal, and by being considered so, I answer: Either you are a prince in fact, or in a way to become one. In the first case this liberality is dangerous, in the second it is very necessary to be considered liberal; and Caesar was one of those who wished to become pre-eminent in Rome; but if he had survived after becoming so, and had not moderated his expenses, he would have destroyed his government. And if any one should reply: Many have been princes, and have done great things with armies, who have been considered very liberal, I reply: Either a prince spends that which is his own or his subjects' or else that of others. In the first case he ought to be sparing, in the second he ought not to neglect any opportunity for liberality. And to the prince who goes forth with his army, supporting it by pillage, sack, and extortion, handling that which belongs to others, this liberality is necessary, otherwise he would not be followed by soldiers. And of that which is neither yours nor your subjects' you can be a ready giver, as were Cyrus, Caesar, and Alexander; because it does not take away your reputation if you squander that of others, but adds to it; it is only squandering your own that injures you.

And there is nothing wastes so rapidly as liberality, for even whilst you exercise it you lose the power to do so, and so become either poor or despised, or else, in avoiding poverty, rapacious and hated. And a prince should guard himself, above all things, against being despised and hated; and liberality leads you to both. Therefore it is wiser to have a reputation for meanness which brings reproach without hatred, than to be compelled through seeking a reputation for liberality to incur a name for rapacity which begets reproach with hatred.

## CHAPTER XVII — CONCERNING CRUELTY AND CLEMENCY, AND WHETHER IT IS BETTER TO BE LOVED THAN FEARED

Coming now to the other qualities mentioned above, I say that every prince ought to desire to be considered clement and not cruel. Nevertheless he ought to take care not to misuse this clemency. Cesare Borgia was considered cruel; notwithstanding, his cruelty reconciled the Romagna, unified it, and restored it to peace and loyalty. And if this be rightly considered, he will be seen to have been much more merciful than the Florentine people, who, to avoid a reputation for cruelty, permitted Pistoia to be destroyed.(\*). Therefore a prince, so long as he keeps his subjects united and loyal, ought not to mind the reproach of cruelty; because with a few examples he will be more merciful than those who, through too much mercy, allow disorders to arise, from which follow murders or robberies; for these are wont to injure the whole people, whilst those executions which originate with a prince offend the individual only.

(\*). During the rioting between the Cancellieri and Panciatichi factions in 1502 and 1503.

And of all princes, it is impossible for the new prince to avoid the imputation of cruelty, owing to new states being full of dangers. Hence Virgil, through the mouth of Dido, excuses the inhumanity of her reign owing to its being new, saying:

"Res dura, et regni novitas me talia cogunt  
Moliri, et late fines custode tueri."(\*)

Nevertheless he ought to be slow to believe and to act, nor should he himself show fear, but proceed in a temperate manner with prudence and humanity, so that too much confidence may not make him incautious and too much distrust render him intolerable.

(\*). . . . against my will, my fate  
A throne unsettled, and an infant state,  
Bid me defend my realms with all my pow'rs,  
And guard with these severities my shores.

Christopher Pitt.

Upon this a question arises: whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with. Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by greatness or nobility of mind, may indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.

Nevertheless a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women. But when it is necessary for him to proceed against the life of someone, he must do it on proper justification and for manifest cause, but above all things he must keep his hands off the property of others, because men more quickly forget the death of their father than the loss of their patrimony. Besides, pretexts for taking away the property are never wanting; for he who has once begun to live by robbery will always find pretexts for seizing what belongs to others; but reasons for taking life, on the contrary, are more difficult to find and sooner lapse. But when a prince is with his army, and has under control a multitude of soldiers, then it is quite necessary for him to disregard the reputation of cruelty, for without it he would never hold his army united or disposed to its duties.

Among the wonderful deeds of Hannibal this one is enumerated: that having led an enormous army, composed of many various races of men, to fight in foreign lands, no dissensions arose either among them or against the prince, whether in his bad or in his good fortune. This arose from nothing else than his inhuman cruelty, which, with his boundless valour, made him revered and terrible in the sight of his soldiers, but without that cruelty, his

other virtues were not sufficient to produce this effect. And short-sighted writers admire his deeds from one point of view and from another condemn the principal cause of them. That it is true his other virtues would not have been sufficient for him may be proved by the case of Scipio, that most excellent man, not only of his own times but within the memory of man, against whom, nevertheless, his army rebelled in Spain; this arose from nothing but his too great forbearance, which gave his soldiers more license than is consistent with military discipline. For this he was upbraided in the Senate by Fabius Maximus, and called the corrupter of the Roman soldiery. The Locrians were laid waste by a legate of Scipio, yet they were not avenged by him, nor was the insolence of the legate punished, owing entirely to his easy nature. Insomuch that someone in the Senate, wishing to excuse him, said there were many men who knew much better how not to err than to correct the errors of others. This disposition, if he had been continued in the command, would have destroyed in time the fame and glory of Scipio; but, he being under the control of the Senate, this injurious characteristic not only concealed itself, but contributed to his glory.

Returning to the question of being feared or loved, I come to the conclusion that, men loving according to their own will and fearing according to that of the prince, a wise prince should establish himself on that which is in his own control and not in that of others; he must endeavour only to avoid hatred, as is noted.



# CHAPTER XVIII(\*) — CONCERNING THE WAY IN WHICH PRINCES SHOULD KEEP FAITH

(\*) "The present chapter has given greater offence than any other portion of Machiavelli's writings." Burd, "Il Principe," p. 297.

Every one admits how praiseworthy it is in a prince to keep faith, and to live with integrity and not with craft. Nevertheless our experience has been that those princes who have done great things have held good faith of little account, and have known how to circumvent the intellect of men by craft, and in the end have overcome those who have relied on their word. You must know there are two ways of contesting, (\*) the one by the law, the other by force; the first method is proper to men, the second to beasts; but because the first is frequently not sufficient, it is necessary to have recourse to the second. Therefore it is necessary for a prince to understand how to avail himself of the beast and the man. This has been figuratively taught to princes by ancient writers, who describe how Achilles and many other princes of old were given to the Centaur Chiron to nurse, who brought them up in his discipline; which means solely that, as they had for a teacher one who was half beast and half man, so it is necessary for a prince to know how to make use of both natures, and that one without the other is not durable. A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves. Those who rely simply on the lion do not understand what they are about. Therefore a wise lord cannot, nor ought he to, keep faith when such observance may be turned against him, and when the reasons that caused him to pledge it exist no longer. If men were entirely good this precept would not hold, but because they are bad, and will not keep faith with you, you too are not bound to observe it with them. Nor will there ever be wanting to a prince legitimate reasons to excuse this non-observance. Of this endless modern examples could be given, showing how many treaties

and engagements have been made void and of no effect through the faithlessness of princes; and he who has known best how to employ the fox has succeeded best.

(\*) "Contesting," i.e. "striving for mastery." Mr Burd points out that this passage is imitated directly from Cicero's "De Officiis": "Nam cum sint duo genera decertandi, unum per disceptationem, alterum per vim; cumque illud proprium sit hominis, hoc beluarum; confugiendum est ad posterius, si uti non licet superiore."

But it is necessary to know well how to disguise this characteristic, and to be a great pretender and dissembler; and men are so simple, and so subject to present necessities, that he who seeks to deceive will always find someone who will allow himself to be deceived. One recent example I cannot pass over in silence. Alexander the Sixth did nothing else but deceive men, nor ever thought of doing otherwise, and he always found victims; for there never was a man who had greater power in asserting, or who with greater oaths would affirm a thing, yet would observe it less; nevertheless his deceits always succeeded according to his wishes, (\*) because he well understood this side of mankind.

(\*) "Nondimanco sempre gli succederono gli inganni (ad votum)." The words "ad votum" are omitted in the Testina addition, 1550.

Alexander never did what he said,  
Cesare never said what he did.

Italian Proverb.

Therefore it is unnecessary for a prince to have all the good qualities I have enumerated, but it is very necessary to appear to have them. And I shall dare to say this also, that to have them and always to observe them is injurious, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not to be so, you may be able and know how to change to the opposite.

And you have to understand this, that a prince, especially a new one, cannot observe all those things for which men are esteemed, being often forced, in order to maintain the state, to act contrary to fidelity, (\*) friendship, humanity, and religion. Therefore it is necessary for him to have a mind ready to turn itself accordingly as the winds and variations of fortune force it, yet, as I have said above, not to diverge from the good if he can avoid doing so, but, if compelled, then to know how to set about it.

(\*) "Contrary to fidelity" or "faith," "contro alla fede," and "tutto fede," "altogether faithful," in the next paragraph. It is noteworthy that these two phrases, "contro alla fede" and "tutto fede," were omitted in the Testina edition, which was published with the sanction of the papal authorities. It may be that the meaning attached to the word "fede" was "the faith," i.e. the Catholic creed, and not as rendered here "fidelity" and "faithful." Observe that the word "religione" was suffered to stand in the text of the Testina, being used to signify indifferently every shade of belief, as witness "the religion," a phrase inevitably employed to designate the Huguenot heresy. South in his Sermon IX, p. 69, ed. 1843, comments on this passage as follows: "That great patron and Coryphaeus of this tribe, Nicolo Machiavel, laid down this for a master rule in his political scheme: 'That the show of religion was helpful to the politician, but the reality of it hurtful and pernicious.'"

For this reason a prince ought to take care that he never lets anything slip from his lips that is not replete with the above-named five qualities, that he may appear to him who sees and hears him altogether merciful, faithful, humane, upright, and religious. There is nothing more necessary to appear to have than this last quality, inasmuch as men judge generally more by the eye than by the hand, because it belongs to everybody to see you, to few to come in touch with you. Every one sees what you appear to be, few really know what you are, and those few dare not oppose themselves to the opinion of the many, who have the majesty of the state to defend them; and in the actions of all men, and especially of princes, which it is not prudent to challenge, one judges by the result.

For that reason, let a prince have the credit of conquering and holding his state, the means will always be considered honest, and he will be praised by everybody; because the vulgar are always taken by what a thing seems to be and by what comes of it; and in the world there are only the vulgar, for the few find a place there only when the many have no ground to rest on.

One prince(\*) of the present time, whom it is not well to name, never preaches anything else but peace and good faith, and to both he is most hostile, and either, if he had kept it, would have deprived him of reputation and kingdom many a time.

(\*) Ferdinand of Aragon. "When Machiavelli was writing 'The Prince' it would have been clearly impossible to mention Ferdinand's name here without giving offence." Burd's "Il Principe," p. 308.



## CHAPTER XIX — THAT ONE SHOULD AVOID BEING DESPISED AND HATED

Now, concerning the characteristics of which mention is made above, I have spoken of the more important ones, the others I wish to discuss briefly under this generality, that the prince must consider, as has been in part said before, how to avoid those things which will make him hated or contemptible; and as often as he shall have succeeded he will have fulfilled his part, and he need not fear any danger in other reproaches.

It makes him hated above all things, as I have said, to be rapacious, and to be a violator of the property and women of his subjects, from both of which he must abstain. And when neither their property nor their honor is touched, the majority of men live content, and he has only to contend with the ambition of a few, whom he can curb with ease in many ways.

It makes him contemptible to be considered fickle, frivolous, effeminate, mean-spirited, irresolute, from all of which a prince should guard himself as from a rock; and he should endeavour to show in his actions greatness, courage, gravity, and fortitude; and in his private dealings with his subjects let him show that his judgments are irrevocable, and maintain himself in such reputation that no one can hope either to deceive him or to get round him.

That prince is highly esteemed who conveys this impression of himself, and he who is highly esteemed is not easily conspired against; for, provided it is well known that he is an excellent man and revered by his people, he can only be attacked with difficulty. For this reason a prince ought to have two fears, one from within, on account of his subjects, the other from without, on account of external powers. From the latter he is defended by being well armed and having good allies, and if he is well armed he will have good friends, and affairs will always remain quiet within when they are quiet without, unless they should have been already disturbed by conspiracy; and even should affairs outside be disturbed, if he has carried out his preparations and has lived as I have said, as long as he does not despair, he will resist every attack, as I said Nabis the Spartan did.

But concerning his subjects, when affairs outside are disturbed he has only to fear that they will conspire secretly, from which a prince can easily secure himself by avoiding being hated and despised, and by keeping the people satisfied with him, which it is most necessary for him to accomplish, as I said above at length. And one of the most efficacious remedies that a prince can have against conspiracies is not to be hated and despised by the people, for he who conspires against a prince always expects to please them by his removal; but when the conspirator can only look forward to offending them, he will not have the courage to take such a course, for the difficulties that confront a conspirator are infinite. And as experience shows, many have been the conspiracies, but few have been successful; because he who conspires cannot act alone, nor can he take a companion except from those whom he believes to be malcontents, and as soon as you have opened your mind to a malcontent you have given him the material with which to content himself, for by denouncing you he can look for every advantage; so that, seeing the gain from this course to be assured, and seeing the other to be doubtful and full of dangers, he must be a very rare friend, or a thoroughly obstinate enemy of the prince, to keep faith with you.

And, to reduce the matter into a small compass, I say that, on the side of the conspirator, there is nothing but fear, jealousy, prospect of punishment to terrify him; but on the side of the prince there is the majesty of the principality, the laws, the protection of friends and the state to defend him; so that, adding to all these things the popular goodwill, it is impossible that any one should be so rash as to conspire. For whereas in general the conspirator has to fear before the execution of his plot, in this case he has also to fear the sequel to the crime; because on account of it he has the people for an enemy, and thus cannot hope for any escape.

Endless examples could be given on this subject, but I will be content with one, brought to pass within the memory of our fathers. Messer Annibale Bentivogli, who was prince in Bologna (grandfather of the present Annibale), having been murdered by the Canneschi, who had conspired against him, not one of his family survived but Messer Giovanni, (\*) who was in childhood: immediately after his assassination the people rose and murdered all the Canneschi. This sprung from the popular goodwill which the house of Bentivogli enjoyed in those days in Bologna; which was so great that, although none remained there after the death of Annibale who

was able to rule the state, the Bolognese, having information that there was one of the Bentivogli family in Florence, who up to that time had been considered the son of a blacksmith, sent to Florence for him and gave him the government of their city, and it was ruled by him until Messer Giovanni came in due course to the government.

(\*) Giovanni Bentivogli, born in Bologna 1438, died at Milan 1508. He ruled Bologna from 1462 to 1506. Machiavelli's strong condemnation of conspiracies may get its edge from his own very recent experience (February 1513), when he had been arrested and tortured for his alleged complicity in the Boscoli conspiracy.

For this reason I consider that a prince ought to reckon conspiracies of little account when his people hold him in esteem; but when it is hostile to him, and bears hatred towards him, he ought to fear everything and everybody. And well-ordered states and wise princes have taken every care not to drive the nobles to desperation, and to keep the people satisfied and contented, for this is one of the most important objects a prince can have.

Among the best ordered and governed kingdoms of our times is France, and in it are found many good institutions on which depend the liberty and security of the king; of these the first is the parliament and its authority, because he who founded the kingdom, knowing the ambition of the nobility and their boldness, considered that a bit to their mouths would be necessary to hold them in; and, on the other side, knowing the hatred of the people, founded in fear, against the nobles, he wished to protect them, yet he was not anxious for this to be the particular care of the king; therefore, to take away the reproach which he would be liable to from the nobles for favouring the people, and from the people for favouring the nobles, he set up an arbiter, who should be one who could beat down the great and favour the lesser without reproach to the king. Neither could you have a better or a more prudent arrangement, or a greater source of security to the king and kingdom. From this one can draw another important conclusion, that princes ought to leave affairs of reproach to the management of others, and keep those of grace in their own hands. And further, I consider that a prince ought to cherish the nobles, but not so as to make himself hated by the people.

It may appear, perhaps, to some who have examined the lives and deaths of the Roman emperors that many of them would be an example contrary to my opinion, seeing that some of them lived nobly and showed great qualities of soul, nevertheless they have lost their empire or have been

killed by subjects who have conspired against them. Wishing, therefore, to answer these objections, I will recall the characters of some of the emperors, and will show that the causes of their ruin were not different to those alleged by me; at the same time I will only submit for consideration those things that are noteworthy to him who studies the affairs of those times.

It seems to me sufficient to take all those emperors who succeeded to the empire from Marcus the philosopher down to Maximinus; they were Marcus and his son Commodus, Pertinax, Julian, Severus and his son Antoninus Caracalla, Macrinus, Heliogabalus, Alexander, and Maximinus.

There is first to note that, whereas in other principalities the ambition of the nobles and the insolence of the people only have to be contended with, the Roman emperors had a third difficulty in having to put up with the cruelty and avarice of their soldiers, a matter so beset with difficulties that it was the ruin of many; for it was a hard thing to give satisfaction both to soldiers and people; because the people loved peace, and for this reason they loved the unambitious prince, whilst the soldiers loved the warlike prince who was bold, cruel, and rapacious, which qualities they were quite willing he should exercise upon the people, so that they could get double pay and give vent to their own greed and cruelty. Hence it arose that those emperors were always overthrown who, either by birth or training, had no great authority, and most of them, especially those who came new to the principality, recognizing the difficulty of these two opposing humours, were inclined to give satisfaction to the soldiers, caring little about injuring the people. Which course was necessary, because, as princes cannot help being hated by someone, they ought, in the first place, to avoid being hated by every one, and when they cannot compass this, they ought to endeavour with the utmost diligence to avoid the hatred of the most powerful. Therefore, those emperors who through inexperience had need of special favour adhered more readily to the soldiers than to the people; a course which turned out advantageous to them or not, accordingly as the prince knew how to maintain authority over them.

From these causes it arose that Marcus, Pertinax, and Alexander, being all men of modest life, lovers of justice, enemies to cruelty, humane, and benignant, came to a sad end except Marcus; he alone lived and died honoured, because he had succeeded to the throne by hereditary title, and

owed nothing either to the soldiers or the people; and afterwards, being possessed of many virtues which made him respected, he always kept both orders in their places whilst he lived, and was neither hated nor despised.

But Pertinax was created emperor against the wishes of the soldiers, who, being accustomed to live licentiously under Commodus, could not endure the honest life to which Pertinax wished to reduce them; thus, having given cause for hatred, to which hatred there was added contempt for his old age, he was overthrown at the very beginning of his administration. And here it should be noted that hatred is acquired as much by good works as by bad ones, therefore, as I said before, a prince wishing to keep his state is very often forced to do evil; for when that body is corrupt whom you think you have need of to maintain yourself—it may be either the people or the soldiers or the nobles—you have to submit to its humours and to gratify them, and then good works will do you harm.

But let us come to Alexander, who was a man of such great goodness, that among the other praises which are accorded him is this, that in the fourteen years he held the empire no one was ever put to death by him unjudged; nevertheless, being considered effeminate and a man who allowed himself to be governed by his mother, he became despised, the army conspired against him, and murdered him.

Turning now to the opposite characters of Commodus, Severus, Antoninus Caracalla, and Maximinus, you will find them all cruel and rapacious-men who, to satisfy their soldiers, did not hesitate to commit every kind of iniquity against the people; and all, except Severus, came to a bad end; but in Severus there was so much valour that, keeping the soldiers friendly, although the people were oppressed by him, he reigned successfully; for his valour made him so much admired in the sight of the soldiers and people that the latter were kept in a way astonished and awed and the former respectful and satisfied. And because the actions of this man, as a new prince, were great, I wish to show briefly that he knew well how to counterfeit the fox and the lion, which natures, as I said above, it is necessary for a prince to imitate.

Knowing the sloth of the Emperor Julian, he persuaded the army in Sclavonia, of which he was captain, that it would be right to go to Rome and avenge the death of Pertinax, who had been killed by the praetorian soldiers; and under this pretext, without appearing to aspire to the throne, he

moved the army on Rome, and reached Italy before it was known that he had started. On his arrival at Rome, the Senate, through fear, elected him emperor and killed Julian. After this there remained for Severus, who wished to make himself master of the whole empire, two difficulties; one in Asia, where Niger, head of the Asiatic army, had caused himself to be proclaimed emperor; the other in the west where Albinus was, who also aspired to the throne. And as he considered it dangerous to declare himself hostile to both, he decided to attack Niger and to deceive Albinus. To the latter he wrote that, being elected emperor by the Senate, he was willing to share that dignity with him and sent him the title of Caesar; and, moreover, that the Senate had made Albinus his colleague; which things were accepted by Albinus as true. But after Severus had conquered and killed Niger, and settled oriental affairs, he returned to Rome and complained to the Senate that Albinus, little recognizing the benefits that he had received from him, had by treachery sought to murder him, and for this ingratitude he was compelled to punish him. Afterwards he sought him out in France, and took from him his government and life. He who will, therefore, carefully examine the actions of this man will find him a most valiant lion and a most cunning fox; he will find him feared and respected by every one, and not hated by the army; and it need not be wondered at that he, a new man, was able to hold the empire so well, because his supreme renown always protected him from that hatred which the people might have conceived against him for his violence.

But his son Antoninus was a most eminent man, and had very excellent qualities, which made him admirable in the sight of the people and acceptable to the soldiers, for he was a warlike man, most enduring of fatigue, a despiser of all delicate food and other luxuries, which caused him to be beloved by the armies. Nevertheless, his ferocity and cruelties were so great and so unheard of that, after endless single murders, he killed a large number of the people of Rome and all those of Alexandria. He became hated by the whole world, and also feared by those he had around him, to such an extent that he was murdered in the midst of his army by a centurion. And here it must be noted that such-like deaths, which are deliberately inflicted with a resolved and desperate courage, cannot be avoided by princes, because any one who does not fear to die can inflict them; but a prince may fear them the less because they are very rare; he has only to be careful not to do any grave injury to those whom he employs or

has around him in the service of the state. Antoninus had not taken this care, but had contumeliously killed a brother of that centurion, whom also he daily threatened, yet retained in his bodyguard; which, as it turned out, was a rash thing to do, and proved the emperor's ruin.

But let us come to Commodus, to whom it should have been very easy to hold the empire, for, being the son of Marcus, he had inherited it, and he had only to follow in the footsteps of his father to please his people and soldiers; but, being by nature cruel and brutal, he gave himself up to amusing the soldiers and corrupting them, so that he might indulge his rapacity upon the people; on the other hand, not maintaining his dignity, often descending to the theatre to compete with gladiators, and doing other vile things, little worthy of the imperial majesty, he fell into contempt with the soldiers, and being hated by one party and despised by the other, he was conspired against and was killed.

It remains to discuss the character of Maximinus. He was a very warlike man, and the armies, being disgusted with the effeminacy of Alexander, of whom I have already spoken, killed him and elected Maximinus to the throne. This he did not possess for long, for two things made him hated and despised; the one, his having kept sheep in Thrace, which brought him into contempt (it being well known to all, and considered a great indignity by every one), and the other, his having at the accession to his dominions deferred going to Rome and taking possession of the imperial seat; he had also gained a reputation for the utmost ferocity by having, through his prefects in Rome and elsewhere in the empire, practised many cruelties, so that the whole world was moved to anger at the meanness of his birth and to fear at his barbarity. First Africa rebelled, then the Senate with all the people of Rome, and all Italy conspired against him, to which may be added his own army; this latter, besieging Aquileia and meeting with difficulties in taking it, were disgusted with his cruelties, and fearing him less when they found so many against him, murdered him.

I do not wish to discuss Heliogabalus, Macrinus, or Julian, who, being thoroughly contemptible, were quickly wiped out; but I will bring this discourse to a conclusion by saying that princes in our times have this difficulty of giving inordinate satisfaction to their soldiers in a far less degree, because, notwithstanding one has to give them some indulgence, that is soon done; none of these princes have armies that are veterans in the

governance and administration of provinces, as were the armies of the Roman Empire; and whereas it was then more necessary to give satisfaction to the soldiers than to the people, it is now more necessary to all princes, except the Turk and the Soldan, to satisfy the people rather the soldiers, because the people are the more powerful.

From the above I have excepted the Turk, who always keeps round him twelve thousand infantry and fifteen thousand cavalry on which depend the security and strength of the kingdom, and it is necessary that, putting aside every consideration for the people, he should keep them his friends. The kingdom of the Soldan is similar; being entirely in the hands of soldiers, it follows again that, without regard to the people, he must keep them his friends. But you must note that the state of the Soldan is unlike all other principalities, for the reason that it is like the Christian pontificate, which cannot be called either an hereditary or a newly formed principality; because the sons of the old prince are not the heirs, but he who is elected to that position by those who have authority, and the sons remain only noblemen. And this being an ancient custom, it cannot be called a new principality, because there are none of those difficulties in it that are met with in new ones; for although the prince is new, the constitution of the state is old, and it is framed so as to receive him as if he were its hereditary lord.

But returning to the subject of our discourse, I say that whoever will consider it will acknowledge that either hatred or contempt has been fatal to the above-named emperors, and it will be recognized also how it happened that, a number of them acting in one way and a number in another, only one in each way came to a happy end and the rest to unhappy ones. Because it would have been useless and dangerous for Pertinax and Alexander, being new princes, to imitate Marcus, who was heir to the principality; and likewise it would have been utterly destructive to Caracalla, Commodus, and Maximinus to have imitated Severus, they not having sufficient valour to enable them to tread in his footsteps. Therefore a prince, new to the principality, cannot imitate the actions of Marcus, nor, again, is it necessary to follow those of Severus, but he ought to take from Severus those parts which are necessary to found his state, and from Marcus those which are proper and glorious to keep a state that may already be stable and firm.



## **CHAPTER XX — ARE FORTRESSES, AND MANY OTHER THINGS TO WHICH PRINCES OFTEN RESORT, ADVANTAGEOUS OR HURTFUL?**

1. Some princes, so as to hold securely the state, have disarmed their subjects; others have kept their subject towns distracted by factions; others have fostered enmities against themselves; others have laid themselves out to gain over those whom they distrusted in the beginning of their governments; some have built fortresses; some have overthrown and destroyed them. And although one cannot give a final judgment on all of these things unless one possesses the particulars of those states in which a decision has to be made, nevertheless I will speak as comprehensively as the matter of itself will admit.

2. There never was a new prince who has disarmed his subjects; rather when he has found them disarmed he has always armed them, because, by arming them, those arms become yours, those men who were distrusted become faithful, and those who were faithful are kept so, and your subjects become your adherents. And whereas all subjects cannot be armed, yet when those whom you do arm are benefited, the others can be handled more freely, and this difference in their treatment, which they quite understand, makes the former your dependents, and the latter, considering it to be necessary that those who have the most danger and service should have the most reward, excuse you. But when you disarm them, you at once offend them by showing that you distrust them, either for cowardice or for want of loyalty, and either of these opinions breeds hatred against you. And because you cannot remain unarmed, it follows that you turn to mercenaries, which are of the character already shown; even if they should be good they would not be sufficient to defend you against powerful enemies and distrusted subjects. Therefore, as I have said, a new prince in a new principality has always distributed arms. Histories are full of examples. But when a prince acquires a new state, which he adds as a province to his old one, then it is necessary to disarm the men of that state, except those who have been his

adherents in acquiring it; and these again, with time and opportunity, should be rendered soft and effeminate; and matters should be managed in such a way that all the armed men in the state shall be your own soldiers who in your old state were living near you.

3. Our forefathers, and those who were reckoned wise, were accustomed to say that it was necessary to hold Pistoia by factions and Pisa by fortresses; and with this idea they fostered quarrels in some of their tributary towns so as to keep possession of them the more easily. This may have been well enough in those times when Italy was in a way balanced, but I do not believe that it can be accepted as a precept for to-day, because I do not believe that factions can ever be of use; rather it is certain that when the enemy comes upon you in divided cities you are quickly lost, because the weakest party will always assist the outside forces and the other will not be able to resist. The Venetians, moved, as I believe, by the above reasons, fostered the Guelph and Ghibelline factions in their tributary cities; and although they never allowed them to come to bloodshed, yet they nursed these disputes amongst them, so that the citizens, distracted by their differences, should not unite against them. Which, as we saw, did not afterwards turn out as expected, because, after the rout at Vaila, one party at once took courage and seized the state. Such methods argue, therefore, weakness in the prince, because these factions will never be permitted in a vigorous principality; such methods for enabling one the more easily to manage subjects are only useful in times of peace, but if war comes this policy proves fallacious.

4. Without doubt princes become great when they overcome the difficulties and obstacles by which they are confronted, and therefore fortune, especially when she desires to make a new prince great, who has a greater necessity to earn renown than an hereditary one, causes enemies to arise and form designs against him, in order that he may have the opportunity of overcoming them, and by them to mount higher, as by a ladder which his enemies have raised. For this reason many consider that a wise prince, when he has the opportunity, ought with craft to foster some animosity against himself, so that, having crushed it, his renown may rise higher.

5. Princes, especially new ones, have found more fidelity and assistance in those men who in the beginning of their rule were distrusted than among

those who in the beginning were trusted. Pandolfo Petrucci, Prince of Siena, ruled his state more by those who had been distrusted than by others. But on this question one cannot speak generally, for it varies so much with the individual; I will only say this, that those men who at the commencement of a principedom have been hostile, if they are of a description to need assistance to support themselves, can always be gained over with the greatest ease, and they will be tightly held to serve the prince with fidelity, inasmuch as they know it to be very necessary for them to cancel by deeds the bad impression which he had formed of them; and thus the prince always extracts more profit from them than from those who, serving him in too much security, may neglect his affairs. And since the matter demands it, I must not fail to warn a prince, who by means of secret favours has acquired a new state, that he must well consider the reasons which induced those to favour him who did so; and if it be not a natural affection towards him, but only discontent with their government, then he will only keep them friendly with great trouble and difficulty, for it will be impossible to satisfy them. And weighing well the reasons for this in those examples which can be taken from ancient and modern affairs, we shall find that it is easier for the prince to make friends of those men who were contented under the former government, and are therefore his enemies, than of those who, being discontented with it, were favourable to him and encouraged him to seize it.

6. It has been a custom with princes, in order to hold their states more securely, to build fortresses that may serve as a bridle and bit to those who might design to work against them, and as a place of refuge from a first attack. I praise this system because it has been made use of formerly. Notwithstanding that, Messer Nicolo Vitelli in our times has been seen to demolish two fortresses in Citta di Castello so that he might keep that state; Guido Ubaldo, Duke of Urbino, on returning to his dominion, whence he had been driven by Cesare Borgia, razed to the foundations all the fortresses in that province, and considered that without them it would be more difficult to lose it; the Bentivogli returning to Bologna came to a similar decision. Fortresses, therefore, are useful or not according to circumstances; if they do you good in one way they injure you in another. And this question can be reasoned thus: the prince who has more to fear from the people than from foreigners ought to build fortresses, but he who has more to fear from foreigners than from the people ought to leave them alone. The castle of Milan, built by Francesco Sforza, has made, and will make, more

trouble for the house of Sforza than any other disorder in the state. For this reason the best possible fortress is—not to be hated by the people, because, although you may hold the fortresses, yet they will not save you if the people hate you, for there will never be wanting foreigners to assist a people who have taken arms against you. It has not been seen in our times that such fortresses have been of use to any prince, unless to the Countess of Forli, (\*) when the Count Girolamo, her consort, was killed; for by that means she was able to withstand the popular attack and wait for assistance from Milan, and thus recover her state; and the posture of affairs was such at that time that the foreigners could not assist the people. But fortresses were of little value to her afterwards when Cesare Borgia attacked her, and when the people, her enemy, were allied with foreigners. Therefore, it would have been safer for her, both then and before, not to have been hated by the people than to have had the fortresses. All these things considered then, I shall praise him who builds fortresses as well as him who does not, and I shall blame whoever, trusting in them, cares little about being hated by the people.

(\*) Catherine Sforza, a daughter of Galeazzo Sforza and Lucrezia Landriani, born 1463, died 1509. It was to the Countess of Forli that Machiavelli was sent as envoy on 1499. A letter from Fortunati to the countess announces the appointment: "I have been with the signori," wrote Fortunati, "to learn whom they would send and when. They tell me that Nicolo Machiavelli, a learned young Florentine noble, secretary to my Lords of the Ten, is to leave with me at once." Cf. "Catherine Sforza," by Count Pasolini, translated by P. Sylvester, 1898.

## CHAPTER XXI — HOW A PRINCE SHOULD CONDUCT HIMSELF SO AS TO GAIN RENOWN

Nothing makes a prince so much esteemed as great enterprises and setting a fine example. We have in our time Ferdinand of Aragon, the present King of Spain. He can almost be called a new prince, because he has risen, by fame and glory, from being an insignificant king to be the foremost king in Christendom; and if you will consider his deeds you will find them all great and some of them extraordinary. In the beginning of his reign he attacked Granada, and this enterprise was the foundation of his dominions. He did this quietly at first and without any fear of hindrance, for he held the minds of the barons of Castile occupied in thinking of the war and not anticipating any innovations; thus they did not perceive that by these means he was acquiring power and authority over them. He was able with the money of the Church and of the people to sustain his armies, and by that long war to lay the foundation for the military skill which has since distinguished him. Further, always using religion as a plea, so as to undertake greater schemes, he devoted himself with pious cruelty to driving out and clearing his kingdom of the Moors; nor could there be a more admirable example, nor one more rare. Under this same cloak he assailed Africa, he came down on Italy, he has finally attacked France; and thus his achievements and designs have always been great, and have kept the minds of his people in suspense and admiration and occupied with the issue of them. And his actions have arisen in such a way, one out of the other, that men have never been given time to work steadily against him.

Again, it much assists a prince to set unusual examples in internal affairs, similar to those which are related of Messer Bernabo da Milano, who, when he had the opportunity, by any one in civil life doing some extraordinary thing, either good or bad, would take some method of rewarding or punishing him, which would be much spoken about. And a prince ought, above all things, always endeavour in every action to gain for himself the reputation of being a great and remarkable man.

A prince is also respected when he is either a true friend or a downright enemy, that is to say, when, without any reservation, he declares himself in favour of one party against the other; which course will always be more advantageous than standing neutral; because if two of your powerful neighbours come to blows, they are of such a character that, if one of them conquers, you have either to fear him or not. In either case it will always be more advantageous for you to declare yourself and to make war strenuously; because, in the first case, if you do not declare yourself, you will invariably fall a prey to the conqueror, to the pleasure and satisfaction of him who has been conquered, and you will have no reasons to offer, nor anything to protect or to shelter you. Because he who conquers does not want doubtful friends who will not aid him in the time of trial; and he who loses will not harbour you because you did not willingly, sword in hand, court his fate.

Antiochus went into Greece, being sent for by the Aetolians to drive out the Romans. He sent envoys to the Achaeans, who were friends of the Romans, exhorting them to remain neutral; and on the other hand the Romans urged them to take up arms. This question came to be discussed in the council of the Achaeans, where the legate of Antiochus urged them to stand neutral. To this the Roman legate answered: "As for that which has been said, that it is better and more advantageous for your state not to interfere in our war, nothing can be more erroneous; because by not interfering you will be left, without favour or consideration, the guerdon of the conqueror." Thus it will always happen that he who is not your friend will demand your neutrality, whilst he who is your friend will entreat you to declare yourself with arms. And irresolute princes, to avoid present dangers, generally follow the neutral path, and are generally ruined. But when a prince declares himself gallantly in favour of one side, if the party with whom he allies himself conquers, although the victor may be powerful and may have him at his mercy, yet he is indebted to him, and there is established a bond of amity; and men are never so shameless as to become a monument of ingratitude by oppressing you. Victories after all are never so complete that the victor must not show some regard, especially to justice. But if he with whom you ally yourself loses, you may be sheltered by him, and whilst he is able he may aid you, and you become companions on a fortune that may rise again.

In the second case, when those who fight are of such a character that you have no anxiety as to who may conquer, so much the more is it greater prudence to be allied, because you assist at the destruction of one by the aid of another who, if he had been wise, would have saved him; and conquering, as it is impossible that he should not do with your assistance, he remains at your discretion. And here it is to be noted that a prince ought to take care never to make an alliance with one more powerful than himself for the purposes of attacking others, unless necessity compels him, as is said above; because if he conquers you are at his discretion, and princes ought to avoid as much as possible being at the discretion of any one. The Venetians joined with France against the Duke of Milan, and this alliance, which caused their ruin, could have been avoided. But when it cannot be avoided, as happened to the Florentines when the Pope and Spain sent armies to attack Lombardy, then in such a case, for the above reasons, the prince ought to favour one of the parties.

Never let any Government imagine that it can choose perfectly safe courses; rather let it expect to have to take very doubtful ones, because it is found in ordinary affairs that one never seeks to avoid one trouble without running into another; but prudence consists in knowing how to distinguish the character of troubles, and for choice to take the lesser evil.

A prince ought also to show himself a patron of ability, and to honour the proficient in every art. At the same time he should encourage his citizens to practise their callings peaceably, both in commerce and agriculture, and in every other following, so that the one should not be deterred from improving his possessions for fear lest they be taken away from him or another from opening up trade for fear of taxes; but the prince ought to offer rewards to whoever wishes to do these things and designs in any way to honour his city or state.

Further, he ought to entertain the people with festivals and spectacles at convenient seasons of the year; and as every city is divided into guilds or into societies, (\*) he ought to hold such bodies in esteem, and associate with them sometimes, and show himself an example of courtesy and liberality; nevertheless, always maintaining the majesty of his rank, for this he must never consent to abate in anything.

(\*) "Guilds or societies," "in arti o in tribu." "Arti" were craft or trade guilds, cf. Florio: "Arte . . . a whole company of any trade in any city or corporation town." The guilds of Florence are most admirably described by Mr

Edgcumbe Staley in his work on the subject (Methuen, 1906). Institutions of a somewhat similar character, called "artel," exist in Russia to-day, cf. Sir Mackenzie Wallace's "Russia," ed. 1905: "The sons . . . were always during the working season members of an artel. In some of the larger towns there are artels of a much more complex kind—permanent associations, possessing large capital, and pecuniarily responsible for the acts of the individual members." The word "artel," despite its apparent similarity, has, Mr Aylmer Maude assures me, no connection with "ars" or "arte." Its root is that of the verb "rotisya," to bind oneself by an oath; and it is generally admitted to be only another form of "rota," which now signifies a "regimental company." In both words the underlying idea is that of a body of men united by an oath. "Tribu" were possibly gentile groups, united by common descent, and included individuals connected by marriage. Perhaps our words "sects" or "clans" would be most appropriate.

## CHAPTER XXII — CONCERNING THE SECRETARIES OF PRINCES

The choice of servants is of no little importance to a prince, and they are good or not according to the discrimination of the prince. And the first opinion which one forms of a prince, and of his understanding, is by observing the men he has around him; and when they are capable and faithful he may always be considered wise, because he has known how to recognize the capable and to keep them faithful. But when they are otherwise one cannot form a good opinion of him, for the prime error which he made was in choosing them.

There were none who knew Messer Antonio da Venafro as the servant of Pandolfo Petrucci, Prince of Siena, who would not consider Pandolfo to be a very clever man in having Venafro for his servant. Because there are three classes of intellects: one which comprehends by itself; another which appreciates what others comprehended; and a third which neither comprehends by itself nor by the showing of others; the first is the most excellent, the second is good, the third is useless. Therefore, it follows necessarily that, if Pandolfo was not in the first rank, he was in the second, for whenever one has judgment to know good and bad when it is said and done, although he himself may not have the initiative, yet he can recognize the good and the bad in his servant, and the one he can praise and the other correct; thus the servant cannot hope to deceive him, and is kept honest.

But to enable a prince to form an opinion of his servant there is one test which never fails; when you see the servant thinking more of his own interests than of yours, and seeking inwardly his own profit in everything, such a man will never make a good servant, nor will you ever be able to trust him; because he who has the state of another in his hands ought never to think of himself, but always of his prince, and never pay any attention to matters in which the prince is not concerned.

On the other hand, to keep his servant honest the prince ought to study him, honouring him, enriching him, doing him kindnesses, sharing with him the honours and cares; and at the same time let him see that he cannot stand

alone, so that many honours may not make him desire more, many riches make him wish for more, and that many cares may make him dread chances. When, therefore, servants, and princes towards servants, are thus disposed, they can trust each other, but when it is otherwise, the end will always be disastrous for either one or the other.



## CHAPTER XXIII — HOW FLATTERERS SHOULD BE AVOIDED

I do not wish to leave out an important branch of this subject, for it is a danger from which princes are with difficulty preserved, unless they are very careful and discriminating. It is that of flatterers, of whom courts are full, because men are so self-complacent in their own affairs, and in a way so deceived in them, that they are preserved with difficulty from this pest, and if they wish to defend themselves they run the danger of falling into contempt. Because there is no other way of guarding oneself from flatterers except letting men understand that to tell you the truth does not offend you; but when every one may tell you the truth, respect for you abates.

Therefore a wise prince ought to hold a third course by choosing the wise men in his state, and giving to them only the liberty of speaking the truth to him, and then only of those things of which he inquires, and of none others; but he ought to question them upon everything, and listen to their opinions, and afterwards form his own conclusions. With these councillors, separately and collectively, he ought to carry himself in such a way that each of them should know that, the more freely he shall speak, the more he shall be preferred; outside of these, he should listen to no one, pursue the thing resolved on, and be steadfast in his resolutions. He who does otherwise is either overthrown by flatterers, or is so often changed by varying opinions that he falls into contempt.

I wish on this subject to adduce a modern example. Fra Luca, the man of affairs to Maximilian, (\*) the present emperor, speaking of his majesty, said: He consulted with no one, yet never got his own way in anything. This arose because of his following a practice the opposite to the above; for the emperor is a secretive man—he does not communicate his designs to any one, nor does he receive opinions on them. But as in carrying them into effect they become revealed and known, they are at once obstructed by those men whom he has around him, and he, being pliant, is diverted from them. Hence it follows that those things he does one day he undoes the

next, and no one ever understands what he wishes or intends to do, and no one can rely on his resolutions.

(\*) Maximilian I, born in 1459, died 1519, Emperor of the Holy Roman Empire. He married, first, Mary, daughter of Charles the Bold; after her death, Bianca Sforza; and thus became involved in Italian politics.

A prince, therefore, ought always to take counsel, but only when he wishes and not when others wish; he ought rather to discourage every one from offering advice unless he asks it; but, however, he ought to be a constant inquirer, and afterwards a patient listener concerning the things of which he inquired; also, on learning that any one, on any consideration, has not told him the truth, he should let his anger be felt.

And if there are some who think that a prince who conveys an impression of his wisdom is not so through his own ability, but through the good advisers that he has around him, beyond doubt they are deceived, because this is an axiom which never fails: that a prince who is not wise himself will never take good advice, unless by chance he has yielded his affairs entirely to one person who happens to be a very prudent man. In this case indeed he may be well governed, but it would not be for long, because such a governor would in a short time take away his state from him.

But if a prince who is not inexperienced should take counsel from more than one he will never get united counsels, nor will he know how to unite them. Each of the counsellors will think of his own interests, and the prince will not know how to control them or to see through them. And they are not to be found otherwise, because men will always prove untrue to you unless they are kept honest by constraint. Therefore it must be inferred that good counsels, whencesoever they come, are born of the wisdom of the prince, and not the wisdom of the prince from good counsels.

## CHAPTER XXIV — WHY THE PRINCES OF ITALY HAVE LOST THEIR STATES

The previous suggestions, carefully observed, will enable a new prince to appear well established, and render him at once more secure and fixed in the state than if he had been long seated there. For the actions of a new prince are more narrowly observed than those of an hereditary one, and when they are seen to be able they gain more men and bind far tighter than ancient blood; because men are attracted more by the present than by the past, and when they find the present good they enjoy it and seek no further; they will also make the utmost defence of a prince if he fails them not in other things. Thus it will be a double glory for him to have established a new principality, and adorned and strengthened it with good laws, good arms, good allies, and with a good example; so will it be a double disgrace to him who, born a prince, shall lose his state by want of wisdom.

And if those seigniors are considered who have lost their states in Italy in our times, such as the King of Naples, the Duke of Milan, and others, there will be found in them, firstly, one common defect in regard to arms from the causes which have been discussed at length; in the next place, some one of them will be seen, either to have had the people hostile, or if he has had the people friendly, he has not known how to secure the nobles. In the absence of these defects states that have power enough to keep an army in the field cannot be lost.

Philip of Macedon, not the father of Alexander the Great, but he who was conquered by Titus Quintius, had not much territory compared to the greatness of the Romans and of Greece who attacked him, yet being a warlike man who knew how to attract the people and secure the nobles, he sustained the war against his enemies for many years, and if in the end he lost the dominion of some cities, nevertheless he retained the kingdom.

Therefore, do not let our princes accuse fortune for the loss of their principalities after so many years' possession, but rather their own sloth, because in quiet times they never thought there could be a change (it is a common defect in man not to make any provision in the calm against the

tempest), and when afterwards the bad times came they thought of flight and not of defending themselves, and they hoped that the people, disgusted with the insolence of the conquerors, would recall them. This course, when others fail, may be good, but it is very bad to have neglected all other expedients for that, since you would never wish to fall because you trusted to be able to find someone later on to restore you. This again either does not happen, or, if it does, it will not be for your security, because that deliverance is of no avail which does not depend upon yourself; those only are reliable, certain, and durable that depend on yourself and your valour.

## CHAPTER XXV — WHAT FORTUNE CAN EFFECT IN HUMAN AFFAIRS AND HOW TO WITHSTAND HER

It is not unknown to me how many men have had, and still have, the opinion that the affairs of the world are in such wise governed by fortune and by God that men with their wisdom cannot direct them and that no one can even help them; and because of this they would have us believe that it is not necessary to labour much in affairs, but to let chance govern them. This opinion has been more credited in our times because of the great changes in affairs which have been seen, and may still be seen, every day, beyond all human conjecture. Sometimes pondering over this, I am in some degree inclined to their opinion. Nevertheless, not to extinguish our free will, I hold it to be true that Fortune is the arbiter of one-half of our actions, (\*) but that she still leaves us to direct the other half, or perhaps a little less.

(\*) Frederick the Great was accustomed to say: "The older one gets the more convinced one becomes that his Majesty King Chance does three-quarters of the business of this miserable universe." Sorel's "Eastern Question."

I compare her to one of those raging rivers, which when in flood overflows the plains, sweeping away trees and buildings, bearing away the soil from place to place; everything flies before it, all yield to its violence, without being able in any way to withstand it; and yet, though its nature be such, it does not follow therefore that men, when the weather becomes fair, shall not make provision, both with defences and barriers, in such a manner that, rising again, the waters may pass away by canal, and their force be neither so unrestrained nor so dangerous. So it happens with fortune, who shows her power where valour has not prepared to resist her, and thither she turns her forces where she knows that barriers and defences have not been raised to constrain her.

And if you will consider Italy, which is the seat of these changes, and which has given to them their impulse, you will see it to be an open country without barriers and without any defence. For if it had been defended by proper valour, as are Germany, Spain, and France, either this invasion

would not have made the great changes it has made or it would not have come at all. And this I consider enough to say concerning resistance to fortune in general.

But confining myself more to the particular, I say that a prince may be seen happy to-day and ruined to-morrow without having shown any change of disposition or character. This, I believe, arises firstly from causes that have already been discussed at length, namely, that the prince who relies entirely on fortune is lost when it changes. I believe also that he will be successful who directs his actions according to the spirit of the times, and that he whose actions do not accord with the times will not be successful. Because men are seen, in affairs that lead to the end which every man has before him, namely, glory and riches, to get there by various methods; one with caution, another with haste; one by force, another by skill; one by patience, another by its opposite; and each one succeeds in reaching the goal by a different method. One can also see of two cautious men the one attain his end, the other fail; and similarly, two men by different observances are equally successful, the one being cautious, the other impetuous; all this arises from nothing else than whether or not they conform in their methods to the spirit of the times. This follows from what I have said, that two men working differently bring about the same effect, and of two working similarly, one attains his object and the other does not.

Changes in estate also issue from this, for if, to one who governs himself with caution and patience, times and affairs converge in such a way that his administration is successful, his fortune is made; but if times and affairs change, he is ruined if he does not change his course of action. But a man is not often found sufficiently circumspect to know how to accommodate himself to the change, both because he cannot deviate from what nature inclines him to do, and also because, having always prospered by acting in one way, he cannot be persuaded that it is well to leave it; and, therefore, the cautious man, when it is time to turn adventurous, does not know how to do it, hence he is ruined; but had he changed his conduct with the times fortune would not have changed.

Pope Julius the Second went to work impetuously in all his affairs, and found the times and circumstances conform so well to that line of action that he always met with success. Consider his first enterprise against Bologna, Messer Giovanni Bentivogli being still alive. The Venetians were

not agreeable to it, nor was the King of Spain, and he had the enterprise still under discussion with the King of France; nevertheless he personally entered upon the expedition with his accustomed boldness and energy, a move which made Spain and the Venetians stand irresolute and passive, the latter from fear, the former from desire to recover the kingdom of Naples; on the other hand, he drew after him the King of France, because that king, having observed the movement, and desiring to make the Pope his friend so as to humble the Venetians, found it impossible to refuse him. Therefore Julius with his impetuous action accomplished what no other pontiff with simple human wisdom could have done; for if he had waited in Rome until he could get away, with his plans arranged and everything fixed, as any other pontiff would have done, he would never have succeeded. Because the King of France would have made a thousand excuses, and the others would have raised a thousand fears.

I will leave his other actions alone, as they were all alike, and they all succeeded, for the shortness of his life did not let him experience the contrary; but if circumstances had arisen which required him to go cautiously, his ruin would have followed, because he would never have deviated from those ways to which nature inclined him.

I conclude, therefore that, fortune being changeful and mankind steadfast in their ways, so long as the two are in agreement men are successful, but unsuccessful when they fall out. For my part I consider that it is better to be adventurous than cautious, because fortune is a woman, and if you wish to keep her under it is necessary to beat and ill-use her; and it is seen that she allows herself to be mastered by the adventurous rather than by those who go to work more coldly. She is, therefore, always, woman-like, a lover of young men, because they are less cautious, more violent, and with more audacity command her.

## CHAPTER XXVI — AN EXHORTATION TO LIBERATE ITALY FROM THE BARBARIANS

Having carefully considered the subject of the above discourses, and wondering within myself whether the present times were propitious to a new prince, and whether there were elements that would give an opportunity to a wise and virtuous one to introduce a new order of things which would do honour to him and good to the people of this country, it appears to me that so many things concur to favour a new prince that I never knew a time more fit than the present.

And if, as I said, it was necessary that the people of Israel should be captive so as to make manifest the ability of Moses; that the Persians should be oppressed by the Medes so as to discover the greatness of the soul of Cyrus; and that the Athenians should be dispersed to illustrate the capabilities of Theseus: then at the present time, in order to discover the virtue of an Italian spirit, it was necessary that Italy should be reduced to the extremity that she is now in, that she should be more enslaved than the Hebrews, more oppressed than the Persians, more scattered than the Athenians; without head, without order, beaten, despoiled, torn, overrun; and to have endured every kind of desolation.

Although lately some spark may have been shown by one, which made us think he was ordained by God for our redemption, nevertheless it was afterwards seen, in the height of his career, that fortune rejected him; so that Italy, left as without life, waits for him who shall yet heal her wounds and put an end to the ravaging and plundering of Lombardy, to the swindling and taxing of the kingdom and of Tuscany, and cleanse those sores that for long have festered. It is seen how she entreats God to send someone who shall deliver her from these wrongs and barbarous insolencies. It is seen also that she is ready and willing to follow a banner if only someone will raise it.

Nor is there to be seen at present one in whom she can place more hope than in your illustrious house, (\*) with its valour and fortune, favoured by God and by the Church of which it is now the chief, and which could be

made the head of this redemption. This will not be difficult if you will recall to yourself the actions and lives of the men I have named. And although they were great and wonderful men, yet they were men, and each one of them had no more opportunity than the present offers, for their enterprises were neither more just nor easier than this, nor was God more their friend than He is yours.

(\*) Giuliano de Medici. He had just been created a cardinal by Leo X. In 1523 Giuliano was elected Pope, and took the title of Clement VII.

With us there is great justice, because that war is just which is necessary, and arms are hallowed when there is no other hope but in them. Here there is the greatest willingness, and where the willingness is great the difficulties cannot be great if you will only follow those men to whom I have directed your attention. Further than this, how extraordinarily the ways of God have been manifested beyond example: the sea is divided, a cloud has led the way, the rock has poured forth water, it has rained manna, everything has contributed to your greatness; you ought to do the rest. God is not willing to do everything, and thus take away our free will and that share of glory which belongs to us.

And it is not to be wondered at if none of the above-named Italians have been able to accomplish all that is expected from your illustrious house; and if in so many revolutions in Italy, and in so many campaigns, it has always appeared as if military virtue were exhausted, this has happened because the old order of things was not good, and none of us have known how to find a new one. And nothing honours a man more than to establish new laws and new ordinances when he himself was newly risen. Such things when they are well founded and dignified will make him revered and admired, and in Italy there are not wanting opportunities to bring such into use in every form.

Here there is great valour in the limbs whilst it fails in the head. Look attentively at the duels and the hand-to-hand combats, how superior the Italians are in strength, dexterity, and subtlety. But when it comes to armies they do not bear comparison, and this springs entirely from the insufficiency of the leaders, since those who are capable are not obedient, and each one seems to himself to know, there having never been any one so distinguished above the rest, either by valour or fortune, that others would yield to him. Hence it is that for so long a time, and during so much fighting

in the past twenty years, whenever there has been an army wholly Italian, it has always given a poor account of itself; the first witness to this is Il Taro, afterwards Alessandria, Capua, Genoa, Vaila, Bologna, Mestri.(\*)

(\* The battles of Il Taro, 1495; Alessandria, 1499; Capua, 1501; Genoa, 1507; Vaila, 1509; Bologna, 1511; Mestri, 1513.

If, therefore, your illustrious house wishes to follow these remarkable men who have redeemed their country, it is necessary before all things, as a true foundation for every enterprise, to be provided with your own forces, because there can be no more faithful, truer, or better soldiers. And although singly they are good, altogether they will be much better when they find themselves commanded by their prince, honoured by him, and maintained at his expense. Therefore it is necessary to be prepared with such arms, so that you can be defended against foreigners by Italian valour.

And although Swiss and Spanish infantry may be considered very formidable, nevertheless there is a defect in both, by reason of which a third order would not only be able to oppose them, but might be relied upon to overthrow them. For the Spaniards cannot resist cavalry, and the Switzers are afraid of infantry whenever they encounter them in close combat. Owing to this, as has been and may again be seen, the Spaniards are unable to resist French cavalry, and the Switzers are overthrown by Spanish infantry. And although a complete proof of this latter cannot be shown, nevertheless there was some evidence of it at the battle of Ravenna, when the Spanish infantry were confronted by German battalions, who follow the same tactics as the Swiss; when the Spaniards, by agility of body and with the aid of their shields, got in under the pikes of the Germans and stood out of danger, able to attack, while the Germans stood helpless, and, if the cavalry had not dashed up, all would have been over with them. It is possible, therefore, knowing the defects of both these infantries, to invent a new one, which will resist cavalry and not be afraid of infantry; this need not create a new order of arms, but a variation upon the old. And these are the kind of improvements which confer reputation and power upon a new prince.

This opportunity, therefore, ought not to be allowed to pass for letting Italy at last see her liberator appear. Nor can one express the love with which he would be received in all those provinces which have suffered so much from these foreign scourings, with what thirst for revenge, with what stubborn faith, with what devotion, with what tears. What door would be

closed to him? Who would refuse obedience to him? What envy would hinder him? What Italian would refuse him homage? To all of us this barbarous dominion stinks. Let, therefore, your illustrious house take up this charge with that courage and hope with which all just enterprises are undertaken, so that under its standard our native country may be ennobled, and under its auspices may be verified that saying of Petrarch:

Virtu contro al Furore  
Prendera l'arme, e fia il combatter corto:  
Che l'antico valore  
Negli italici cuor non e ancor morto.

Virtue against fury shall advance the fight,  
And it i' th' combat soon shall put to flight:  
For the old Roman valour is not dead,  
Nor in th' Italians' brests extinguished.

Edward Dacre, 1640.

**DESCRIPTION OF THE METHODS ADOPTED  
BY THE DUKE VALENTINO WHEN  
MURDERING VITELLOZZO VITELLI,  
OLIVEROTTO DA FERMO, THE SIGNOR  
PAGOLO, AND THE DUKE DI GRAVINA  
ORSINI**

**BY**

## NICOLO MACHIAVELLI

The Duke Valentino had returned from Lombardy, where he had been to clear himself with the King of France from the calumnies which had been raised against him by the Florentines concerning the rebellion of Arezzo and other towns in the Val di Chiana, and had arrived at Imola, whence he intended with his army to enter upon the campaign against Giovanni Bentivogli, the tyrant of Bologna: for he intended to bring that city under his domination, and to make it the head of his Romagnian duchy.

These matters coming to the knowledge of the Vitelli and Orsini and their following, it appeared to them that the duke would become too powerful, and it was feared that, having seized Bologna, he would seek to destroy them in order that he might become supreme in Italy. Upon this a meeting was called at Magione in the district of Perugia, to which came the cardinal, Pagolo, and the Duke di Gravina Orsini, Vitellozzo Vitelli, Oliverotto da Fermo, Gianpagolo Baglioni, the tyrant of Perugia, and Messer Antonio da Venafro, sent by Pandolfo Petrucci, the Prince of Siena. Here were discussed the power and courage of the duke and the necessity of curbing his ambitions, which might otherwise bring danger to the rest of being ruined. And they decided not to abandon the Bentivogli, but to strive to win over the Florentines; and they sent their men to one place and another, promising to one party assistance and to another encouragement to unite with them against the common enemy. This meeting was at once reported throughout all Italy, and those who were discontented under the duke, among whom were the people of Urbino, took hope of effecting a revolution.

Thus it arose that, men's minds being thus unsettled, it was decided by certain men of Urbino to seize the fortress of San Leo, which was held for the duke, and which they captured by the following means. The castellan was fortifying the rock and causing timber to be taken there; so the conspirators watched, and when certain beams which were being carried to the rock were upon the bridge, so that it was prevented from being drawn up by those inside, they took the opportunity of leaping upon the bridge and

thence into the fortress. Upon this capture being effected, the whole state rebelled and recalled the old duke, being encouraged in this, not so much by the capture of the fort, as by the Diet at Magione, from whom they expected to get assistance.

Those who heard of the rebellion at Urbino thought they would not lose the opportunity, and at once assembled their men so as to take any town, should any remain in the hands of the duke in that state; and they sent again to Florence to beg that republic to join with them in destroying the common firebrand, showing that the risk was lessened and that they ought not to wait for another opportunity.

But the Florentines, from hatred, for sundry reasons, of the Vitelli and Orsini, not only would not ally themselves, but sent Nicolo Machiavelli, their secretary, to offer shelter and assistance to the duke against his enemies. The duke was found full of fear at Imola, because, against everybody's expectation, his soldiers had at once gone over to the enemy and he found himself disarmed and war at his door. But recovering courage from the offers of the Florentines, he decided to temporize before fighting with the few soldiers that remained to him, and to negotiate for a reconciliation, and also to get assistance. This latter he obtained in two ways, by sending to the King of France for men and by enlisting men-at-arms and others whom he turned into cavalry of a sort: to all he gave money.

Notwithstanding this, his enemies drew near to him, and approached Fossombrone, where they encountered some men of the duke and, with the aid of the Orsini and Vitelli, routed them. When this happened, the duke resolved at once to see if he could not close the trouble with offers of reconciliation, and being a most perfect dissembler he did not fail in any practices to make the insurgents understand that he wished every man who had acquired anything to keep it, as it was enough for him to have the title of prince, whilst others might have the principality.

And the duke succeeded so well in this that they sent Signor Pagolo to him to negotiate for a reconciliation, and they brought their army to a standstill. But the duke did not stop his preparations, and took every care to provide himself with cavalry and infantry, and that such preparations might not be apparent to the others, he sent his troops in separate parties to every part of the Romagna. In the meanwhile there came also to him five hundred

French lancers, and although he found himself sufficiently strong to take vengeance on his enemies in open war, he considered that it would be safer and more advantageous to outwit them, and for this reason he did not stop the work of reconciliation.

And that this might be effected the duke concluded a peace with them in which he confirmed their former covenants; he gave them four thousand ducats at once; he promised not to injure the Bentivogli; and he formed an alliance with Giovanni; and moreover he would not force them to come personally into his presence unless it pleased them to do so. On the other hand, they promised to restore to him the duchy of Urbino and other places seized by them, to serve him in all his expeditions, and not to make war against or ally themselves with any one without his permission.

This reconciliation being completed, Guido Ubaldo, the Duke of Urbino, again fled to Venice, having first destroyed all the fortresses in his state; because, trusting in the people, he did not wish that the fortresses, which he did not think he could defend, should be held by the enemy, since by these means a check would be kept upon his friends. But the Duke Valentino, having completed this convention, and dispersed his men throughout the Romagna, set out for Imola at the end of November together with his French men-at-arms: thence he went to Cesena, where he stayed some time to negotiate with the envoys of the Vitelli and Orsini, who had assembled with their men in the duchy of Urbino, as to the enterprise in which they should now take part; but nothing being concluded, Oliverotto da Fermo was sent to propose that if the duke wished to undertake an expedition against Tuscany they were ready; if he did not wish it, then they would besiege Sinigalia. To this the duke replied that he did not wish to enter into war with Tuscany, and thus become hostile to the Florentines, but that he was very willing to proceed against Sinigalia.

It happened that not long afterwards the town surrendered, but the fortress would not yield to them because the castellan would not give it up to any one but the duke in person; therefore they exhorted him to come there. This appeared a good opportunity to the duke, as, being invited by them, and not going of his own will, he would awaken no suspicions. And the more to reassure them, he allowed all the French men-at-arms who were with him in Lombardy to depart, except the hundred lancers under Mons. di Candales, his brother-in-law. He left Cesena about the middle of December,

and went to Fano, and with the utmost cunning and cleverness he persuaded the Vitelli and Orsini to wait for him at Sinigalia, pointing out to them that any lack of compliance would cast a doubt upon the sincerity and permanency of the reconciliation, and that he was a man who wished to make use of the arms and councils of his friends. But Vitellozzo remained very stubborn, for the death of his brother warned him that he should not offend a prince and afterwards trust him; nevertheless, persuaded by Pagolo Orsini, whom the duke had corrupted with gifts and promises, he agreed to wait.

Upon this the duke, before his departure from Fano, which was to be on 30th December 1502, communicated his designs to eight of his most trusted followers, among whom were Don Michele and the Monsignor d'Euna, who was afterwards cardinal; and he ordered that, as soon as Vitellozzo, Pagolo Orsini, the Duke di Gravina, and Oliverotto should arrive, his followers in pairs should take them one by one, entrusting certain men to certain pairs, who should entertain them until they reached Sinigalia; nor should they be permitted to leave until they came to the duke's quarters, where they should be seized.

The duke afterwards ordered all his horsemen and infantry, of which there were more than two thousand cavalry and ten thousand footmen, to assemble by daybreak at the Metauro, a river five miles distant from Fano, and await him there. He found himself, therefore, on the last day of December at the Metauro with his men, and having sent a cavalcade of about two hundred horsemen before him, he then moved forward the infantry, whom he accompanied with the rest of the men-at-arms.

Fano and Sinigalia are two cities of La Marca situated on the shore of the Adriatic Sea, fifteen miles distant from each other, so that he who goes towards Sinigalia has the mountains on his right hand, the bases of which are touched by the sea in some places. The city of Sinigalia is distant from the foot of the mountains a little more than a bow-shot and from the shore about a mile. On the side opposite to the city runs a little river which bathes that part of the walls looking towards Fano, facing the high road. Thus he who draws near to Sinigalia comes for a good space by road along the mountains, and reaches the river which passes by Sinigalia. If he turns to his left hand along the bank of it, and goes for the distance of a bow-shot, he arrives at a bridge which crosses the river; he is then almost abreast of

the gate that leads into Sinigalia, not by a straight line, but transversely. Before this gate there stands a collection of houses with a square to which the bank of the river forms one side.

The Vitelli and Orsini having received orders to wait for the duke, and to honour him in person, sent away their men to several castles distant from Sinigalia about six miles, so that room could be made for the men of the duke; and they left in Sinigalia only Oliverotto and his band, which consisted of one thousand infantry and one hundred and fifty horsemen, who were quartered in the suburb mentioned above. Matters having been thus arranged, the Duke Valentino left for Sinigalia, and when the leaders of the cavalry reached the bridge they did not pass over, but having opened it, one portion wheeled towards the river and the other towards the country, and a way was left in the middle through which the infantry passed, without stopping, into the town.

Vitellozzo, Pagolo, and the Duke di Gravina on mules, accompanied by a few horsemen, went towards the duke; Vitellozzo, unarmed and wearing a cape lined with green, appeared very dejected, as if conscious of his approaching death—a circumstance which, in view of the ability of the man and his former fortune, caused some amazement. And it is said that when he parted from his men before setting out for Sinigalia to meet the duke he acted as if it were his last parting from them. He recommended his house and its fortunes to his captains, and advised his nephews that it was not the fortune of their house, but the virtues of their fathers that should be kept in mind. These three, therefore, came before the duke and saluted him respectfully, and were received by him with goodwill; they were at once placed between those who were commissioned to look after them.

But the duke noticing that Oliverotto, who had remained with his band in Sinigalia, was missing—for Oliverotto was waiting in the square before his quarters near the river, keeping his men in order and drilling them—signalled with his eye to Don Michelle, to whom the care of Oliverotto had been committed, that he should take measures that Oliverotto should not escape. Therefore Don Michele rode off and joined Oliverotto, telling him that it was not right to keep his men out of their quarters, because these might be taken up by the men of the duke; and he advised him to send them at once to their quarters and to come himself to meet the duke. And Oliverotto, having taken this advice, came before the duke, who, when he

saw him, called to him; and Oliverotto, having made his obeisance, joined the others.

So the whole party entered Sinigalia, dismounted at the duke's quarters, and went with him into a secret chamber, where the duke made them prisoners; he then mounted on horseback, and issued orders that the men of Oliverotto and the Orsini should be stripped of their arms. Those of Oliverotto, being at hand, were quickly settled, but those of the Orsini and Vitelli, being at a distance, and having a presentiment of the destruction of their masters, had time to prepare themselves, and bearing in mind the valour and discipline of the Orsinian and Vitellian houses, they stood together against the hostile forces of the country and saved themselves.

But the duke's soldiers, not being content with having pillaged the men of Oliverotto, began to sack Sinigalia, and if the duke had not repressed this outrage by killing some of them they would have completely sacked it. Night having come and the tumult being silenced, the duke prepared to kill Vitellozzo and Oliverotto; he led them into a room and caused them to be strangled. Neither of them used words in keeping with their past lives: Vitellozzo prayed that he might ask of the pope full pardon for his sins; Oliverotto cringed and laid the blame for all injuries against the duke on Vitellozzo. Pagolo and the Duke di Gravina Orsini were kept alive until the duke heard from Rome that the pope had taken the Cardinal Orsino, the Archbishop of Florence, and Messer Jacopo da Santa Croce. After which news, on 18th January 1502, in the castle of Pieve, they also were strangled in the same way.

**THE LIFE OF CASTRUCCIO CASTRACANI  
OF LUCCA**

**WRITTEN BY NICOLO MACHIAVELLI**

**And sent to his friends ZANOBI BUONDELMONTI And LUIGI  
ALAMANNI**

## CASTRUCCIO CASTRACANI 1284-1328

It appears, dearest Zanobi and Luigi, a wonderful thing to those who have considered the matter, that all men, or the larger number of them, who have performed great deeds in the world, and excelled all others in their day, have had their birth and beginning in baseness and obscurity; or have been aggrieved by Fortune in some outrageous way. They have either been exposed to the mercy of wild beasts, or they have had so mean a parentage that in shame they have given themselves out to be sons of Jove or of some other deity. It would be wearisome to relate who these persons may have been because they are well known to everybody, and, as such tales would not be particularly edifying to those who read them, they are omitted. I believe that these lowly beginnings of great men occur because Fortune is desirous of showing to the world that such men owe much to her and little to wisdom, because she begins to show her hand when wisdom can really take no part in their career: thus all success must be attributed to her. Castruccio Castracani of Lucca was one of those men who did great deeds, if he is measured by the times in which he lived and the city in which he was born; but, like many others, he was neither fortunate nor distinguished in his birth, as the course of this history will show. It appeared to be desirable to recall his memory, because I have discerned in him such indications of valour and fortune as should make him a great exemplar to men. I think also that I ought to call your attention to his actions, because you of all men I know delight most in noble deeds.

The family of Castracani was formerly numbered among the noble families of Lucca, but in the days of which I speak it had somewhat fallen in estate, as so often happens in this world. To this family was born a son Antonio, who became a priest of the order of San Michele of Lucca, and for this reason was honoured with the title of Messer Antonio. He had an only sister, who had been married to Buonaccorso Cenami, but Buonaccorso dying she became a widow, and not wishing to marry again went to live with her brother. Messer Antonio had a vineyard behind the house where he resided, and as it was bounded on all sides by gardens, any person could have access to it without difficulty. One morning, shortly after sunrise,

Madonna Dianora, as the sister of Messer Antonio was called, had occasion to go into the vineyard as usual to gather herbs for seasoning the dinner, and hearing a slight rustling among the leaves of a vine she turned her eyes in that direction, and heard something resembling the cry of an infant. Whereupon she went towards it, and saw the hands and face of a baby who was lying enveloped in the leaves and who seemed to be crying for its mother. Partly wondering and partly fearing, yet full of compassion, she lifted it up and carried it to the house, where she washed it and clothed it with clean linen as is customary, and showed it to Messer Antonio when he returned home. When he heard what had happened and saw the child he was not less surprised or compassionate than his sister. They discussed between themselves what should be done, and seeing that he was priest and that she had no children, they finally determined to bring it up. They had a nurse for it, and it was reared and loved as if it were their own child. They baptized it, and gave it the name of Castruccio after their father. As the years passed Castruccio grew very handsome, and gave evidence of wit and discretion, and learnt with a quickness beyond his years those lessons which Messer Antonio imparted to him. Messer Antonio intended to make a priest of him, and in time would have inducted him into his canonry and other benefices, and all his instruction was given with this object; but Antonio discovered that the character of Castruccio was quite unfitted for the priesthood. As soon as Castruccio reached the age of fourteen he began to take less notice of the chiding of Messer Antonio and Madonna Dianora and no longer to fear them; he left off reading ecclesiastical books, and turned to playing with arms, delighting in nothing so much as in learning their uses, and in running, leaping, and wrestling with other boys. In all exercises he far excelled his companions in courage and bodily strength, and if at any time he did turn to books, only those pleased him which told of wars and the mighty deeds of men. Messer Antonio beheld all this with vexation and sorrow.

There lived in the city of Lucca a gentleman of the Guinigi family, named Messer Francesco, whose profession was arms and who in riches, bodily strength, and valour excelled all other men in Lucca. He had often fought under the command of the Visconti of Milan, and as a Ghibelline was the valued leader of that party in Lucca. This gentleman resided in Lucca and was accustomed to assemble with others most mornings and evenings under the balcony of the Podesta, which is at the top of the square of San Michele,

the finest square in Lucca, and he had often seen Castruccio taking part with other children of the street in those games of which I have spoken. Noticing that Castruccio far excelled the other boys, and that he appeared to exercise a royal authority over them, and that they loved and obeyed him, Messer Francesco became greatly desirous of learning who he was. Being informed of the circumstances of the bringing up of Castruccio he felt a greater desire to have him near to him. Therefore he called him one day and asked him whether he would more willingly live in the house of a gentleman, where he would learn to ride horses and use arms, or in the house of a priest, where he would learn nothing but masses and the services of the Church. Messer Francesco could see that it pleased Castruccio greatly to hear horses and arms spoken of, even though he stood silent, blushing modestly; but being encouraged by Messer Francesco to speak, he answered that, if his master were agreeable, nothing would please him more than to give up his priestly studies and take up those of a soldier. This reply delighted Messer Francesco, and in a very short time he obtained the consent of Messer Antonio, who was driven to yield by his knowledge of the nature of the lad, and the fear that he would not be able to hold him much longer.

Thus Castruccio passed from the house of Messer Antonio the priest to the house of Messer Francesco Guinigi the soldier, and it was astonishing to find that in a very short time he manifested all that virtue and bearing which we are accustomed to associate with a true gentleman. In the first place he became an accomplished horseman, and could manage with ease the most fiery charger, and in all jousts and tournaments, although still a youth, he was observed beyond all others, and he excelled in all exercises of strength and dexterity. But what enhanced so much the charm of these accomplishments, was the delightful modesty which enabled him to avoid offence in either act or word to others, for he was deferential to the great men, modest with his equals, and courteous to his inferiors. These gifts made him beloved, not only by all the Guinigi family, but by all Lucca. When Castruccio had reached his eighteenth year, the Ghibellines were driven from Pavia by the Guelphs, and Messer Francesco was sent by the Visconti to assist the Ghibellines, and with him went Castruccio, in charge of his forces. Castruccio gave ample proof of his prudence and courage in this expedition, acquiring greater reputation than any other captain, and his

name and fame were known, not only in Pavia, but throughout all Lombardy.

Castruccio, having returned to Lucca in far higher estimation than he left it, did not omit to use all the means in his power to gain as many friends as he could, neglecting none of those arts which are necessary for that purpose. About this time Messer Francesco died, leaving a son thirteen years of age named Pagolo, and having appointed Castruccio to be his son's tutor and administrator of his estate. Before he died Francesco called Castruccio to him, and prayed him to show Pagolo that goodwill which he (Francesco) had always shown to HIM, and to render to the son the gratitude which he had not been able to repay to the father. Upon the death of Francesco, Castruccio became the governor and tutor of Pagolo, which increased enormously his power and position, and created a certain amount of envy against him in Lucca in place of the former universal goodwill, for many men suspected him of harbouring tyrannical intentions. Among these the leading man was Giorgio degli Opizi, the head of the Guelph party. This man hoped after the death of Messer Francesco to become the chief man in Lucca, but it seemed to him that Castruccio, with the great abilities which he already showed, and holding the position of governor, deprived him of his opportunity; therefore he began to sow those seeds which should rob Castruccio of his eminence. Castruccio at first treated this with scorn, but afterwards he grew alarmed, thinking that Messer Giorgio might be able to bring him into disgrace with the deputy of King Ruberto of Naples and have him driven out of Lucca.

The Lord of Pisa at that time was Ugucione of the Faggiuola of Arezzo, who being in the first place elected their captain afterwards became their lord. There resided in Paris some exiled Ghibellines from Lucca, with whom Castruccio held communications with the object of effecting their restoration by the help of Ugucione. Castruccio also brought into his plans friends from Lucca who would not endure the authority of the Opizi. Having fixed upon a plan to be followed, Castruccio cautiously fortified the tower of the Onesti, filling it with supplies and munitions of war, in order that it might stand a siege for a few days in case of need. When the night came which had been agreed upon with Ugucione, who had occupied the plain between the mountains and Pisa with many men, the signal was given, and without being observed Ugucione approached the gate of San Piero and set fire to the portcullis. Castruccio raised a great uproar within the city,

calling the people to arms and forcing open the gate from his side. Ugucione entered with his men, poured through the town, and killed Messer Giorgio with all his family and many of his friends and supporters. The governor was driven out, and the government reformed according to the wishes of Ugucione, to the detriment of the city, because it was found that more than one hundred families were exiled at that time. Of those who fled, part went to Florence and part to Pistoia, which city was the headquarters of the Guelph party, and for this reason it became most hostile to Ugucione and the Lucchese.

As it now appeared to the Florentines and others of the Guelph party that the Ghibellines absorbed too much power in Tuscany, they determined to restore the exiled Guelphs to Lucca. They assembled a large army in the Val di Nievole, and seized Montecatini; from thence they marched to Montecarlo, in order to secure the free passage into Lucca. Upon this Ugucione assembled his Pisan and Lucchese forces, and with a number of German cavalry which he drew out of Lombardy, he moved against the quarters of the Florentines, who upon the appearance of the enemy withdrew from Montecarlo, and posted themselves between Montecatini and Pescia. Ugucione now took up a position near to Montecarlo, and within about two miles of the enemy, and slight skirmishes between the horse of both parties were of daily occurrence. Owing to the illness of Ugucione, the Pisans and Lucchese delayed coming to battle with the enemy. Ugucione, finding himself growing worse, went to Montecarlo to be cured, and left the command of the army in the hands of Castruccio. This change brought about the ruin of the Guelphs, who, thinking that the hostile army having lost its captain had lost its head, grew over-confident. Castruccio observed this, and allowed some days to pass in order to encourage this belief; he also showed signs of fear, and did not allow any of the munitions of the camp to be used. On the other side, the Guelphs grew more insolent the more they saw these evidences of fear, and every day they drew out in the order of battle in front of the army of Castruccio. Presently, deeming that the enemy was sufficiently emboldened, and having mastered their tactics, he decided to join battle with them. First he spoke a few words of encouragement to his soldiers, and pointed out to them the certainty of victory if they would but obey his commands. Castruccio had noticed how the enemy had placed all his best troops in the centre of the line of battle, and his less reliable men on the wings of the army; whereupon he did

exactly the opposite, putting his most valiant men on the flanks, while those on whom he could not so strongly rely he moved to the centre. Observing this order of battle, he drew out of his lines and quickly came in sight of the hostile army, who, as usual, had come in their insolence to defy him. He then commanded his centre squadrons to march slowly, whilst he moved rapidly forward those on the wings. Thus, when they came into contact with the enemy, only the wings of the two armies became engaged, whilst the centre battalions remained out of action, for these two portions of the line of battle were separated from each other by a long interval and thus unable to reach each other. By this expedient the more valiant part of Castruccio's men were opposed to the weaker part of the enemy's troops, and the most efficient men of the enemy were disengaged; and thus the Florentines were unable to fight with those who were arrayed opposite to them, or to give any assistance to their own flanks. So, without much difficulty, Castruccio put the enemy to flight on both flanks, and the centre battalions took to flight when they found themselves exposed to attack, without having a chance of displaying their valour. The defeat was complete, and the loss in men very heavy, there being more than ten thousand men killed with many officers and knights of the Guelph party in Tuscany, and also many princes who had come to help them, among whom were Piero, the brother of King Ruberto, and Carlo, his nephew, and Filippo, the lord of Taranto. On the part of Castruccio the loss did not amount to more than three hundred men, among whom was Francesco, the son of Ugucione, who, being young and rash, was killed in the first onset.

This victory so greatly increased the reputation of Castruccio that Ugucione conceived some jealousy and suspicion of him, because it appeared to Ugucione that this victory had given him no increase of power, but rather than diminished it. Being of this mind, he only waited for an opportunity to give effect to it. This occurred on the death of Pier Agnolo Micheli, a man of great repute and abilities in Lucca, the murderer of whom fled to the house of Castruccio for refuge. On the sergeants of the captain going to arrest the murderer, they were driven off by Castruccio, and the murderer escaped. This affair coming to the knowledge of Ugucione, who was then at Pisa, it appeared to him a proper opportunity to punish Castruccio. He therefore sent for his son Neri, who was the governor of Lucca, and commissioned him to take Castruccio prisoner at a banquet and put him to death. Castruccio, fearing no evil, went to the governor in a

friendly way, was entertained at supper, and then thrown into prison. But Neri, fearing to put him to death lest the people should be incensed, kept him alive, in order to hear further from his father concerning his intentions. Ugucionne cursed the hesitation and cowardice of his son, and at once set out from Pisa to Lucca with four hundred horsemen to finish the business in his own way; but he had not yet reached the baths when the Pisans rebelled and put his deputy to death and created Count Gaddo della Gherardesca their lord. Before Ugucione reached Lucca he heard of the occurrences at Pisa, but it did not appear wise to him to turn back, lest the Lucchese with the example of Pisa before them should close their gates against him. But the Lucchese, having heard of what had happened at Pisa, availed themselves of this opportunity to demand the liberation of Castruccio, notwithstanding that Ugucione had arrived in their city. They first began to speak of it in private circles, afterwards openly in the squares and streets; then they raised a tumult, and with arms in their hands went to Ugucione and demanded that Castruccio should be set at liberty. Ugucione, fearing that worse might happen, released him from prison. Whereupon Castruccio gathered his friends around him, and with the help of the people attacked Ugucione; who, finding he had no resource but in flight, rode away with his friends to Lombardy, to the lords of Scale, where he died in poverty.

But Castruccio from being a prisoner became almost a prince in Lucca, and he carried himself so discreetly with his friends and the people that they appointed him captain of their army for one year. Having obtained this, and wishing to gain renown in war, he planned the recovery of the many towns which had rebelled after the departure of Ugucione, and with the help of the Pisans, with whom he had concluded a treaty, he marched to Serezana. To capture this place he constructed a fort against it, which is called to-day Zerezzanello; in the course of two months Castruccio captured the town. With the reputation gained at that siege, he rapidly seized Massa, Carrara, and Lavenza, and in a short time had overrun the whole of Lunigiana. In order to close the pass which leads from Lombardy to Lunigiana, he besieged Pontremoli and wrested it from the hands of Messer Anastagio Palavicini, who was the lord of it. After this victory he returned to Lucca, and was welcomed by the whole people. And now Castruccio, deeming it imprudent any longer to defer making himself a prince, got himself created the lord of Lucca by the help of Pazzino del Poggio, Puccinello dal Portico, Francesco Boccansacchi, and Cecco Guinigi, all of whom he had corrupted;

and he was afterwards solemnly and deliberately elected prince by the people. At this time Frederick of Bavaria, the King of the Romans, came into Italy to assume the Imperial crown, and Castruccio, in order that he might make friends with him, met him at the head of five hundred horsemen. Castruccio had left as his deputy in Lucca, Pagolo Guinigi, who was held in high estimation, because of the people's love for the memory of his father. Castruccio was received in great honour by Frederick, and many privileges were conferred upon him, and he was appointed the emperor's lieutenant in Tuscany. At this time the Pisans were in great fear of Gaddo della Gherardesca, whom they had driven out of Pisa, and they had recourse for assistance to Frederick. Frederick created Castruccio the lord of Pisa, and the Pisans, in dread of the Guelph party, and particularly of the Florentines, were constrained to accept him as their lord.

Frederick, having appointed a governor in Rome to watch his Italian affairs, returned to Germany. All the Tuscan and Lombardian Ghibellines, who followed the imperial lead, had recourse to Castruccio for help and counsel, and all promised him the governorship of his country, if enabled to recover it with his assistance. Among these exiles were Matteo Guidi, Nardo Scolari, Lapo Uberti, Gerozzo Nardi, and Piero Buonaccorsi, all exiled Florentines and Ghibellines. Castruccio had the secret intention of becoming the master of all Tuscany by the aid of these men and of his own forces; and in order to gain greater weight in affairs, he entered into a league with Messer Matteo Visconti, the Prince of Milan, and organized for him the forces of his city and the country districts. As Lucca had five gates, he divided his own country districts into five parts, which he supplied with arms, and enrolled the men under captains and ensigns, so that he could quickly bring into the field twenty thousand soldiers, without those whom he could summon to his assistance from Pisa. While he surrounded himself with these forces and allies, it happened at Messer Matteo Visconti was attacked by the Guelphs of Piacenza, who had driven out the Ghibellines with the assistance of a Florentine army and the King Ruberto. Messer Matteo called upon Castruccio to invade the Florentines in their own territories, so that, being attacked at home, they should be compelled to draw their army out of Lombardy in order to defend themselves. Castruccio invaded the Valdarno, and seized Fucecchio and San Miniato, inflicting immense damage upon the country. Whereupon the Florentines recalled

their army, which had scarcely reached Tuscany, when Castruccio was forced by other necessities to return to Lucca.

There resided in the city of Lucca the Poggio family, who were so powerful that they could not only elevate Castruccio, but even advance him to the dignity of prince; and it appearing to them they had not received such rewards for their services as they deserved, they incited other families to rebel and to drive Castruccio out of Lucca. They found their opportunity one morning, and arming themselves, they set upon the lieutenant whom Castruccio had left to maintain order and killed him. They endeavoured to raise the people in revolt, but Stefano di Poggio, a peaceable old man who had taken no hand in the rebellion, intervened and compelled them by his authority to lay down their arms; and he offered to be their mediator with Castruccio to obtain from him what they desired. Therefore they laid down their arms with no greater intelligence than they had taken them up. Castruccio, having heard the news of what had happened at Lucca, at once put Pagolo Guinigi in command of the army, and with a troop of cavalry set out for home. Contrary to his expectations, he found the rebellion at an end, yet he posted his men in the most advantageous places throughout the city. As it appeared to Stefano that Castruccio ought to be very much obliged to him, he sought him out, and without saying anything on his own behalf, for he did not recognize any need for doing so, he begged Castruccio to pardon the other members of his family by reason of their youth, their former friendships, and the obligations which Castruccio was under to their house. To this Castruccio graciously responded, and begged Stefano to reassure himself, declaring that it gave him more pleasure to find the tumult at an end than it had ever caused him anxiety to hear of its inception. He encouraged Stefano to bring his family to him, saying that he thanked God for having given him the opportunity of showing his clemency and liberality. Upon the word of Stefano and Castruccio they surrendered, and with Stefano were immediately thrown into prison and put to death. Meanwhile the Florentines had recovered San Miniato, whereupon it seemed advisable to Castruccio to make peace, as it did not appear to him that he was sufficiently secure at Lucca to leave him. He approached the Florentines with the proposal of a truce, which they readily entertained, for they were weary of the war, and desirous of getting rid of the expenses of it. A treaty was concluded with them for two years, by which both parties agreed to keep the conquests they had made. Castruccio thus released from

this trouble, turned his attention to affairs in Lucca, and in order that he should not again be subject to the perils from which he had just escaped, he, under various pretences and reasons, first wiped out all those who by their ambition might aspire to the principality; not sparing one of them, but depriving them of country and property, and those whom he had in his hands of life also, stating that he had found by experience that none of them were to be trusted. Then for his further security he raised a fortress in Lucca with the stones of the towers of those whom he had killed or hunted out of the state.

Whilst Castruccio made peace with the Florentines, and strengthened his position in Lucca, he neglected no opportunity, short of open war, of increasing his importance elsewhere. It appeared to him that if he could get possession of Pistoia, he would have one foot in Florence, which was his great desire. He, therefore, in various ways made friends with the mountaineers, and worked matters so in Pistoia that both parties confided their secrets to him. Pistoia was divided, as it always had been, into the Bianchi and Neri parties; the head of the Bianchi was Bastiano di Possente, and of the Neri, Jacopo da Gia. Each of these men held secret communications with Castruccio, and each desired to drive the other out of the city; and, after many threatenings, they came to blows. Jacopo fortified himself at the Florentine gate, Bastiano at that of the Lucchese side of the city; both trusted more in Castruccio than in the Florentines, because they believed that Castruccio was far more ready and willing to fight than the Florentines, and they both sent to him for assistance. He gave promises to both, saying to Bastiano that he would come in person, and to Jacopo that he would send his pupil, Pagolo Guinigi. At the appointed time he sent forward Pagolo by way of Pisa, and went himself direct to Pistoia; at midnight both of them met outside the city, and both were admitted as friends. Thus the two leaders entered, and at a signal given by Castruccio, one killed Jacopo da Gia, and the other Bastiano di Possente, and both took prisoners or killed the partisans of either faction. Without further opposition Pistoia passed into the hands of Castruccio, who, having forced the Signoria to leave the palace, compelled the people to yield obedience to him, making them many promises and remitting their old debts. The countryside flocked to the city to see the new prince, and all were filled with hope and quickly settled down, influenced in a great measure by his great valour.

About this time great disturbances arose in Rome, owing to the dearness of living which was caused by the absence of the pontiff at Avignon. The German governor, Enrico, was much blamed for what happened—murders and tumults following each other daily, without his being able to put an end to them. This caused Enrico much anxiety lest the Romans should call in Ruberto, the King of Naples, who would drive the Germans out of the city, and bring back the Pope. Having no nearer friend to whom he could apply for help than Castruccio, he sent to him, begging him not only to give him assistance, but also to come in person to Rome. Castruccio considered that he ought not to hesitate to render the emperor this service, because he believed that he himself would not be safe if at any time the emperor ceased to hold Rome. Leaving Pagolo Guinigi in command at Lucca, Castruccio set out for Rome with six hundred horsemen, where he was received by Enrico with the greatest distinction. In a short time the presence of Castruccio obtained such respect for the emperor that, without bloodshed or violence, good order was restored, chiefly by reason of Castruccio having sent by sea from the country round Pisa large quantities of corn, and thus removed the source of the trouble. When he had chastised some of the Roman leaders, and admonished others, voluntary obedience was rendered to Enrico. Castruccio received many honours, and was made a Roman senator. This dignity was assumed with the greatest pomp, Castruccio being clothed in a brocaded toga, which had the following words embroidered on its front: "I am what God wills." Whilst on the back was: "What God desires shall be."

During this time the Florentines, who were much enraged that Castruccio should have seized Pistoia during the truce, considered how they could tempt the city to rebel, to do which they thought would not be difficult in his absence. Among the exiled Pistoians in Florence were Baldo Cecchi and Jacopo Baldini, both men of leading and ready to face danger. These men kept up communications with their friends in Pistoia, and with the aid of the Florentines entered the city by night, and after driving out some of Castruccio's officials and partisans, and killing others, they restored the city to its freedom. The news of this greatly angered Castruccio, and taking leave of Enrico, he pressed on in great haste to Pistoia. When the Florentines heard of his return, knowing that he would lose no time, they decided to intercept him with their forces in the Val di Nievole, under the belief that by doing so they would cut off his road to Pistoia. Assembling a

great army of the supporters of the Guelph cause, the Florentines entered the Pistoian territories. On the other hand, Castruccio reached Montecarlo with his army; and having heard where the Florentines lay, he decided not to encounter it in the plains of Pistoia, nor to await it in the plains of Pescia, but, as far as he possibly could, to attack it boldly in the Pass of Serravalle. He believed that if he succeeded in this design, victory was assured, although he was informed that the Florentines had thirty thousand men, whilst he had only twelve thousand. Although he had every confidence in his own abilities and the valour of his troops, yet he hesitated to attack his enemy in the open lest he should be overwhelmed by numbers. Serravalle is a castle between Pescia and Pistoia, situated on a hill which blocks the Val di Nievole, not in the exact pass, but about a bowshot beyond; the pass itself is in places narrow and steep, whilst in general it ascends gently, but is still narrow, especially at the summit where the waters divide, so that twenty men side by side could hold it. The lord of Serravalle was Manfred, a German, who, before Castruccio became lord of Pistoia, had been allowed to remain in possession of the castle, it being common to the Lucchese and the Pistoians, and unclaimed by either—neither of them wishing to displace Manfred as long as he kept his promise of neutrality, and came under obligations to no one. For these reasons, and also because the castle was well fortified, he had always been able to maintain his position. It was here that Castruccio had determined to fall upon his enemy, for here his few men would have the advantage, and there was no fear lest, seeing the large masses of the hostile force before they became engaged, they should not stand. As soon as this trouble with Florence arose, Castruccio saw the immense advantage which possession of this castle would give him, and having an intimate friendship with a resident in the castle, he managed matters so with him that four hundred of his men were to be admitted into the castle the night before the attack on the Florentines, and the castellan put to death.

Castruccio, having prepared everything, had now to encourage the Florentines to persist in their desire to carry the seat of war away from Pistoia into the Val di Nievole, therefore he did not move his army from Montecarlo. Thus the Florentines hurried on until they reached their encampment under Serravalle, intending to cross the hill on the following morning. In the meantime, Castruccio had seized the castle at night, had also moved his army from Montecarlo, and marching from thence at

midnight in dead silence, had reached the foot of Serravalle: thus he and the Florentines commenced the ascent of the hill at the same time in the morning. Castruccio sent forward his infantry by the main road, and a troop of four hundred horsemen by a path on the left towards the castle. The Florentines sent forward four hundred cavalry ahead of their army which was following, never expecting to find Castruccio in possession of the hill, nor were they aware of his having seized the castle. Thus it happened that the Florentine horsemen mounting the hill were completely taken by surprise when they discovered the infantry of Castruccio, and so close were they upon it they had scarcely time to pull down their visors. It was a case of unready soldiers being attacked by ready, and they were assailed with such vigour that with difficulty they could hold their own, although some few of them got through. When the noise of the fighting reached the Florentine camp below, it was filled with confusion. The cavalry and infantry became inextricably mixed: the captains were unable to get their men either backward or forward, owing to the narrowness of the pass, and amid all this tumult no one knew what ought to be done or what could be done. In a short time the cavalry who were engaged with the enemy's infantry were scattered or killed without having made any effective defence because of their unfortunate position, although in sheer desperation they had offered a stout resistance. Retreat had been impossible, with the mountains on both flanks, whilst in front were their enemies, and in the rear their friends. When Castruccio saw that his men were unable to strike a decisive blow at the enemy and put them to flight, he sent one thousand infantrymen round by the castle, with orders to join the four hundred horsemen he had previously dispatched there, and commanded the whole force to fall upon the flank of the enemy. These orders they carried out with such fury that the Florentines could not sustain the attack, but gave way, and were soon in full retreat—conquered more by their unfortunate position than by the valour of their enemy. Those in the rear turned towards Pistoia, and spread through the plains, each man seeking only his own safety. The defeat was complete and very sanguinary. Many captains were taken prisoners, among whom were Bandini dei Rossi, Francesco Brunelleschi, and Giovanni della Tosa, all Florentine noblemen, with many Tuscans and Neapolitans who fought on the Florentine side, having been sent by King Ruberto to assist the Guelphs. Immediately the Pistoians heard of this defeat they drove out the friends of the Guelphs, and surrendered to

Castruccio. He was not content with occupying Prato and all the castles on the plains on both sides of the Arno, but marched his army into the plain of Peretola, about two miles from Florence. Here he remained many days, dividing the spoils, and celebrating his victory with feasts and games, holding horse races, and foot races for men and women. He also struck medals in commemoration of the defeat of the Florentines. He endeavoured to corrupt some of the citizens of Florence, who were to open the city gates at night; but the conspiracy was discovered, and the participators in it taken and beheaded, among whom were Tommaso Lupacci and Lambertuccio Frescobaldi. This defeat caused the Florentines great anxiety, and despairing of preserving their liberty, they sent envoys to King Ruberto of Naples, offering him the dominion of their city; and he, knowing of what immense importance the maintenance of the Guelph cause was to him, accepted it. He agreed with the Florentines to receive from them a yearly tribute of two hundred thousand florins, and he sent his son Carlo to Florence with four thousand horsemen.

Shortly after this the Florentines were relieved in some degree of the pressure of Castruccio's army, owing to his being compelled to leave his positions before Florence and march on Pisa, in order to suppress a conspiracy that had been raised against him by Benedetto Lanfranchi, one of the first men in Pisa, who could not endure that his fatherland should be under the dominion of the Lucchese. He had formed this conspiracy, intending to seize the citadel, kill the partisans of Castruccio, and drive out the garrison. As, however, in a conspiracy paucity of numbers is essential to secrecy, so for its execution a few are not sufficient, and in seeking more adherents to his conspiracy Lanfranchi encountered a person who revealed the design to Castruccio. This betrayal cannot be passed by without severe reproach to Bonifacio Cerchi and Giovanni Guidi, two Florentine exiles who were suffering their banishment in Pisa. Thereupon Castruccio seized Benedetto and put him to death, and beheaded many other noble citizens, and drove their families into exile. It now appeared to Castruccio that both Pisa and Pistoia were thoroughly disaffected; he employed much thought and energy upon securing his position there, and this gave the Florentines their opportunity to reorganize their army, and to await the coming of Carlo, the son of the King of Naples. When Carlo arrived they decided to lose no more time, and assembled a great army of more than thirty thousand infantry and ten thousand cavalry—having called to their aid every Guelph

there was in Italy. They consulted whether they should attack Pistoia or Pisa first, and decided that it would be better to march on the latter—a course, owing to the recent conspiracy, more likely to succeed, and of more advantage to them, because they believed that the surrender of Pistoia would follow the acquisition of Pisa.

In the early part of May 1328, the Florentines put in motion this army and quickly occupied Lastra, Signa, Montelupo, and Empoli, passing from thence on to San Miniato. When Castruccio heard of the enormous army which the Florentines were sending against him, he was in no degree alarmed, believing that the time had now arrived when Fortune would deliver the empire of Tuscany into his hands, for he had no reason to think that his enemy would make a better fight, or had better prospects of success, than at Pisa or Serravalle. He assembled twenty thousand foot soldiers and four thousand horsemen, and with this army went to Fucecchio, whilst he sent Pagolo Guinigi to Pisa with five thousand infantry. Fucecchio has a stronger position than any other town in the Pisan district, owing to its situation between the rivers Arno and Gusciana and its slight elevation above the surrounding plain. Moreover, the enemy could not hinder its being victualled unless they divided their forces, nor could they approach it either from the direction of Lucca or Pisa, nor could they get through to Pisa, or attack Castruccio's forces except at a disadvantage. In one case they would find themselves placed between his two armies, the one under his own command and the other under Pagolo, and in the other case they would have to cross the Arno to get to close quarters with the enemy, an undertaking of great hazard. In order to tempt the Florentines to take this latter course, Castruccio withdrew his men from the banks of the river and placed them under the walls of Fucecchio, leaving a wide expanse of land between them and the river.

The Florentines, having occupied San Miniato, held a council of war to decide whether they should attack Pisa or the army of Castruccio, and, having weighed the difficulties of both courses, they decided upon the latter. The river Arno was at that time low enough to be fordable, yet the water reached to the shoulders of the infantrymen and to the saddles of the horsemen. On the morning of 10 June 1328, the Florentines commenced the battle by ordering forward a number of cavalry and ten thousand infantry. Castruccio, whose plan of action was fixed, and who well knew what to do, at once attacked the Florentines with five thousand infantry and three

thousand horsemen, not allowing them to issue from the river before he charged them; he also sent one thousand light infantry up the river bank, and the same number down the Arno. The infantry of the Florentines were so much impeded by their arms and the water that they were not able to mount the banks of the river, whilst the cavalry had made the passage of the river more difficult for the others, by reason of the few who had crossed having broken up the bed of the river, and this being deep with mud, many of the horses rolled over with their riders and many of them had stuck so fast that they could not move. When the Florentine captains saw the difficulties their men were meeting, they withdrew them and moved higher up the river, hoping to find the river bed less treacherous and the banks more adapted for landing. These men were met at the bank by the forces which Castruccio had already sent forward, who, being light armed with bucklers and javelins in their hands, let fly with tremendous shouts into the faces and bodies of the cavalry. The horses, alarmed by the noise and the wounds, would not move forward, and trampled each other in great confusion. The fight between the men of Castruccio and those of the enemy who succeeded in crossing was sharp and terrible; both sides fought with the utmost desperation and neither would yield. The soldiers of Castruccio fought to drive the others back into the river, whilst the Florentines strove to get a footing on land in order to make room for the others pressing forward, who if they could but get out of the water would be able to fight, and in this obstinate conflict they were urged on by their captains. Castruccio shouted to his men that these were the same enemies whom they had before conquered at Serravalle, whilst the Florentines reproached each other that the many should be overcome by the few. At length Castruccio, seeing how long the battle had lasted, and that both his men and the enemy were utterly exhausted, and that both sides had many killed and wounded, pushed forward another body of infantry to take up a position at the rear of those who were fighting; he then commanded these latter to open their ranks as if they intended to retreat, and one part of them to turn to the right and another to the left. This cleared a space of which the Florentines at once took advantage, and thus gained possession of a portion of the battlefield. But when these tired soldiers found themselves at close quarters with Castruccio's reserves they could not stand against them and at once fell back into the river. The cavalry of either side had not as yet gained any decisive advantage over the other, because Castruccio, knowing his

inferiority in this arm, had commanded his leaders only to stand on the defensive against the attacks of their adversaries, as he hoped that when he had overcome the infantry he would be able to make short work of the cavalry. This fell out as he had hoped, for when he saw the Florentine army driven back across the river he ordered the remainder of his infantry to attack the cavalry of the enemy. This they did with lance and javelin, and, joined by their own cavalry, fell upon the enemy with the greatest fury and soon put him to flight. The Florentine captains, having seen the difficulty their cavalry had met with in crossing the river, had attempted to make their infantry cross lower down the river, in order to attack the flanks of Castruccio's army. But here, also, the banks were steep and already lined by the men of Castruccio, and this movement was quite useless. Thus the Florentines were so completely defeated at all points that scarcely a third of them escaped, and Castruccio was again covered with glory. Many captains were taken prisoners, and Carlo, the son of King Ruberto, with Michelagnolo Falconi and Taddeo degli Albizzi, the Florentine commissioners, fled to Empoli. If the spoils were great, the slaughter was infinitely greater, as might be expected in such a battle. Of the Florentines there fell twenty thousand two hundred and thirty-one men, whilst Castruccio lost one thousand five hundred and seventy men.

But Fortune growing envious of the glory of Castruccio took away his life just at the time when she should have preserved it, and thus ruined all those plans which for so long a time he had worked to carry into effect, and in the successful prosecution of which nothing but death could have stopped him. Castruccio was in the thick of the battle the whole of the day; and when the end of it came, although fatigued and overheated, he stood at the gate of Fucecchio to welcome his men on their return from victory and personally thank them. He was also on the watch for any attempt of the enemy to retrieve the fortunes of the day; he being of the opinion that it was the duty of a good general to be the first man in the saddle and the last out of it. Here Castruccio stood exposed to a wind which often rises at midday on the banks of the Arno, and which is often very unhealthy; from this he took a chill, of which he thought nothing, as he was accustomed to such troubles; but it was the cause of his death. On the following night he was attacked with high fever, which increased so rapidly that the doctors saw it must prove fatal. Castruccio, therefore, called Pagolo Guinigi to him, and addressed him as follows:

"If I could have believed that Fortune would have cut me off in the midst of the career which was leading to that glory which all my successes promised, I should have laboured less, and I should have left thee, if a smaller state, at least with fewer enemies and perils, because I should have been content with the governorships of Lucca and Pisa. I should neither have subjugated the Pistoians, nor outraged the Florentines with so many injuries. But I would have made both these peoples my friends, and I should have lived, if no longer, at least more peacefully, and have left you a state without a doubt smaller, but one more secure and established on a surer foundation. But Fortune, who insists upon having the arbitrament of human affairs, did not endow me with sufficient judgment to recognize this from the first, nor the time to surmount it. Thou hast heard, for many have told thee, and I have never concealed it, how I entered the house of thy father whilst yet a boy—a stranger to all those ambitions which every generous soul should feel—and how I was brought up by him, and loved as though I had been born of his blood; how under his governance I learned to be valiant and capable of availing myself of all that fortune, of which thou hast been witness. When thy good father came to die, he committed thee and all his possessions to my care, and I have brought thee up with that love, and increased thy estate with that care, which I was bound to show. And in

order that thou shouldst not only possess the estate which thy father left, but also that which my fortune and abilities have gained, I have never married, so that the love of children should never deflect my mind from that gratitude which I owed to the children of thy father. Thus I leave thee a vast estate, of which I am well content, but I am deeply concerned, inasmuch as I leave it thee unsettled and insecure. Thou hast the city of Lucca on thy hands, which will never rest contented under thy government. Thou hast also Pisa, where the men are of nature changeable and unreliable, who, although they may be sometimes held in subjection, yet they will ever disdain to serve under a Lucchese. Pistoia is also disloyal to thee, she being eaten up with factions and deeply incensed against thy family by reason of the wrongs recently inflicted upon them. Thou hast for neighbours the offended Florentines, injured by us in a thousand ways, but not utterly destroyed, who will hail the news of my death with more delight than they would the acquisition of all Tuscany. In the Emperor and in the princes of Milan thou canst place no reliance, for they are far distant, slow, and their help is very long in coming. Therefore, thou hast no hope in anything but in thine own abilities, and in the memory of my valour, and in the prestige which this latest victory has brought thee; which, as thou knowest how to use it with prudence, will assist thee to come to terms with the Florentines, who, as they are suffering under this great defeat, should be inclined to listen to thee. And whereas I have sought to make them my enemies, because I believed that war with them would conduce to my power and glory, thou hast every inducement to make friends of them, because their alliance will bring thee advantages and security. It is of the greatest important in this world that a man should know himself, and the measure of his own strength and means; and he who knows that he has not a genius for fighting must learn how to govern by the arts of peace. And it will be well for thee to rule thy conduct by my counsel, and to learn in this way to enjoy what my life-work and dangers have gained; and in this thou wilt easily succeed when thou hast learnt to believe that what I have told thee is true. And thou wilt be doubly indebted to me, in that I have left thee this realm and have taught thee how to keep it."

After this there came to Castruccio those citizens of Pisa, Pistoia, and Lucca, who had been fighting at his side, and whilst recommending Pagolo to them, and making them swear obedience to him as his successor, he died. He left a happy memory to those who had known him, and no prince of

those times was ever loved with such devotion as he was. His obsequies were celebrated with every sign of mourning, and he was buried in San Francesco at Lucca. Fortune was not so friendly to Pagolo Guinigi as she had been to Castruccio, for he had not the abilities. Not long after the death of Castruccio, Pagolo lost Pisa, and then Pistoia, and only with difficulty held on to Lucca. This latter city continued in the family of Guinigi until the time of the great-grandson of Pagolo.

From what has been related here it will be seen that Castruccio was a man of exceptional abilities, not only measured by men of his own time, but also by those of an earlier date. In stature he was above the ordinary height, and perfectly proportioned. He was of a gracious presence, and he welcomed men with such urbanity that those who spoke with him rarely left him displeased. His hair was inclined to be red, and he wore it cut short above the ears, and, whether it rained or snowed, he always went without a hat. He was delightful among friends, but terrible to his enemies; just to his subjects; ready to play false with the unfaithful, and willing to overcome by fraud those whom he desired to subdue, because he was wont to say that it was the victory that brought the glory, not the methods of achieving it. No one was bolder in facing danger, none more prudent in extricating himself. He was accustomed to say that men ought to attempt everything and fear nothing; that God is a lover of strong men, because one always sees that the weak are chastised by the strong. He was also wonderfully sharp or biting though courteous in his answers; and as he did not look for any indulgence in this way of speaking from others, so he was not angered with others did not show it to him. It has often happened that he has listened quietly when others have spoken sharply to him, as on the following occasions. He had caused a ducat to be given for a partridge, and was taken to task for doing so by a friend, to whom Castruccio had said: "You would not have given more than a penny." "That is true," answered the friend. Then said Castruccio to him: "A ducat is much less to me." Having about him a flatterer on whom he had spat to show that he scorned him, the flatterer said to him: "Fisherman are willing to let the waters of the sea saturate them in order that they may take a few little fishes, and I allow myself to be wetted by spittle that I may catch a whale"; and this was not only heard by Castruccio with patience but rewarded. When told by a priest that it was wicked for him to live so sumptuously, Castruccio said: "If that be a vice then you should not fare so splendidly at the feasts of our saints." Passing

through a street he saw a young man as he came out of a house of ill fame blush at being seen by Castruccio, and said to him: "Thou shouldst not be ashamed when thou comest out, but when thou goest into such places." A friend gave him a very curiously tied knot to undo and was told: "Fool, do you think that I wish to untie a thing which gave so much trouble to fasten." Castruccio said to one who professed to be a philosopher: "You are like the dogs who always run after those who will give them the best to eat," and was answered: "We are rather like the doctors who go to the houses of those who have the greatest need of them." Going by water from Pisa to Leghorn, Castruccio was much disturbed by a dangerous storm that sprang up, and was reproached for cowardice by one of those with him, who said that he did not fear anything. Castruccio answered that he did not wonder at that, since every man valued his soul for what it was worth. Being asked by one what he ought to do to gain estimation, he said: "When thou goest to a banquet take care that thou dost not seat one piece of wood upon another." To a person who was boasting that he had read many things, Castruccio said: "He knows better than to boast of remembering many things." Someone bragged that he could drink much without becoming intoxicated. Castruccio replied: "An ox does the same." Castruccio was acquainted with a girl with whom he had intimate relations, and being blamed by a friend who told him that it was undignified for him to be taken in by a woman, he said: "She has not taken me in, I have taken her." Being also blamed for eating very dainty foods, he answered: "Thou dost not spend as much as I do?" and being told that it was true, he continued: "Then thou art more avaricious than I am gluttonous." Being invited by Taddeo Bernardi, a very rich and splendid citizen of Luca, to supper, he went to the house and was shown by Taddeo into a chamber hung with silk and paved with fine stones representing flowers and foliage of the most beautiful colouring. Castruccio gathered some saliva in his mouth and spat it out upon Taddeo, and seeing him much disturbed by this, said to him: "I knew not where to spit in order to offend thee less." Being asked how Caesar died he said: "God willing I will die as he did." Being one night in the house of one of his gentlemen where many ladies were assembled, he was reproved by one of his friends for dancing and amusing himself with them more than was usual in one of his station, so he said: "He who is considered wise by day will not be considered a fool at night." A person came to demand a favour of Castruccio, and thinking he was not listening to his plea threw himself on

his knees to the ground, and being sharply reproved by Castruccio, said: "Thou art the reason of my acting thus for thou hast thy ears in thy feet," whereupon he obtained double the favour he had asked. Castruccio used to say that the way to hell was an easy one, seeing that it was in a downward direction and you travelled blindfolded. Being asked a favour by one who used many superfluous words, he said to him: "When you have another request to make, send someone else to make it." Having been wearied by a similar man with a long oration who wound up by saying: "Perhaps I have fatigued you by speaking so long," Castruccio said: "You have not, because I have not listened to a word you said." He used to say of one who had been a beautiful child and who afterwards became a fine man, that he was dangerous, because he first took the husbands from the wives and now he took the wives from their husbands. To an envious man who laughed, he said: "Do you laugh because you are successful or because another is unfortunate?" Whilst he was still in the charge of Messer Francesco Guinigi, one of his companions said to him: "What shall I give you if you will let me give you a blow on the nose?" Castruccio answered: "A helmet." Having put to death a citizen of Lucca who had been instrumental in raising him to power, and being told that he had done wrong to kill one of his old friends, he answered that people deceived themselves; he had only killed a new enemy. Castruccio praised greatly those men who intended to take a wife and then did not do so, saying that they were like men who said they would go to sea, and then refused when the time came. He said that it always struck him with surprise that whilst men in buying an earthen or glass vase would sound it first to learn if it were good, yet in choosing a wife they were content with only looking at her. He was once asked in what manner he would wish to be buried when he died, and answered: "With the face turned downwards, for I know when I am gone this country will be turned upside down." On being asked if it had ever occurred to him to become a friar in order to save his soul, he answered that it had not, because it appeared strange to him that Fra Lazerone should go to Paradise and Ugucione della Faggiuola to the Inferno. He was once asked when should a man eat to preserve his health, and replied: "If the man be rich let him eat when he is hungry; if he be poor, then when he can." Seeing one of his gentlemen make a member of his family lace him up, he said to him: "I pray God that you will let him feed you also." Seeing that someone had written upon his house in Latin the words: "May God preserve this house from the

wicked," he said, "The owner must never go in." Passing through one of the streets he saw a small house with a very large door, and remarked: "That house will fly through the door." He was having a discussion with the ambassador of the King of Naples concerning the property of some banished nobles, when a dispute arose between them, and the ambassador asked him if he had no fear of the king. "Is this king of yours a bad man or a good one?" asked Castruccio, and was told that he was a good one, whereupon he said, "Why should you suggest that I should be afraid of a good man?"

I could recount many other stories of his sayings both witty and weighty, but I think that the above will be sufficient testimony to his high qualities. He lived forty-four years, and was in every way a prince. And as he was surrounded by many evidences of his good fortune, so he also desired to have near him some memorials of his bad fortune; therefore the manacles with which he was chained in prison are to be seen to this day fixed up in the tower of his residence, where they were placed by him to testify forever to his days of adversity. As in his life he was inferior neither to Philip of Macedon, the father of Alexander, nor to Scipio of Rome, so he died in the same year of his age as they did, and he would doubtless have excelled both of them had Fortune decreed that he should be born, not in Lucca, but in Macedonia or Rome.

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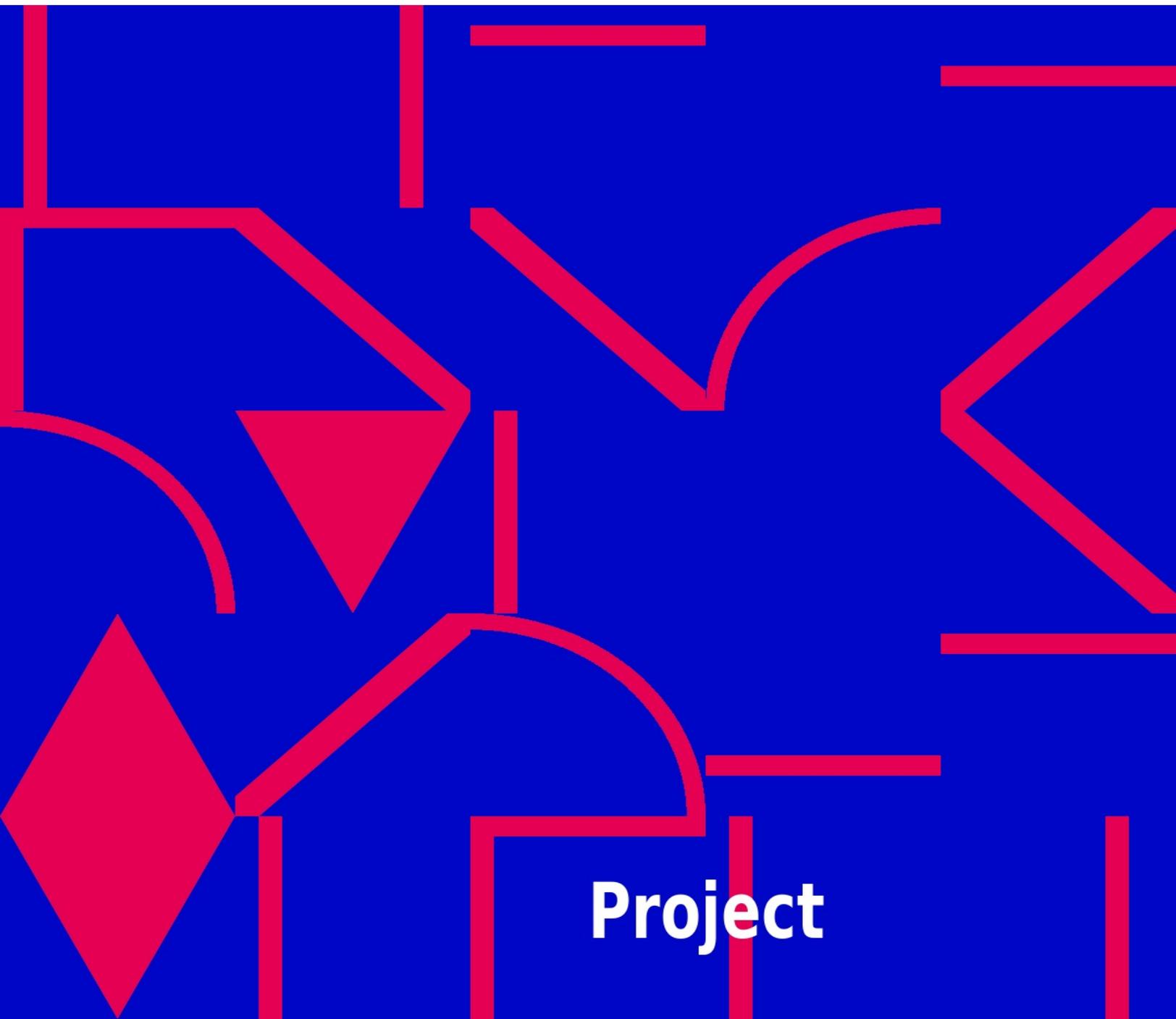
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# The Communist Manifesto

Friedrich Engels and Karl Marx

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\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THE  
COMMUNIST MANIFESTO \*\*\*

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# MANIFESTO OF THE COMMUNIST PARTY

[From the English edition of 1888, edited by Friedrich Engels]

A spectre is haunting Europe—the spectre of Communism. All the Powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot, French Radicals and German police-spies.

Where is the party in opposition that has not been decried as Communistic by its opponents in power? Where is the Opposition that has not hurled back the branding reproach of Communism, against the more advanced opposition parties, as well as against its reactionary adversaries?

Two things result from this fact.

I. Communism is already acknowledged by all European Powers to be itself a Power.

II. It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the Spectre of Communism with a Manifesto of the party itself.

To this end, Communists of various nationalities have assembled in London, and sketched the following Manifesto, to be published in the English, French, German, Italian, Flemish and Danish languages.

## **I. BOURGEOIS AND PROLETARIANS**

The history of all hitherto existing societies is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes.

In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations.

The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes, directly facing each other: Bourgeoisie and Proletariat.

From the serfs of the Middle Ages sprang the chartered burghers of the earliest towns. From these burgesses the first elements of the bourgeoisie were developed.

The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East-Indian and Chinese markets, the colonisation of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development.

The feudal system of industry, under which industrial production was monopolised by closed guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The guild-masters were pushed on one side by the manufacturing middle class;

division of labour between the different corporate guilds vanished in the face of division of labour in each single workshop.

Meantime the markets kept ever growing, the demand ever rising. Even manufacture no longer sufficed. Thereupon, steam and machinery revolutionised industrial production. The place of manufacture was taken by the giant, Modern Industry, the place of the industrial middle class, by industrial millionaires, the leaders of whole industrial armies, the modern bourgeois.

Modern industry has established the world-market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its time, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange.

Each step in the development of the bourgeoisie was accompanied by a corresponding political advance of that class. An oppressed class under the sway of the feudal nobility, an armed and self-governing association in the mediaeval commune; here independent urban republic (as in Italy and Germany), there taxable "third estate" of the monarchy (as in France), afterwards, in the period of manufacture proper, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, corner-stone of the great monarchies in general, the bourgeoisie has at last, since the establishment of Modern Industry and of the world-market, conquered for itself, in the modern representative State, exclusive political sway. The executive of the modern State is but a committee for managing the common affairs of the whole bourgeoisie.

The bourgeoisie, historically, has played a most revolutionary part.

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors," and has left remaining no other nexus between man and man than naked self-interest, than callous "cash payment." It has drowned the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless and indefeasible chartered freedoms, has set up that single, unconscionable freedom—Free Trade. In one word, for exploitation, veiled by religious and political illusions, naked, shameless, direct, brutal exploitation.

The bourgeoisie has stripped of its halo every occupation hitherto honoured and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage labourers.

The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation.

The bourgeoisie has disclosed how it came to pass that the brutal display of vigour in the Middle Ages, which Reactionists so much admire, found its fitting complement in the most slothful indolence. It has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals; it has conducted expeditions that put in the shade all former Exoduses of nations and crusades.

The bourgeoisie cannot exist without constantly revolutionising the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionising of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all

that is holy is profaned, and man is at last compelled to face with sober senses, his real conditions of life, and his relations with his kind.

The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere.

The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilised nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the productions of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.

The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilisation. The cheap prices of its commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image.

The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population as

compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it has made barbarian and semi-barbarian countries dependent on the civilised ones, nations of peasants on nations of bourgeois, the East on the West.

The bourgeoisie keeps more and more doing away with the scattered state of the population, of the means of production, and of property. It has agglomerated production, and has concentrated property in a few hands. The necessary consequence of this was political centralisation. Independent, or but loosely connected provinces, with separate interests, laws, governments and systems of taxation, became lumped together into one nation, with one government, one code of laws, one national class-interest, one frontier and one customs-tariff. The bourgeoisie, during its rule of scarce one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of Nature's forces to man, machinery, application of chemistry to industry and agriculture, steam-navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalisation of rivers, whole populations conjured out of the ground—what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour?

We see then: the means of production and of exchange, on whose foundation the bourgeoisie built itself up, were generated in feudal society. At a certain stage in the development of these means of production and of exchange, the conditions under which feudal society produced and exchanged, the feudal organisation of agriculture and manufacturing industry, in one word, the feudal relations of property became no longer compatible with the already developed productive forces; they became so many fetters. They had to be burst asunder; they were burst asunder.

Into their place stepped free competition, accompanied by a social and political constitution adapted to it, and by the economical and political sway of the bourgeois class.

A similar movement is going on before our own eyes. Modern bourgeois society with its relations of production, of exchange and of property, a society that has conjured up such gigantic means of production and of

exchange, is like the sorcerer, who is no longer able to control the powers of the nether world whom he has called up by his spells. For many a decade past the history of industry and commerce is but the history of the revolt of modern productive forces against modern conditions of production, against the property relations that are the conditions for the existence of the bourgeoisie and of its rule. It is enough to mention the commercial crises that by their periodical return put on its trial, each time more threateningly, the existence of the entire bourgeois society. In these crises a great part not only of the existing products, but also of the previously created productive forces, are periodically destroyed. In these crises there breaks out an epidemic that, in all earlier epochs, would have seemed an absurdity—the epidemic of over-production. Society suddenly finds itself put back into a state of momentary barbarism; it appears as if a famine, a universal war of devastation had cut off the supply of every means of subsistence; industry and commerce seem to be destroyed; and why? Because there is too much civilisation, too much means of subsistence, too much industry, too much commerce. The productive forces at the disposal of society no longer tend to further the development of the conditions of bourgeois property; on the contrary, they have become too powerful for these conditions, by which they are fettered, and so soon as they overcome these fetters, they bring disorder into the whole of bourgeois society, endanger the existence of bourgeois property. The conditions of bourgeois society are too narrow to comprise the wealth created by them. And how does the bourgeoisie get over these crises? On the one hand inforced destruction of a mass of productive forces; on the other, by the conquest of new markets, and by the more thorough exploitation of the old ones. That is to say, by paving the way for more extensive and more destructive crises, and by diminishing the means whereby crises are prevented.

The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself.

But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons—the modern working class—the proletarians.

In proportion as the bourgeoisie, i.e., capital, is developed, in the same proportion is the proletariat, the modern working class, developed—a class of labourers, who live only so long as they find work, and who find work only so long as their labour increases capital. These labourers, who must sell themselves piece-meal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market.

Owing to the extensive use of machinery and to division of labour, the work of the proletarians has lost all individual character, and consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack, that is required of him. Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labour, is equal to its cost of production. In proportion therefore, as the repulsiveness of the work increases, the wage decreases. Nay more, in proportion as the use of machinery and division of labour increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increase of the work exacted in a given time or by increased speed of the machinery, etc.

Modern industry has converted the little workshop of the patriarchal master into the great factory of the industrial capitalist. Masses of labourers, crowded into the factory, are organised like soldiers. As privates of the industrial army they are placed under the command of a perfect hierarchy of officers and sergeants. Not only are they slaves of the bourgeois class, and of the bourgeois State; they are daily and hourly enslaved by the machine, by the over-looker, and, above all, by the individual bourgeois manufacturer himself. The more openly this despotism proclaims gain to be its end and aim, the more petty, the more hateful and the more embittering it is.

The less the skill and exertion of strength implied in manual labour, in other words, the more modern industry becomes developed, the more is the labour of men superseded by that of women. Differences of age and sex have no longer any distinctive social validity for the working class. All are

instruments of labour, more or less expensive to use, according to their age and sex.

No sooner is the exploitation of the labourer by the manufacturer, so far at an end, that he receives his wages in cash, than he is set upon by the other portions of the bourgeoisie, the landlord, the shopkeeper, the pawnbroker, etc.

The lower strata of the middle class—the small tradespeople, shopkeepers, retired tradesmen generally, the handicraftsmen and peasants—all these sink gradually into the proletariat, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on, and is swamped in the competition with the large capitalists, partly because their specialized skill is rendered worthless by the new methods of production. Thus the proletariat is recruited from all classes of the population.

The proletariat goes through various stages of development. With its birth begins its struggle with the bourgeoisie. At first the contest is carried on by individual labourers, then by the workpeople of a factory, then by the operatives of one trade, in one locality, against the individual bourgeois who directly exploits them. They direct their attacks not against the bourgeois conditions of production, but against the instruments of production themselves; they destroy imported wares that compete with their labour, they smash to pieces machinery, they set factories ablaze, they seek to restore by force the vanished status of the workman of the Middle Ages.

At this stage the labourers still form an incoherent mass scattered over the whole country, and broken up by their mutual competition. If anywhere they unite to form more compact bodies, this is not yet the consequence of their own active union, but of the union of the bourgeoisie, which class, in order to attain its own political ends, is compelled to set the whole proletariat in motion, and is moreover yet, for a time, able to do so. At this stage, therefore, the proletarians do not fight their enemies, but the enemies of their enemies, the remnants of absolute monarchy, the landowners, the non-industrial bourgeois, the petty bourgeoisie. Thus the whole historical movement is concentrated in the hands of the bourgeoisie; every victory so obtained is a victory for the bourgeoisie.

But with the development of industry the proletariat not only increases in number; it becomes concentrated in greater masses, its strength grows, and it feels that strength more. The various interests and conditions of life within the ranks of the proletariat are more and more equalised, in proportion as machinery obliterates all distinctions of labour, and nearly everywhere reduces wages to the same low level. The growing competition among the bourgeois, and the resulting commercial crises, make the wages of the workers ever more fluctuating. The unceasing improvement of machinery, ever more rapidly developing, makes their livelihood more and more precarious; the collisions between individual workmen and individual bourgeois take more and more the character of collisions between two classes. Thereupon the workers begin to form combinations (Trades Unions) against the bourgeois; they club together in order to keep up the rate of wages; they found permanent associations in order to make provision beforehand for these occasional revolts. Here and there the contest breaks out into riots.

Now and then the workers are victorious, but only for a time. The real fruit of their battles lies, not in the immediate result, but in the ever-expanding union of the workers. This union is helped on by the improved means of communication that are created by modern industry and that place the workers of different localities in contact with one another. It was just this contact that was needed to centralise the numerous local struggles, all of the same character, into one national struggle between classes. But every class struggle is a political struggle. And that union, to attain which the burghers of the Middle Ages, with their miserable highways, required centuries, the modern proletarians, thanks to railways, achieve in a few years.

This organisation of the proletarians into a class, and consequently into a political party, is continually being upset again by the competition between the workers themselves. But it ever rises up again, stronger, firmer, mightier. It compels legislative recognition of particular interests of the workers, by taking advantage of the divisions among the bourgeoisie itself. Thus the ten-hours' bill in England was carried.

Altogether collisions between the classes of the old society further, in many ways, the course of development of the proletariat. The bourgeoisie finds

itself involved in a constant battle. At first with the aristocracy; later on, with those portions of the bourgeoisie itself, whose interests have become antagonistic to the progress of industry; at all times, with the bourgeoisie of foreign countries. In all these battles it sees itself compelled to appeal to the proletariat, to ask for its help, and thus, to drag it into the political arena. The bourgeoisie itself, therefore, supplies the proletariat with its own instruments of political and general education, in other words, it furnishes the proletariat with weapons for fighting the bourgeoisie.

Further, as we have already seen, entire sections of the ruling classes are, by the advance of industry, precipitated into the proletariat, or are at least threatened in their conditions of existence. These also supply the proletariat with fresh elements of enlightenment and progress.

Finally, in times when the class struggle nears the decisive hour, the process of dissolution going on within the ruling class, in fact within the whole range of society, assumes such a violent, glaring character, that a small section of the ruling class cuts itself adrift, and joins the revolutionary class, the class that holds the future in its hands. Just as, therefore, at an earlier period, a section of the nobility went over to the bourgeoisie, so now a portion of the bourgeoisie goes over to the proletariat, and in particular, a portion of the bourgeois ideologists, who have raised themselves to the level of comprehending theoretically the historical movement as a whole.

Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the face of Modern Industry; the proletariat is its special and essential product. The lower middle class, the small manufacturer, the shopkeeper, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class. They are therefore not revolutionary, but conservative. Nay more, they are reactionary, for they try to roll back the wheel of history. If by chance they are revolutionary, they are so only in view of their impending transfer into the proletariat, they thus defend not their present, but their future interests, they desert their own standpoint to place themselves at that of the proletariat.

The "dangerous class," the social scum, that passively rotting mass thrown off by the lowest layers of old society, may, here and there, be swept into the movement by a proletarian revolution; its conditions of life, however, prepare it far more for the part of a bribed tool of reactionary intrigue.

In the conditions of the proletariat, those of old society at large are already virtually swamped. The proletarian is without property; his relation to his wife and children has no longer anything in common with the bourgeois family-relations; modern industrial labour, modern subjection to capital, the same in England as in France, in America as in Germany, has stripped him of every trace of national character. Law, morality, religion, are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.

All the preceding classes that got the upper hand, sought to fortify their already acquired status by subjecting society at large to their conditions of appropriation. The proletarians cannot become masters of the productive forces of society, except by abolishing their own previous mode of appropriation, and thereby also every other previous mode of appropriation. They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property.

All previous historical movements were movements of minorities, or in the interests of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interests of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air.

Though not in substance, yet in form, the struggle of the proletariat with the bourgeoisie is at first a national struggle. The proletariat of each country must, of course, first of all settle matters with its own bourgeoisie.

In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundation for the sway of the proletariat.

Hitherto, every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classes. But in order to oppress a class, certain conditions must be assured to it under which it can, at least, continue its slavish existence. The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. The modern laborer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an over-riding law. It is unfit to rule because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state, that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society.

The essential condition for the existence, and for the sway of the bourgeois class, is the formation and augmentation of capital; the condition for capital is wage-labour. Wage-labour rests exclusively on competition between the laborers. The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the labourers, due to competition, by their revolutionary combination, due to association. The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, is its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.

## **II. PROLETARIANS AND COMMUNISTS**

In what relation do the Communists stand to the proletarians as a whole?

The Communists do not form a separate party opposed to other working-class parties.

They have no interests separate and apart from those of the proletariat as a whole.

They do not set up any sectarian principles of their own, by which to shape and mould the proletarian movement.

The Communists are distinguished from the other working-class parties by this only: (1) In the national struggles of the proletarians of the different countries, they point out and bring to the front the common interests of the entire proletariat, independently of all nationality. (2) In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.

The Communists, therefore, are on the one hand, practically, the most advanced and resolute section of the working-class parties of every country, that section which pushes forward all others; on the other hand, theoretically, they have over the great mass of the proletariat the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement.

The immediate aim of the Communist is the same as that of all the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.

The theoretical conclusions of the Communists are in no way based on ideas or principles that have been invented, or discovered, by this or that would-be universal reformer. They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes. The abolition of existing property relations is not at all a distinctive feature of Communism.

All property relations in the past have continually been subject to historical change consequent upon the change in historical conditions.

The French Revolution, for example, abolished feudal property in favour of bourgeois property.

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few.

In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

We Communists have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labour, which property is alleged to be the groundwork of all personal freedom, activity and independence.

Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily.

Or do you mean modern bourgeois private property?

But does wage-labour create any property for the labourer? Not a bit. It creates capital, i.e., that kind of property which exploits wage-labour, and which cannot increase except upon condition of begetting a new supply of wage-labour for fresh exploitation. Property, in its present form, is based on the antagonism of capital and wage-labour. Let us examine both sides of this antagonism.

To be a capitalist, is to have not only a purely personal, but a social status in production. Capital is a collective product, and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Capital is, therefore, not a personal, it is a social power.

When, therefore, capital is converted into common property, into the property of all members of society, personal property is not thereby

transformed into social property. It is only the social character of the property that is changed. It loses its class-character.

Let us now take wage-labour.

The average price of wage-labour is the minimum wage, i.e., that quantum of the means of subsistence, which is absolutely requisite in bare existence as a labourer. What, therefore, the wage-labourer appropriates by means of his labour, merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labour, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labour of others. All that we want to do away with, is the miserable character of this appropriation, under which the labourer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

In bourgeois society, living labour is but a means to increase accumulated labour. In Communist society, accumulated labour is but a means to widen, to enrich, to promote the existence of the labourer.

In bourgeois society, therefore, the past dominates the present; in Communist society, the present dominates the past. In bourgeois society capital is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the bourgeois, abolition of individuality and freedom! And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying.

But if selling and buying disappears, free selling and buying disappears also. This talk about free selling and buying, and all the other "brave words" of our bourgeoisie about freedom in general, have a meaning, if any, only in contrast with restricted selling and buying, with the fettered traders of the

Middle Ages, but have no meaning when opposed to the Communistic abolition of buying and selling, of the bourgeois conditions of production, and of the bourgeoisie itself.

You are horrified at our intending to do away with private property. But in your existing society, private property is already done away with for nine-tenths of the population; its existence for the few is solely due to its non-existence in the hands of those nine-tenths. You reproach us, therefore, with intending to do away with a form of property, the necessary condition for whose existence is the non-existence of any property for the immense majority of society.

In one word, you reproach us with intending to do away with your property. Precisely so; that is just what we intend.

From the moment when labour can no longer be converted into capital, money, or rent, into a social power capable of being monopolised, i.e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say individuality vanishes.

You must, therefore, confess that by "individual" you mean no other person than the bourgeois, than the middle-class owner of property. This person must, indeed, be swept out of the way, and made impossible.

Communism deprives no man of the power to appropriate the products of society; all that it does is to deprive him of the power to subjugate the labour of others by means of such appropriation.

It has been objected that upon the abolition of private property all work will cease, and universal laziness will overtake us.

According to this, bourgeois society ought long ago to have gone to the dogs through sheer idleness; for those of its members who work, acquire nothing, and those who acquire anything, do not work. The whole of this objection is but another expression of the tautology: that there can no longer be any wage-labour when there is no longer any capital.

All objections urged against the Communistic mode of producing and appropriating material products, have, in the same way, been urged against the Communistic modes of producing and appropriating intellectual products. Just as, to the bourgeois, the disappearance of class property is the disappearance of production itself, so the disappearance of class culture is to him identical with the disappearance of all culture.

That culture, the loss of which he laments, is, for the enormous majority, a mere training to act as a machine.

But don't wrangle with us so long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made into a law for all, a will, whose essential character and direction are determined by the economical conditions of existence of your class.

The selfish misconception that induces you to transform into eternal laws of nature and of reason, the social forms springing from your present mode of production and form of property—historical relations that rise and disappear in the progress of production—this misconception you share with every ruling class that has preceded you. What you see clearly in the case of ancient property, what you admit in the case of feudal property, you are of course forbidden to admit in the case of your own bourgeois form of property.

Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution.

The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

But, you will say, we destroy the most hallowed of relations, when we replace home education by social.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect, of society, by means of schools, etc.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child, becomes all the more disgusting, the more, by the action of Modern Industry, all family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.

But you Communists would introduce community of women, screams the whole bourgeoisie in chorus.

The bourgeois sees in his wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion than that the lot of being common to all will likewise fall to the women.

He has not even a suspicion that the real point is to do away with the status of women as mere instruments of production.

For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the

greatest pleasure in seducing each other's wives.

Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the Communists might possibly be reproached with, is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalised community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private.

The Communists are further reproached with desiring to abolish countries and nationality.

The working men have no country. We cannot take from them what they have not got. Since the proletariat must first of all acquire political supremacy, must rise to be the leading class of the nation, must constitute itself the nation, it is, so far, itself national, though not in the bourgeois sense of the word.

National differences and antagonisms between peoples are daily more and more vanishing, owing to the development of the bourgeoisie, to freedom of commerce, to the world-market, to uniformity in the mode of production and in the conditions of life corresponding thereto.

The supremacy of the proletariat will cause them to vanish still faster. United action, of the leading civilised countries at least, is one of the first conditions for the emancipation of the proletariat.

In proportion as the exploitation of one individual by another is put an end to, the exploitation of one nation by another will also be put an end to. In proportion as the antagonism between classes within the nation vanishes, the hostility of one nation to another will come to an end.

The charges against Communism made from a religious, a philosophical, and, generally, from an ideological standpoint, are not deserving of serious examination.

Does it require deep intuition to comprehend that man's ideas, views and conceptions, in one word, man's consciousness, changes with every change in the conditions of his material existence, in his social relations and in his social life?

What else does the history of ideas prove, than that intellectual production changes its character in proportion as material production is changed? The ruling ideas of each age have ever been the ideas of its ruling class.

When people speak of ideas that revolutionise society, they do but express the fact, that within the old society, the elements of a new one have been created, and that the dissolution of the old ideas keeps even pace with the dissolution of the old conditions of existence.

When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the 18th century to rationalist ideas, feudal society fought its death battle with the then revolutionary bourgeoisie. The ideas of religious liberty and freedom of conscience merely gave expression to the sway of free competition within the domain of knowledge.

"Undoubtedly," it will be said, "religious, moral, philosophical and juridical ideas have been modified in the course of historical development. But religion, morality philosophy, political science, and law, constantly survived this change."

"There are, besides, eternal truths, such as Freedom, Justice, etc. that are common to all states of society. But Communism abolishes eternal truths, it abolishes all religion, and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience."

What does this accusation reduce itself to? The history of all past society has consisted in the development of class antagonisms, antagonisms that assumed different forms at different epochs.

But whatever form they may have taken, one fact is common to all past ages, viz., the exploitation of one part of society by the other. No wonder,

then, that the social consciousness of past ages, despite all the multiplicity and variety it displays, moves within certain common forms, or general ideas, which cannot completely vanish except with the total disappearance of class antagonisms.

The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas.

But let us have done with the bourgeois objections to Communism.

We have seen above, that the first step in the revolution by the working class, is to raise the proletariat to the position of ruling as to win the battle of democracy.

The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., of the proletariat organised as the ruling class; and to increase the total of productive forces as rapidly as possible.

Of course, in the beginning, this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionising the mode of production.

These measures will of course be different in different countries.

Nevertheless in the most advanced countries, the following will be pretty generally applicable.

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.

3. Abolition of all right of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralisation of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
6. Centralisation of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of waste-lands, and the improvement of the soil generally in accordance with a common plan.
8. Equal liability of all to labour. Establishment of industrial armies, especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equable distribution of the population over the country.
10. Free education for all children in public schools.  
Abolition of children's factory labour in its present form.  
Combination of education with industrial production, &c., &c.

When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organised power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organise itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms and of classes generally, and will thereby have abolished its own supremacy as a class.

In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.

### **III. SOCIALIST AND COMMUNIST LITERATURE**

#### **1. REACTIONARY SOCIALISM**

##### **A. Feudal Socialism**

Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French revolution of July 1830, and in the English reform agitation, these aristocracies again succumbed to the hateful upstart. Thenceforth, a serious political contest was altogether out of the question. A literary battle alone remained possible. But even in the domain of literature the old cries of the restoration period had become impossible.

In order to arouse sympathy, the aristocracy were obliged to lose sight, apparently, of their own interests, and to formulate their indictment against the bourgeoisie in the interest of the exploited working class alone. Thus the aristocracy took their revenge by singing lampoons on their new master, and whispering in his ears sinister prophecies of coming catastrophe.

In this way arose Feudal Socialism: half lamentation, half lampoon; half echo of the past, half menace of the future; at times, by its bitter, witty and incisive criticism, striking the bourgeoisie to the very heart's core; but always ludicrous in its effect, through total incapacity to comprehend the march of modern history.

The aristocracy, in order to rally the people to them, waved the proletarian alms-bag in front for a banner. But the people, so often as it joined them, saw on their hindquarters the old feudal coats of arms, and deserted with loud and irreverent laughter.

One section of the French Legitimists and "Young England" exhibited this spectacle.

In pointing out that their mode of exploitation was different to that of the bourgeoisie, the feudalists forget that they exploited under circumstances and conditions that were quite different, and that are now antiquated. In showing that, under their rule, the modern proletariat never existed, they forget that the modern bourgeoisie is the necessary offspring of their own form of society.

For the rest, so little do they conceal the reactionary character of their criticism that their chief accusation against the bourgeoisie amounts to this, that under the bourgeois regime a class is being developed, which is destined to cut up root and branch the old order of society.

What they upbraid the bourgeoisie with is not so much that it creates a proletariat, as that it creates a revolutionary proletariat.

In political practice, therefore, they join in all coercive measures against the working class; and in ordinary life, despite their high falutin phrases, they stoop to pick up the golden apples dropped from the tree of industry, and to barter truth, love, and honour for traffic in wool, beetroot-sugar, and potato spirits.

As the parson has ever gone hand in hand with the landlord, so has Clerical Socialism with Feudal Socialism.

Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriage, against the State? Has it not preached in the place of these, charity and poverty, celibacy and mortification of the flesh, monastic life and Mother Church? Christian Socialism is but the holy water with which the priest consecrates the heart-burnings of the aristocrat.

## B. Petty-Bourgeois Socialism

The feudal aristocracy was not the only class that was ruined by the bourgeoisie, not the only class whose conditions of existence pined and perished in the atmosphere of modern bourgeois society. The mediaeval burgesses and the small peasant proprietors were the precursors of the modern bourgeoisie. In those countries which are but little developed, industrially and commercially, these two classes still vegetate side by side with the rising bourgeoisie.

In countries where modern civilisation has become fully developed, a new class of petty bourgeois has been formed, fluctuating between proletariat and bourgeoisie and ever renewing itself as a supplementary part of bourgeois society. The individual members of this class, however, are being constantly hurled down into the proletariat by the action of competition, and, as modern industry develops, they even see the moment approaching when they will completely disappear as an independent section of modern society, to be replaced, in manufactures, agriculture and commerce, by overlookers, bailiffs and shopmen.

In countries like France, where the peasants constitute far more than half of the population, it was natural that writers who sided with the proletariat against the bourgeoisie, should use, in their criticism of the bourgeois regime, the standard of the peasant and petty bourgeois, and from the standpoint of these intermediate classes should take up the cudgels for the working class. Thus arose petty-bourgeois Socialism. Sismondi was the head of this school, not only in France but also in England.

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labour; the concentration of capital and land in a few hands; overproduction and crises; it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations, the dissolution of old moral bonds, of the old family relations, of the old nationalities.

In its positive aims, however, this form of Socialism aspires either to restoring the old means of production and of exchange, and with them the

old property relations, and the old society, or to cramping the modern means of production and of exchange, within the framework of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both reactionary and Utopian.

Its last words are: corporate guilds for manufacture, patriarchal relations in agriculture.

Ultimately, when stubborn historical facts had dispersed all intoxicating effects of self-deception, this form of Socialism ended in a miserable fit of the blues.

### C. German, or "True," Socialism

The Socialist and Communist literature of France, a literature that originated under the pressure of a bourgeoisie in power, and that was the expression of the struggle against this power, was introduced into Germany at a time when the bourgeoisie, in that country, had just begun its contest with feudal absolutism.

German philosophers, would-be philosophers, and beaux esprits, eagerly seized on this literature, only forgetting, that when these writings immigrated from France into Germany, French social conditions had not immigrated along with them. In contact with German social conditions, this French literature lost all its immediate practical significance, and assumed a purely literary aspect. Thus, to the German philosophers of the eighteenth century, the demands of the first French Revolution were nothing more than the demands of "Practical Reason" in general, and the utterance of the will of the revolutionary French bourgeoisie signified in their eyes the law of pure Will, of Will as it was bound to be, of true human Will generally.

The world of the German literate consisted solely in bringing the new French ideas into harmony with their ancient philosophical conscience, or rather, in annexing the French ideas without deserting their own philosophic point of view.

This annexation took place in the same way in which a foreign language is appropriated, namely, by translation.

It is well known how the monks wrote silly lives of Catholic Saints over the manuscripts on which the classical works of ancient heathendom had been written. The German literate reversed this process with the profane French literature. They wrote their philosophical nonsense beneath the French original. For instance, beneath the French criticism of the economic functions of money, they wrote "Alienation of Humanity," and beneath the French criticism of the bourgeois State they wrote "dethronement of the Category of the General," and so forth.

The introduction of these philosophical phrases at the back of the French historical criticisms they dubbed "Philosophy of Action," "True Socialism," "German Science of Socialism," "Philosophical Foundation of Socialism," and so on.

The French Socialist and Communist literature was thus completely emasculated. And, since it ceased in the hands of the German to express the struggle of one class with the other, he felt conscious of having overcome "French one-sidedness" and of representing, not true requirements, but the requirements of truth; not the interests of the proletariat, but the interests of Human Nature, of Man in general, who belongs to no class, has no reality, who exists only in the misty realm of philosophical fantasy.

This German Socialism, which took its schoolboy task so seriously and solemnly, and extolled its poor stock-in-trade in such mountebank fashion, meanwhile gradually lost its pedantic innocence.

The fight of the German, and especially, of the Prussian bourgeoisie, against feudal aristocracy and absolute monarchy, in other words, the liberal movement, became more earnest.

By this, the long wished-for opportunity was offered to "True" Socialism of confronting the political movement with the Socialist demands, of hurling the traditional anathemas against liberalism, against representative government, against bourgeois competition, bourgeois freedom of the press, bourgeois legislation, bourgeois liberty and equality, and of preaching to the

masses that they had nothing to gain, and everything to lose, by this bourgeois movement. German Socialism forgot, in the nick of time, that the French criticism, whose silly echo it was, presupposed the existence of modern bourgeois society, with its corresponding economic conditions of existence, and the political constitution adapted thereto, the very things whose attainment was the object of the pending struggle in Germany.

To the absolute governments, with their following of parsons, professors, country squires and officials, it served as a welcome scarecrow against the threatening bourgeoisie.

It was a sweet finish after the bitter pills of floggings and bullets with which these same governments, just at that time, dosed the German working-class risings.

While this "True" Socialism thus served the governments as a weapon for fighting the German bourgeoisie, it, at the same time, directly represented a reactionary interest, the interest of the German Philistines. In Germany the petty-bourgeois class, a relic of the sixteenth century, and since then constantly cropping up again under various forms, is the real social basis of the existing state of things.

To preserve this class is to preserve the existing state of things in Germany. The industrial and political supremacy of the bourgeoisie threatens it with certain destruction; on the one hand, from the concentration of capital; on the other, from the rise of a revolutionary proletariat. "True" Socialism appeared to kill these two birds with one stone. It spread like an epidemic.

The robe of speculative cobwebs, embroidered with flowers of rhetoric, steeped in the dew of sickly sentiment, this transcendental robe in which the German Socialists wrapped their sorry "eternal truths," all skin and bone, served to wonderfully increase the sale of their goods amongst such a public. And on its part, German Socialism recognised, more and more, its own calling as the bombastic representative of the petty-bourgeois Philistine.

It proclaimed the German nation to be the model nation, and the German petty Philistine to be the typical man. To every villainous meanness of this

model man it gave a hidden, higher, Socialistic interpretation, the exact contrary of its real character. It went to the extreme length of directly opposing the "brutally destructive" tendency of Communism, and of proclaiming its supreme and impartial contempt of all class struggles. With very few exceptions, all the so-called Socialist and Communist publications that now (1847) circulate in Germany belong to the domain of this foul and enervating literature.

## **2. CONSERVATIVE, OR BOURGEOIS, SOCIALISM**

A part of the bourgeoisie is desirous of redressing social grievances, in order to secure the continued existence of bourgeois society.

To this section belong economists, philanthropists, humanitarians, improvers of the condition of the working class, organisers of charity, members of societies for the prevention of cruelty to animals, temperance fanatics, hole-and-corner reformers of every imaginable kind. This form of Socialism has, moreover, been worked out into complete systems.

We may cite Proudhon's *Philosophie de la Misere* as an example of this form.

The Socialistic bourgeois want all the advantages of modern social conditions without the struggles and dangers necessarily resulting therefrom. They desire the existing state of society minus its revolutionary and disintegrating elements. They wish for a bourgeoisie without a proletariat. The bourgeoisie naturally conceives the world in which it is supreme to be the best; and bourgeois Socialism develops this comfortable conception into various more or less complete systems. In requiring the proletariat to carry out such a system, and thereby to march straightway into the social New Jerusalem, it but requires in reality, that the proletariat should remain within the bounds of existing society, but should cast away all its hateful ideas concerning the bourgeoisie.

A second and more practical, but less systematic, form of this Socialism sought to depreciate every revolutionary movement in the eyes of the working class, by showing that no mere political reform, but only a change

in the material conditions of existence, in economic relations, could be of any advantage to them. By changes in the material conditions of existence, this form of Socialism, however, by no means understands abolition of the bourgeois relations of production, an abolition that can be effected only by a revolution, but administrative reforms, based on the continued existence of these relations; reforms, therefore, that in no respect affect the relations between capital and labour, but, at the best, lessen the cost, and simplify the administrative work, of bourgeois government.

Bourgeois Socialism attains adequate expression, when, and only when, it becomes a mere figure of speech.

Free trade: for the benefit of the working class. Protective duties: for the benefit of the working class. Prison Reform: for the benefit of the working class. This is the last word and the only seriously meant word of bourgeois Socialism.

It is summed up in the phrase: the bourgeois is a bourgeois—for the benefit of the working class.

### **3. CRITICAL-UTOPIAN SOCIALISM AND COMMUNISM**

We do not here refer to that literature which, in every great modern revolution, has always given voice to the demands of the proletariat, such as the writings of Babeuf and others.

The first direct attempts of the proletariat to attain its own ends, made in times of universal excitement, when feudal society was being overthrown, these attempts necessarily failed, owing to the then undeveloped state of the proletariat, as well as to the absence of the economic conditions for its emancipation, conditions that had yet to be produced, and could be produced by the impending bourgeois epoch alone. The revolutionary literature that accompanied these first movements of the proletariat had necessarily a reactionary character. It inculcated universal asceticism and social levelling in its crudest form.

The Socialist and Communist systems properly so called, those of Saint-Simon, Fourier, Owen and others, spring into existence in the early undeveloped period, described above, of the struggle between proletariat and bourgeoisie (see Section 1. Bourgeois and Proletarians).

The founders of these systems see, indeed, the class antagonisms, as well as the action of the decomposing elements, in the prevailing form of society. But the proletariat, as yet in its infancy, offers to them the spectacle of a class without any historical initiative or any independent political movement.

Since the development of class antagonism keeps even pace with the development of industry, the economic situation, as they find it, does not as yet offer to them the material conditions for the emancipation of the proletariat. They therefore search after a new social science, after new social laws, that are to create these conditions.

Historical action is to yield to their personal inventive action, historically created conditions of emancipation to fantastic ones, and the gradual, spontaneous class-organisation of the proletariat to the organisation of society specially contrived by these inventors. Future history resolves itself, in their eyes, into the propaganda and the practical carrying out of their social plans.

In the formation of their plans they are conscious of caring chiefly for the interests of the working class, as being the most suffering class. Only from the point of view of being the most suffering class does the proletariat exist for them.

The undeveloped state of the class struggle, as well as their own surroundings, causes Socialists of this kind to consider themselves far superior to all class antagonisms. They want to improve the condition of every member of society, even that of the most favoured. Hence, they habitually appeal to society at large, without distinction of class; nay, by preference, to the ruling class. For how can people, when once they understand their system, fail to see in it the best possible plan of the best possible state of society?

Hence, they reject all political, and especially all revolutionary, action; they wish to attain their ends by peaceful means, and endeavour, by small experiments, necessarily doomed to failure, and by the force of example, to pave the way for the new social Gospel.

Such fantastic pictures of future society, painted at a time when the proletariat is still in a very undeveloped state and has but a fantastic conception of its own position correspond with the first instinctive yearnings of that class for a general reconstruction of society.

But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them—such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and of the wage system, the proclamation of social harmony, the conversion of the functions of the State into a mere superintendence of production, all these proposals, point solely to the disappearance of class antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognised in their earliest, indistinct and undefined forms only. These proposals, therefore, are of a purely Utopian character.

The significance of Critical-Utopian Socialism and Communism bears an inverse relation to historical development. In proportion as the modern class struggle develops and takes definite shape, this fantastic standing apart from the contest, these fantastic attacks on it, lose all practical value and all theoretical justification. Therefore, although the originators of these systems were, in many respects, revolutionary, their disciples have, in every case, formed mere reactionary sects. They hold fast by the original views of their masters, in opposition to the progressive historical development of the proletariat. They, therefore, endeavour, and that consistently, to deaden the class struggle and to reconcile the class antagonisms. They still dream of experimental realisation of their social Utopias, of founding isolated "phalansteres," of establishing "Home Colonies," of setting up a "Little Icaria"—duodecimo editions of the New Jerusalem—and to realise all these castles in the air, they are compelled to appeal to the feelings and purses of

the bourgeois. By degrees they sink into the category of the reactionary conservative Socialists depicted above, differing from these only by more systematic pedantry, and by their fanatical and superstitious belief in the miraculous effects of their social science.

They, therefore, violently oppose all political action on the part of the working class; such action, according to them, can only result from blind unbelief in the new Gospel.

The Owenites in England, and the Fourierists in France, respectively, oppose the Chartists and the Reformistes.

#### **IV. POSITION OF THE COMMUNISTS IN RELATION TO THE VARIOUS EXISTING OPPOSITION PARTIES**

**Section II has made clear the relations of the Communists to the existing working-class parties, such as the Chartists in England and the Agrarian Reformers in America.**

The Communists fight for the attainment of the immediate aims, for the enforcement of the momentary interests of the working class; but in the movement of the present, they also represent and take care of the future of that movement. In France the Communists ally themselves with the Social-Democrats, against the conservative and radical bourgeoisie, reserving, however, the right to take up a critical position in regard to phrases and illusions traditionally handed down from the great Revolution.

In Switzerland they support the Radicals, without losing sight of the fact that this party consists of antagonistic elements, partly of Democratic Socialists, in the French sense, partly of radical bourgeois.

In Poland they support the party that insists on an agrarian revolution as the prime condition for national emancipation, that party which fomented the insurrection of Cracow in 1846.

In Germany they fight with the bourgeoisie whenever it acts in a revolutionary way, against the absolute monarchy, the feudal squirearchy, and the petty bourgeoisie.

But they never cease, for a single instant, to instil into the working class the clearest possible recognition of the hostile antagonism between bourgeoisie

and proletariat, in order that the German workers may straightaway use, as so many weapons against the bourgeoisie, the social and political conditions that the bourgeoisie must necessarily introduce along with its supremacy, and in order that, after the fall of the reactionary classes in Germany, the fight against the bourgeoisie itself may immediately begin.

The Communists turn their attention chiefly to Germany, because that country is on the eve of a bourgeois revolution that is bound to be carried out under more advanced conditions of European civilisation, and with a much more developed proletariat, than that of England was in the seventeenth, and of France in the eighteenth century, and because the bourgeois revolution in Germany will be but the prelude to an immediately following proletarian revolution.

In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things.

In all these movements they bring to the front, as the leading question in each, the property question, no matter what its degree of development at the time.

Finally, they labour everywhere for the union and agreement of the democratic parties of all countries.

The Communists disdain to conceal their views and aims.  
They openly declare that their ends can be attained only by  
the forcible overthrow of all existing social conditions.  
Let the ruling classes tremble at a Communistic revolution.  
The proletarians have nothing to lose but their chains.  
They have a world to win.

**WORKING MEN OF ALL COUNTRIES, UNITE!**

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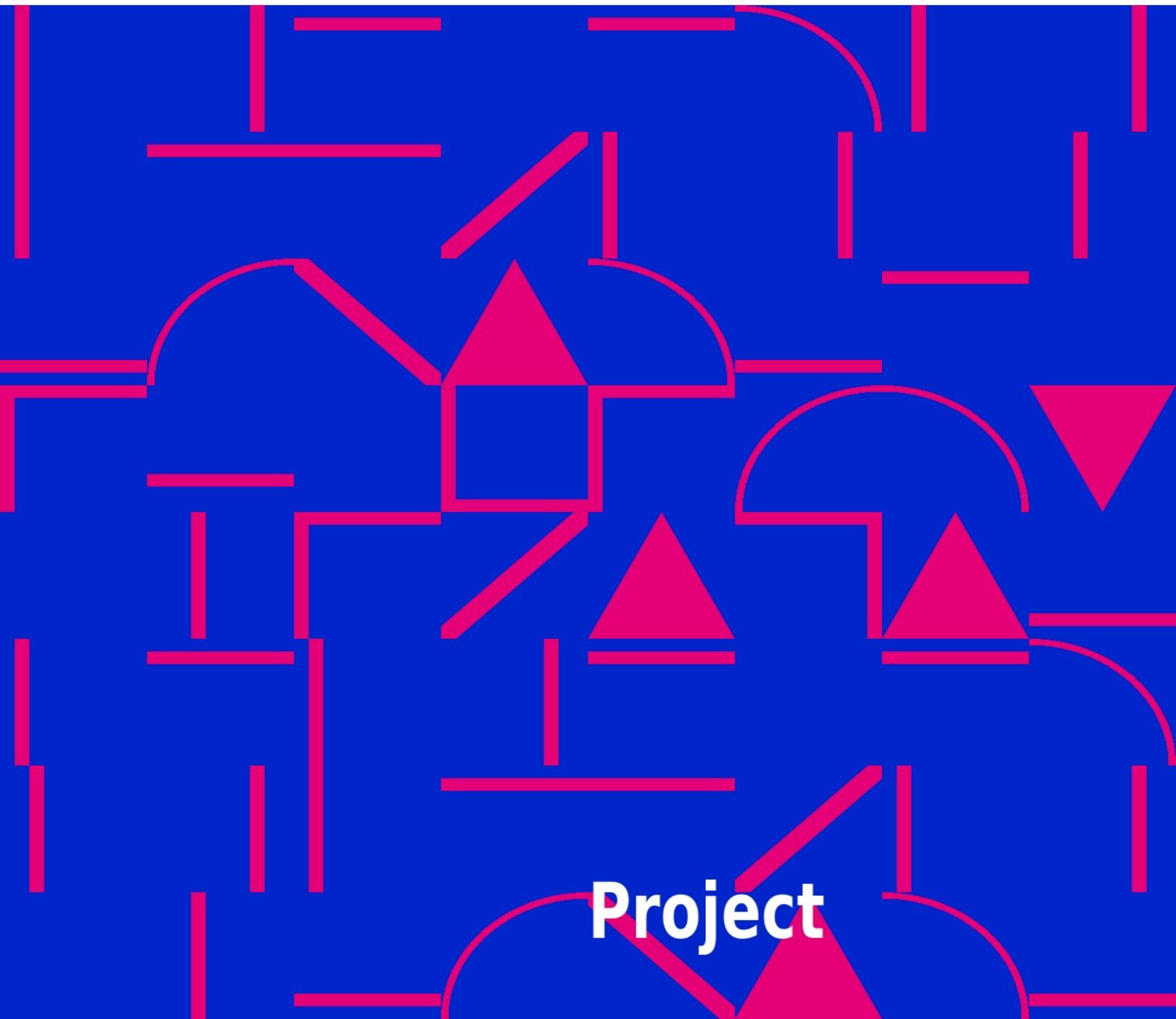
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# The Eighteenth Brumaire of Louis Bonaparte

Karl Marx

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# **THE EIGHTEENTH BRUMAIRE OF LOUIS BONAPARTE**

**by Karl Marx**

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## Translator's Preface

"The Eighteenth Brumaire of Louis Bonaparte" is one of Karl Marx' most profound and most brilliant monographs. It may be considered the best work extant on the philosophy of history, with an eye especially upon the history of the Movement of the Proletariat, together with the bourgeois and other manifestations that accompany the same, and the tactics that such conditions dictate.

The recent populist uprising; the more recent "Debs Movement"; the thousand and one utopian and chimerical notions that are flaring up; the capitalist maneuvers; the hopeless, helpless grasping after straws, that characterize the conduct of the bulk of the working class; all of these, together with the empty-headed, ominous figures that are springing into notoriety for a time and have their day, mark the present period of the Labor Movement in the nation a critical one. The best information acquirable, the best mental training obtainable are requisite to steer through the existing chaos that the death-tainted social system of today creates all around us. To aid in this needed information and mental training, this instructive work is now made accessible to English readers, and is commended to the serious study of the serious.

The teachings contained in this work are hung on an episode in recent French history. With some this fact may detract of its value. A pedantic, supercilious notion is extensively abroad among us that we are an "Anglo Saxon" nation; and an equally pedantic, supercilious habit causes many to look to England for inspiration, as from a racial birthplace Nevertheless, for weal or for woe, there is no such thing extant as "Anglo-Saxon"—of all nations, said to be "Anglo-Saxon," in the United States least. What we still have from England, much as appearances may seem to point the other way, is not of our bone-and-marrow, so to speak, but rather partakes of the nature of "importations." We are no more English on account of them than we are Chinese because we all drink tea.

Of all European nations, France is the one to which we come nearest. Besides its republican form of government—the directness of its history, the unity of its actions, the sharpness that marks its internal development, are

all characteristics that find their parallel her best, and vice versa. In all essentials the study of modern French history, particularly when sketched by such a master hand as Marx', is the most valuable one for the acquisition of that historic, social and biologic insight that our country stands particularly in need of, and that will be inestimable during the approaching critical days.

For the assistance of those who, unfamiliar with the history of France, may be confused by some of the terms used by Marx, the following explanations may prove aidful:

On the 18th Brumaire (Nov. 9th), the post-revolutionary development of affairs in France enabled the first Napoleon to take a step that led with inevitable certainty to the imperial throne. The circumstance that fifty and odd years later similar events aided his nephew, Louis Bonaparte, to take a similar step with a similar result, gives the name to this work—"The Eighteenth Brumaire of Louis Bonaparte."

As to the other terms and allusions that occur, the following sketch will suffice:

Upon the overthrow of the first Napoleon came the restoration of the Bourbon throne (Louis XVIII, succeeded by Charles X). In July, 1830, an uprising of the upper tier of the bourgeoisie, or capitalist class—the aristocracy of finance—overthrew the Bourbon throne, or landed aristocracy, and set up the throne of Orleans, a younger branch of the house of Bourbon, with Louis Philippe as king. From the month in which this revolution occurred, Louis Philippe's monarchy is called the "July Monarchy." In February, 1848, a revolt of a lower tier of the capitalist class—the industrial bourgeoisie—against the aristocracy of finance, in turn dethroned Louis Philippe. The affair, also named from the month in which it took place, is the "February Revolution". "The Eighteenth Brumaire" starts with that event.

Despite the inapplicableness to our affairs of the political names and political leadership herein described, both these names and leaderships are to such an extent the products of an economic-social development that has here too taken place with even greater sharpness, and they have their present or threatened counterparts here so completely, that, by the light of this work of Marx', we are best enabled to understand our own history, to know whence we came, and whither we are going and how to conduct ourselves.

D.D.L. New York, Sept. 12, 1897

**THE EIGHTEENTH BRUMAIRE OF LOUIS  
BONAPARTE**

# I

Hegel says somewhere that that great historic facts and personages recur twice. He forgot to add: "Once as tragedy, and again as farce." Caussidiere for Danton, Louis Blanc for Robespierre, the "Mountain" of 1848-51 for the "Mountain" of 1793-05, the Nephew for the Uncle. The identical caricature marks also the conditions under which the second edition of the eighteenth Brumaire is issued.

Man makes his own history, but he does not make it out of the whole cloth; he does not make it out of conditions chosen by himself, but out of such as he finds close at hand. The tradition of all past generations weighs like an alp upon the brain of the living. At the very time when men appear engaged in revolutionizing things and themselves, in bringing about what never was before, at such very epochs of revolutionary crisis do they anxiously conjure up into their service the spirits of the past, assume their names, their battle cries, their costumes to enact a new historic scene in such time-honored disguise and with such borrowed language. Thus did Luther masquerade as the Apostle Paul; thus did the revolution of 1789-1814 drape itself alternately as Roman Republic and as Roman Empire; nor did the revolution of 1818 know what better to do than to parody at one time the year 1789, at another the revolutionary traditions of 1793-95. Thus does the beginner, who has acquired a new language, keep on translating it back into his own mother tongue; only then has he grasped the spirit of the new language and is able freely to express himself therewith when he moves in it without recollections of the old, and has forgotten in its use his own hereditary tongue.

When these historic configurations of the dead past are closely observed a striking difference is forthwith noticeable. Camille Desmoulins, Danton, Robespierre, St. Juste, Napoleon, the heroes as well as the parties and the masses of the old French revolution, achieved in Roman costumes and with Roman phrases the task of their time: the emancipation and the establishment of modern bourgeois society. One set knocked to pieces the old feudal groundwork and mowed down the feudal heads that had grown upon it; Napoleon brought about, within France, the conditions under which

alone free competition could develop, the partitioned lands be exploited the nation's unshackled powers of industrial production be utilized; while, beyond the French frontier, he swept away everywhere the establishments of feudality, so far as requisite, to furnish the bourgeois social system of France with fit surroundings of the European continent, and such as were in keeping with the times. Once the new social establishment was set on foot, the antediluvian giants vanished, and, along with them, the resuscitated Roman world—the Brutuses, Gracchi, Publicolas, the Tribunes, the Senators, and Caesar himself. In its sober reality, bourgeois society had produced its own true interpretation in the Says, Cousins, Royer-Collards, Benjamin Constants and Guizots; its real generals sat behind the office desks; and the mutton-head of Louis XVIII was its political lead. Wholly absorbed in the production of wealth and in the peaceful fight of competition, this society could no longer understand that the ghosts of the days of Rome had watched over its cradle. And yet, lacking in heroism as bourgeois society is, it nevertheless had stood in need of heroism, of self-sacrifice, of terror, of civil war, and of bloody battle fields to bring it into the world. Its gladiators found in the stern classic traditions of the Roman republic the ideals and the form, the self-deceptions, that they needed in order to conceal from themselves the narrow bourgeois substance of their own struggles, and to keep their passion up to the height of a great historic tragedy. Thus, at another stage of development a century before, did Cromwell and the English people draw from the Old Testament the language, passions and illusions for their own bourgeois revolution. When the real goal was reached, when the remodeling of English society was accomplished, Locke supplanted Habakuk.

Accordingly, the reviving of the dead in those revolutions served the purpose of glorifying the new struggles, not of parodying the old; it served the purpose of exaggerating to the imagination the given task, not to recoil before its practical solution; it served the purpose of rekindling the revolutionary spirit, not to trot out its ghost.

In 1848-51 only the ghost of the old revolution wandered about, from Marrast the "Republicain en gaunts jaunes," [#1 Silk-stocking republican] who disguised himself in old Baily, down to the adventurer, who hid his repulsively trivial features under the iron death mask of Napoleon. A whole people, that imagines it has imparted to itself accelerated powers of motion through a revolution, suddenly finds itself transferred back to a dead epoch,

and, lest there be any mistake possible on this head, the old dates turn up again; the old calendars; the old names; the old edicts, which long since had sunk to the level of the antiquarian's learning; even the old bailiffs, who had long seemed mouldering with decay. The nation takes on the appearance of that crazy Englishman in Bedlam, who imagines he is living in the days of the Pharaohs, and daily laments the hard work that he must do in the Ethiopian mines as gold digger, immured in a subterranean prison, with a dim lamp fastened on his head, behind him the slave overseer with a long whip, and, at the mouths of the mine a mob of barbarous camp servants who understand neither the convicts in the mines nor one another, because they do not speak a common language. "And all this," cries the crazy Englishman, "is demanded of me, the free-born Englishman, in order to make gold for old Pharaoh." "In order to pay off the debts of the Bonaparte family"—sobs the French nation. The Englishman, so long as he was in his senses, could not rid himself of the rooted thought making gold. The Frenchmen, so long as they were busy with a revolution, could not rid themselves of the Napoleonic memory, as the election of December 10th proved. They longed to escape from the dangers of revolution back to the flesh pots of Egypt; the 2d of December, 1851 was the answer. They have not merely the character of the old Napoleon, but the old Napoleon himself-caricatured as he needs must appear in the middle of the nineteenth century.

The social revolution of the nineteenth century can not draw its poetry from the past, it can draw that only from the future. It cannot start upon its work before it has stricken off all superstition concerning the past. Former revolutions require historic reminiscences in order to intoxicate themselves with their own issues. The revolution of the nineteenth century must let the dead bury their dead in order to reach its issue. With the former, the phrase surpasses the substance; with this one, the substance surpasses the phrase.

The February revolution was a surprisal; old society was taken unawares; and the people proclaimed this political stroke a great historic act whereby the new era was opened. On the 2d of December, the February revolution is jockeyed by the trick of a false player, and what is seer to be overthrown is no longer the monarchy, but the liberal concessions which had been wrung from it by centuries of struggles. Instead of society itself having conquered a new point, only the State appears to have returned to its oldest form, to the simply brazen rule of the sword and the club. Thus, upon the "coup de main" of February, 1848, comes the response of the "coup de tete"

December, 1851. So won, so lost. Meanwhile, the interval did not go by unutilized. During the years 1848-1851, French society retrieved in abbreviated, because revolutionary, method the lessons and teachings, which—if it was to be more than a disturbance of the surface—should have preceded the February revolution, had it developed in regular order, by rule, so to say. Now French society seems to have receded behind its point of departure; in fact, however, it was compelled to first produce its own revolutionary point of departure, the situation, circumstances, conditions, under which alone the modern revolution is in earnest.

Bourgeois revolutions, like those of the eighteenth century, rush onward rapidly from success to success, their stage effects outbid one another, men and things seem to be set in flaming brilliants, ecstasy is the prevailing spirit; but they are short-lived, they reach their climax speedily, then society relapses into a long fit of nervous reaction before it learns how to appropriate the fruits of its period of feverish excitement. Proletarian revolutions, on the contrary, such as those of the nineteenth century, criticize themselves constantly; constantly interrupt themselves in their own course; come back to what seems to have been accomplished, in order to start over anew; scorn with cruel thoroughness the half measures, weaknesses and meannesses of their first attempts; seem to throw down their adversary only in order to enable him to draw fresh strength from the earth, and again, to rise up against them in more gigantic stature; constantly recoil in fear before the undefined monster magnitude of their own objects—until finally that situation is created which renders all retreat impossible, and the conditions themselves cry out:

"Hic Rhodus, hic salta!" [#2 Here is Rhodes, leap here! An allusion to Aesop's Fables.]

Every observer of average intelligence; even if he failed to follow step by step the course of French development, must have anticipated that an unheard of fiasco was in store for the revolution. It was enough to hear the self-satisfied yelpings of victory wherewith the Messieurs Democrats mutually congratulated one another upon the pardons of May 2d, 1852. Indeed, May 2d had become a fixed idea in their heads; it had become a dogma with them—something like the day on which Christ was to reappear and the Millennium to begin had formed in the heads of the Chiliasts. Weakness had, as it ever does, taken refuge in the wonderful; it believed the

enemy was overcome if, in its imagination, it hocus-pocused him away; and it lost all sense of the present in the imaginary apotheosis of the future, that was at hand, and of the deeds, that it had "in petto," but which it did not yet want to bring to the scratch. The heroes, who ever seek to refute their established incompetence by mutually bestowing their sympathy upon one another and by pulling together, had packed their satchels, taken their laurels in advance payments and were just engaged in the work of getting discounted "in partibus," on the stock exchange, the republics for which, in the silence of their unassuming dispositions, they had carefully organized the government personnel. The 2d of December struck them like a bolt from a clear sky; and the 'peoples, who, in periods of timid despondency, gladly allow their hidden fears to be drowned by the loudest screamers, will perhaps have become convinced that the days are gone by when the cackling of geese could save the Capitol.

The constitution, the national assembly, the dynastic parties, the blue and the red republicans, the heroes from Africa, the thunder from the tribune, the flash-lightnings from the daily press, the whole literature, the political names and the intellectual celebrities, the civil and the criminal law, the "liberte', egalite', fraternite'," together with the 2d of May 1852—all vanished like a phantasmagoria before the ban of one man, whom his enemies themselves do not pronounce an adept at witchcraft. Universal suffrage seems to have survived only for a moment, to the end that, before the eyes of the whole world, it should make its own testament with its own hands, and, in the name of the people, declare: "All that exists deserves to perish."

It is not enough to say, as the Frenchmen do, that their nation was taken by surprise. A nation, no more than a woman, is excused for the unguarded hour when the first adventurer who comes along can do violence to her. The riddle is not solved by such shifts, it is only formulated in other words. There remains to be explained how a nation of thirty-six millions can be surprised by three swindlers, and taken to prison without resistance.

Let us recapitulate in general outlines the phases which the French revolution of February 24th, 1848, to December, 1851, ran through.

Three main periods are unmistakable:

First—The February period;

Second—The period of constituting the republic, or of the constitutive national assembly (May 4, 1848, to May 29th, 1849);

Third—The period of the constitutional republic, or of the legislative national assembly (May 29, 1849, to December 2, 1851).

The first period, from February 24, or the downfall of Louis Philippe, to May 4, 1848, the date of the assembling of the constitutive assembly—the February period proper—may be designated as the prologue of the revolution. It officially expressed its' own character in this, that the government which it improvised declared itself "provisional;" and, like the government, everything that was broached, attempted, or uttered, pronounced itself provisional. Nobody and nothing dared to assume the right of permanent existence and of an actual fact. All the elements that had prepared or determined the revolution—dynastic opposition, republican bourgeoisie, democratic-republican small traders' class, social-democratic labor element—all found "provisionally" their place in the February government.

It could not be otherwise. The February days contemplated originally a reform of the suffrage laws, whereby the area of the politically privileged among the property-holding class was to be extended, while the exclusive rule of the aristocracy of finance was to be overthrown. When however, it came to a real conflict, when the people mounted the barricades, when the National Guard stood passive, when the army offered no serious resistance, and the kingdom ran away, then the republic seemed self-understood. Each party interpreted it in its own sense. Won, arms in hand, by the proletariat, they put upon it the stamp of their own class, and proclaimed the social republic. Thus the general purpose of modern revolutions was indicated, a purpose, however, that stood in most singular contradiction to every thing that, with the material at hand, with the stage of enlightenment that the masses had reached, and under existing circumstances and conditions, could be immediately used. On the other hand, the claims of all the other elements, that had cooperated in the revolution of February, were recognized by the lion's share that they received in the government. Hence, in no period do we find a more motley mixture of high-sounding phrases together with actual doubt and helplessness; of more enthusiastic reform aspirations, together with a more slavish adherence to the old routine; more seeming harmony permeating the whole of society together with a deeper

alienation of its several elements. While the Parisian proletariat was still gloating over the sight of the great perspective that had disclosed itself to their view, and was indulging in seriously meant discussions over the social problems, the old powers of society had groomed themselves, had gathered together, had deliberated and found an unexpected support in the mass of the nation—the peasants and small traders—all of whom threw themselves on a sudden upon the political stage, after the barriers of the July monarchy had fallen down.

The second period, from May 4, 1848, to the end of May, 1849, is the period of the constitution, of the founding of the bourgeois republic immediately after the February days, not only was the dynastic opposition surprised by the republicans, and the republicans by the Socialists, but all France was surprised by Paris. The national assembly, that met on May 4, 1848, to frame a constitution, was the outcome of the national elections; it represented the nation. It was a living protest against the assumption of the February days, and it was intended to bring the results of the revolution back to the bourgeois measure. In vain did the proletariat of Paris, which forthwith understood the character of this national assembly, endeavor, a few days after its meeting; on May 15, to deny its existence by force, to dissolve it, to disperse the organic apparition, in which the reacting spirit of the nation was threatening them, and thus reduce it back to its separate component parts. As is known, the 15th of May had no other result than that of removing Blanqui and his associates, i.e. the real leaders of the proletarian party, from the public scene for the whole period of the cycle which we are here considering.

Upon the bourgeois monarchy of Louis Philippe, only the bourgeois republic could follow; that is to say, a limited portion of the bourgeoisie having ruled under the name of the king, now the whole bourgeoisie was to rule under the name of the people. The demands of the Parisian proletariat are utopian tom-fooleries that have to be done away with. To this declaration of the constitutional national assembly, the Paris proletariat answers with the June insurrection, the most colossal event in the history of European civil wars. The bourgeois republic won. On its side stood the aristocracy of finance, the industrial bourgeoisie; the middle class; the small traders' class; the army; the slums, organized as *Garde Mobile*; the intellectual celebrities, the parsons' class, and the rural population. On the side of the Parisian proletariat stood none but itself. Over 3,000 insurgents

were massacred, after the victory 15,000 were transported without trial. With this defeat, the proletariat steps to the background on the revolutionary stage. It always seeks to crowd forward, so soon as the movement seems to acquire new impetus, but with ever weaker effort and ever smaller results; So soon as any of the above lying layers of society gets into revolutionary fermentation, it enters into alliance therewith and thus shares all the defeats which the several parties successively suffer. But these succeeding blows become ever weaker the more generally they are distributed over the whole surface of society. The more important leaders of the Proletariat, in its councils, and the press, fall one after another victims of the courts, and ever more questionable figures step to the front. It partly throws itself it upon doctrinaire experiments, "co-operative banking" and "labor exchange" schemes; in other words, movements, in which it goes into movements in which it gives up the task of revolutionizing the old world with its own large collective weapons and on the contrary, seeks to bring about its emancipation, behind the back of society, in private ways, within the narrow bounds of its own class conditions, and, consequently, inevitably fails. The proletariat seems to be able neither to find again the revolutionary magnitude within itself nor to draw new energy from the newly formed alliances until all the classes, with whom it contended in June, shall lie prostrate along with itself. But in all these defeats, the proletariat succumbs at least with the honor that attaches to great historic struggles; not France alone, all Europe trembles before the June earthquake, while the successive defeats inflicted upon the higher classes are bought so easily that they need the brazen exaggeration of the victorious party itself to be at all able to pass muster as an event; and these defeats become more disgraceful the further removed the defeated party stands from the proletariat.

True enough, the defeat of the June insurgents prepared, leveled the ground, upon which the bourgeois republic could be founded and erected; but it, at the same time, showed that there are in Europe other issues besides that of "Republic or Monarchy." It revealed the fact that here the Bourgeois Republic meant the unbridled despotism of one class over another. It proved that, with nations enjoying an older civilization, having developed class distinctions, modern conditions of production, an intellectual consciousness, wherein all traditions of old have been dissolved through the work of centuries, that with such countries the republic means only the political revolutionary form of bourgeois society, not its conservative form

of existence, as is the case in the United States of America, where, true enough, the classes already exist, but have not yet acquired permanent character, are in constant flux and reflux, constantly changing their elements and yielding them up to one another where the modern means of production, instead of coinciding with a stagnant population, rather compensate for the relative scarcity of heads and hands; and, finally, where the feverishly youthful life of material production, which has to appropriate a new world to itself, has so far left neither time nor opportunity to abolish the illusions of old. [#3 This was written at the beginning of 1852.]

All classes and parties joined hands in the June days in a "Party of Order" against the class of the proletariat, which was designated as the "Party of Anarchy," of Socialism, of Communism. They claimed to have "saved" society against the "enemies of society." They gave out the slogans of the old social order—"Property, Family, Religion, Order"—as the passwords for their army, and cried out to the counter-revolutionary crusaders: "In this sign thou wilt conquer!" From that moment on, so soon as any of the numerous parties, which had marshaled themselves under this sign against the June insurgents, tries, in turn, to take the revolutionary field in the interest of its own class, it goes down in its turn before the cry: "Property, Family, Religion, Order." Thus it happens that "society is saved" as often as the circle of its ruling class is narrowed, as often as a more exclusive interest asserts itself over the general. Every demand for the most simple bourgeois financial reform, for the most ordinary liberalism, for the most commonplace republicanism, for the flattest democracy, is forthwith punished as an "assault upon society," and is branded as "Socialism." Finally the High Priests of "Religion and Order" themselves are kicked off their tripods; are fetched out of their beds in the dark; hurried into patrol wagons, thrust into jail or sent into exile; their temple is razed to the ground, their mouths are sealed, their pen is broken, their law torn to pieces in the name of Religion, of Family, of Property, and of Order. Bourgeois, fanatic on the point of "Order," are shot down on their own balconies by drunken soldiers, forfeit their family property, and their houses are bombarded for pastime—all in the name of Property, of Family, of Religion, and of Order. Finally, the refuse of bourgeois society constitutes the "holy phalanx of Order," and the hero Crapulinsky makes his entry into the Tuileries as the "Savior of Society."



## II

Let us resume the thread of events.

The history of the Constitutional National Assembly from the June days on, is the history of the supremacy and dissolution of the republican bourgeois party, the party which is known under several names of "Tricolor Republican," "True Republican," "Political Republican," "Formal Republican," etc., etc. Under the bourgeois monarchy of Louis Philippe, this party had constituted the Official Republican Opposition, and consequently had been a recognized element in the then political world. It had its representatives in the Chambers, and commanded considerable influence in the press. Its Parisian organ, the "National," passed, in its way, for as respectable a paper as the "Journal des Debats." This position in the constitutional monarchy corresponded to its character. The party was not a fraction of the bourgeoisie, held together by great and common interests, and marked by special business requirements. It was a coterie of bourgeois with republican ideas-writers, lawyers, officers and civil employees, whose influence rested upon the personal antipathies of the country for Louis Philippe, upon reminiscences of the old Republic, upon the republican faith of a number of enthusiasts, and, above all, upon the spirit of French patriotism, whose hatred of the treaties of Vienna and of the alliance with England kept them perpetually on the alert. The "National" owed a large portion of its following under Louis Philippe to this covert imperialism, that, later under the republic, could stand up against it as a deadly competitor in the person of Louis Bonaparte. The fought the aristocracy of finance just the same as did the rest of the bourgeois opposition. The polemic against the budget, which in France, was closely connected with the opposition to the aristocracy of finance, furnished too cheap a popularity and too rich a material for Puritanical leading articles, not to be exploited. The industrial bourgeoisie was thankful to it for its servile defense of the French tariff system, which, however, the paper had taken up, more out of patriotic than economic reasons the whole bourgeois class was thankful to it for its vicious denunciations of Communism and Socialism For the rest, the party of the "National" was purely republican,

i.e. it demanded a republican instead of a monarchic form of bourgeois government; above all, it demanded for the bourgeoisie the lion's share of the government. As to how this transformation was to be accomplished, the party was far from being clear. What, however, was clear as day to it and was openly declared at the reform banquets during the last days of Louis Philippe's reign, was its unpopularity with the democratic middle class, especially with the revolutionary proletariat. These pure republicans, as pure republicans go, were at first on the very point of contenting themselves with the regency of the Duchess of Orleans, when the February revolution broke out, and when it gave their best known representatives a place in the provisional government. Of course, they enjoyed from the start the confidence of the bourgeoisie and of the majority of the Constitutional National Assembly. The Socialist elements of the Provisional Government were promptly excluded from the Executive Committee which the Assembly had elected upon its convening, and the party of the "National" subsequently utilized the outbreak of the June insurrection to dismiss this Executive Committee also, and thus rid itself of its nearest rivals—the small traders' class or democratic republicans (Ledru-Rollin, etc.). Cavaignac, the General of the bourgeois republican party, who commanded at the battle of June, stepped into the place of the Executive Committee with a sort of dictatorial power. Marrast, former editor-in-chief of the "National", became permanent President of the Constitutional National Assembly, and the Secretaryship of State, together with all the other important posts, devolved upon the pure republicans.

The republican bourgeois party, which since long had looked upon itself as the legitimate heir of the July monarchy, thus found itself surpassed in its own ideal; but it came to power, not as it had dreamed under Louis Philippe, through a liberal revolt of the bourgeoisie against the throne, but through a grape-shot-and-canistered mutiny of the proletariat against Capital. That which it imagined to be the most revolutionary, came about as the most counter-revolutionary event. The fruit fell into its lap, but it fell from the Tree of Knowledge, not from the Tree of life.

The exclusive power of the bourgeois republic lasted only from June 24 to the 10th of December, 1848. It is summed up in the framing of a republican constitution and in the state of siege of Paris.

The new Constitution was in substance only a republicanized edition of the constitutional charter of 1830. The limited suffrage of the July monarchy, which excluded even a large portion of the bourgeoisie from political power, was irreconcilable with the existence of the bourgeois republic. The February revolution had forthwith proclaimed direct and universal suffrage in place of the old law. The bourgeois republic could not annul this act. They had to content themselves with tacking to it the limitation a six months' residence. The old organization of the administrative law, of municipal government, of court procedures of the army, etc., remained untouched, or, where the constitution did change them, the change affected their index, not their subject; their name, not their substance.

The inevitable "General Staff" of the "freedoms" of 1848—personal freedom, freedom of the press, of speech, of association and of assemblage, freedom of instruction, of religion, etc.—received a constitutional uniform that rendered them invulnerable. Each of these freedoms is proclaimed the absolute right of the French citizen, but always with the gloss that it is unlimited in so far only as it be not curtailed by the "equal rights of others," and by the "public safety," or by the "laws," which are intended to effect this harmony. For instance:

"Citizens have the right of association, of peaceful and unarmed assemblage, of petitioning, and of expressing their opinions through the press or otherwise. The enjoyment of these rights has no limitation other than the equal rights of others and the public safety." (Chap. II. of the French Constitution, Section 8.)

"Education is free. The freedom of education shall be enjoyed under the conditions provided by law, and under the supervision of the State." (Section 9.)

"The domicile of the citizen is inviolable, except under the forms prescribed by law." (Chap. I., Section 3), etc., etc.

The Constitution, it will be noticed, constantly alludes to future organic laws, that are to carry out the glosses, and are intended to regulate the enjoyment of these unabridged freedoms, to the end that they collide neither with one another nor with the public safety. Later on, the organic laws are called into existence by the "Friends of Order," and all the above named freedoms are so regulated that, in their enjoyment, the bourgeoisie

encounter no opposition from the like rights of the other classes. Wherever the bourgeoisie wholly interdicted these rights to "others," or allowed them their enjoyment under conditions that were but so many police snares, it was always done only in the interest of the "public safety," i. e., of the bourgeoisie, as required by the Constitution.

Hence it comes that both sides—the "Friends of Order," who abolished all those freedoms, as, well as the democrats, who had demanded them all—appeal with full right to the Constitution: Each paragraph of the Constitution contains its own antithesis, its own Upper and Lower House—freedom as a generalization, the abolition of freedom as a specification. Accordingly, so long as the name of freedom was respected, and only its real enforcement was prevented in a legal way, of course the constitutional existence of freedom remained uninjured, untouched, however completely its common existence might be extinguished.

This Constitution, so ingeniously made invulnerable, was, however, like Achilles, vulnerable at one point: not in its heel, but in its head, or rather, in the two heads into which it ran out—the Legislative Assembly, on the one hand, and the President on the other. Run through the Constitution and it will be found that only those paragraphs wherein the relation of the President to the Legislative Assembly is defined, are absolute, positive, uncontradictory, undistortable.

Here the bourgeois republicans were concerned in securing their own position. Articles 45-70 of the Constitution are so framed that the National Assembly can constitutionally remove the President, but the President can set aside the National Assembly only unconstitutionally, he can set it aside only by setting aside the Constitution itself. Accordingly, by these provisions, the National Assembly challenges its own violent destruction. It not only consecrates, like the character of 1830, the division of powers, but it extends this feature to an unbearably contradictory extreme. The "play of constitutional powers," as Guizot styled the clapper-clawings between the legislative and the executive powers, plays permanent "vabanque" in the Constitution of 1848. On the one side, 750 representatives of the people, elected and qualified for re-election by universal suffrage, who constitute an uncontrollable, indissoluble, indivisible National Assembly, a National Assembly that enjoys legislative omnipotence, that decides in the last instance over war, peace and commercial treaties, that alone has the power

to grant amnesties, and that, through its perpetuity, continually maintains the foreground on the stage; on the other, a President, clad with all the attributes of royalty, with the right to appoint and remove his ministers independently from the national assembly, holding in his hands all the means of executive power, the dispenser of all posts, and thereby the arbiter of at least one and a half million existences in France, so many being dependent upon the 500,000 civil employees and upon the officers of all grades. He has the whole armed power behind him. He enjoys the privilege of granting pardons to individual criminals; suspending the National Guards; of removing with the consent of the Council of State the general, cantonal and municipal Councilmen, elected by the citizens themselves. The initiative and direction of all negotiations with foreign countries are reserved to him. While the Assembly itself is constantly acting upon the stage, and is exposed to the critically vulgar light of day, he leads a hidden life in the Elysian fields, only with Article 45 of the Constitution before his eyes and in his heart daily calling out to him, "Frere, il faut mourir!" [#1 Brother, you must die!] Your power expires on the second Sunday of the beautiful month of May, in the fourth year after your election! The glory is then at an end; the play is not performed twice; and, if you have any debts, see to it betimes that you pay them off with the 600,000 francs that the Constitution has set aside for you, unless, perchance, you should prefer traveling to Clichy [#2 The debtors' prison.] on the second Monday of the beautiful month of May.

While the Constitution thus clothes the President with actual power, it seeks to secure the moral power to the National Assembly. Apart from the circumstance that it is impossible to create a moral power through legislative paragraphs, the Constitution again neutralizes itself in that it causes the President to be chosen by all the Frenchmen through direct suffrage. While the votes of France are splintered to pieces upon the 750 members of the National Assembly they are here, on the contrary, concentrated upon one individual. While each separate Representative represents only this or that party, this or that city, this or that dunghill, or possibly only the necessity of electing some one Seven-hundred-and-fiftieth or other, with whom neither the issue nor the man is closely considered, that one, the President, on the contrary, is the elect of the nation, and the act of his election is the trump card, that, the sovereign people plays out once every four years. The elected National Assembly stands in a metaphysical,

but the elected President in a personal, relation to the nation. True enough, the National Assembly presents in its several Representatives the various sides of the national spirit, but, in the President, this spirit is incarnated. As against the National Assembly, the President possesses a sort of divine right, he is by the grace of the people.

Thetis, the sea-goddess, had prophesied to Achilles that he would die in the bloom of youth. The Constitution, which had its weak spot, like Achilles, had also, like Achilles, the presentiment that it would depart by premature death. It was enough for the pure republicans, engaged at the work of framing a constitution, to cast a glance from the misty heights of their ideal republic down upon the profane world in order to realize how the arrogance of the royalists, of the Bonapartists, of the democrats, of the Communists, rose daily, together with their own discredit, and in the same measure as they approached the completion of their legislative work of art, without Thetis having for this purpose to leave the sea and impart the secret to them. They ought to outwit fate by means of constitutional artifice, through Section 111 of the Constitution, according to which every motion to revise the Constitution had to be discussed three successive times between each of which a full month was to elapse and required at least a three-fourths majority, with the additional proviso that not less than 500 members of the National Assembly voted. They thereby only made the impotent attempt, still to exercise as a parliamentary minority, to which in their mind's eye they prophetically saw themselves reduced, a power, that, at this very time, when they still disposed over the parliamentary majority and over all the machinery of government, was daily slipping from their weak hands.

Finally, the Constitution entrusts itself for safe keeping, in a melodramatic paragraph, "to the watchfulness and patriotism of the whole French people, and of each individual Frenchman," after having just before, in another paragraph entrusted the "watchful" and the "patriotic" themselves to the tender, inquisitorial attention of the High Court, instituted by itself.

That was the Constitution of 1848, which on, the 2d of December, 1851, was not overthrown by one head, but tumbled down at the touch of a mere hat; though, true enough, that hat was a three-cornered Napoleon hat.

While the bourgeois' republicans were engaged in the Assembly with the work of splicing this Constitution, of discussing and voting, Cavaignac, on

the outside, maintained the state of siege of Paris. The state of siege of Paris was the midwife of the constitutional assembly, during its republican pains of travail. When the Constitution is later on swept off the earth by the bayonet, it should not be forgotten that it was by the bayonet, likewise—and the bayonet turned against the people, at that—that it had to be protected in its mother's womb, and that by the bayonet it had to be planted on earth. The ancestors of these "honest republicans" had caused their symbol, the tricolor, to make the tour of Europe. These, in their turn also made a discovery, which all of itself, found its way over the whole continent, but, with ever renewed love, came back to France, until, by this time, it had acquired the right of citizenship in one-half of her Departments—the state of siege. A wondrous discovery this was, periodically applied at each succeeding crisis in the course of the French revolution. But the barrack and the bivouac, thus periodically laid on the head of French society, to compress her brain and reduce her to quiet; the sabre and the musket, periodically made to perform the functions of judges and of administrators, of guardians and of censors, of police officers and of watchmen; the military moustache and the soldier's jacket, periodically heralded as the highest wisdom and guiding stars of society;—were not all of these, the barrack and the bivouac, the sabre and the musket, the moustache and the soldier's jacket bound, in the end, to hit upon the idea that they might as well save, society once for all, by proclaiming their own regime as supreme, and relieve bourgeois society wholly of the care of ruling itself? The barrack and the bivouac, the sabre and the musket, the moustache and the soldier's jacket were all the more bound to hit upon this idea, seeing that they could then also expect better cash payment for their increased deserts, while at the merely periodic states of siege and the transitory savings of society at the behest of this or that bourgeois faction, very little solid matter fell to them except some dead and wounded, besides some friendly bourgeois grimaces. Should not the military, finally, in and for its own interest, play the game of "state of siege," and simultaneously besiege the bourgeois exchanges? Moreover, it must not be forgotten, and be it observed in passing, that Col. Bernard, the same President of the Military Committee, who, under Cavaignac, helped to deport 15,000 insurgents without trial, moves at this period again at the head of the Military Committees now active in Paris.

Although the honest, the pure republicans built with the state of siege the nursery in which the Praetorian guards of December 2, 1851, were to be reared, they, on the other hand, deserve praise in that, instead of exaggerating the feeling of patriotism, as under Louis Philippe, now; they themselves are in command of the national power, they crawl before foreign powers; instead of making Italy free, they allow her to be reconquered by Austrians and Neapolitans. The election of Louis Bonaparte for President on December 10, 1848, put an end to the dictatorship of Cavaignac and to the constitutional assembly.

In Article 44 of the Constitution it is said "The President of the French Republic must never have lost his status as a French citizen." The first President of the French Republic, L. N. Bonaparte, had not only lost his status as a French citizen, had not only been an English special constable, but was even a naturalized Swiss citizen.

In the previous chapter I have explained the meaning of the election of December 10. I shall not here return to it. Suffice it here to say that it was a reaction of the farmers' class, who had been expected to pay the costs of the February revolution, against the other classes of the nation: it was a reaction of the country against the city. It met with great favor among the soldiers, to whom the republicans of the "National" had brought neither fame nor funds; among the great bourgeoisie, who hailed Bonaparte as a bridge to the monarchy; and among the proletarians and small traders, who hailed him as a scourge to Cavaignac. I shall later have occasion to enter closer into the relation of the farmers to the French revolution.

The epoch between December 20, 1848, and the dissolution of the constitutional assembly in May, 1849, embraces the history of the downfall of the bourgeois republicans. After they had founded a republic for the bourgeoisie, had driven the revolutionary proletariat from the field and had meanwhile silenced the democratic middle class, they are themselves shoved aside by the mass of the bourgeoisie who justly appropriate this republic as their property. This bourgeois mass was Royalist, however. A part thereof, the large landed proprietors, had ruled under the restoration, hence, was Legitimist; the other part, the aristocrats of finance and the large industrial capitalists, had ruled under the July monarchy, hence, was Orleanist. The high functionaries of the Army, of the University, of the Church, in the civil service, of the Academy and of the press, divided

themselves on both sides, although in unequal parts. Here, in the bourgeois republic, that bore neither the name of Bourbon, nor of Orleans, but the name of Capital, they had found the form of government under which they could all rule in common. Already the June insurrection had united them all into a "Party of Order." The next thing to do was to remove the bourgeois republicans who still held the seats in the National Assembly. As brutally as these pure republicans had abused their own physical power against the people, so cowardly, low-spirited, disheartened, broken, powerless did they yield, now when the issue was the maintenance of their own republicanism and their own legislative rights against the Executive power and the royalists I need not here narrate the shameful history of their dissolution. It was not a downfall, it was extinction. Their history is at an end for all time. In the period that follows, they figure, whether within or without the Assembly, only as memories—memories that seem again to come to life so soon as the question is again only the word "Republic," and as often as the revolutionary conflict threatens to sink down to the lowest level. In passing, I might observe that the journal which gave to this party its name, the "National," goes over to Socialism during the following period.

Before we close this period, we must look back upon the two powers, one of destroys the other on December 2, 1851, while, from December 20, 1848, down to the departure of the constitutional assembly, they live marital relations. We mean Louis Bonaparte, on the one hand, on the other, the party of the allied royalists; of Order, and of the large bourgeoisie.

At the inauguration of his presidency, Bonaparte forthwith framed a ministry out of the party of Order, at whose head he placed Odillon Barrot, be it noted, the old leader of the liberal wing of the parliamentary bourgeoisie. Mr. Barrot had finally hunted down a seat in the ministry, the spook of which had been pursuing him since 1830; and what is more, he had the chairmanship in this ministry, although not, as he had imagined under Louis Philippe, the promoted leader of the parliamentary opposition, but with the commission to kill a parliament, and, moreover, as an ally of all his arch enemies, the Jesuits and the Legitimists. Finally he leads the bride home, but only after she has been prostituted. As to Bonaparte, he seemed to eclipse himself completely. The party of Order acted for him.

Immediately at the first session of the ministry the expedition to Rome was decided upon, which it was there agreed, was to be carried out behind I

the back of the National Assembly, and the funds for which, it was equally agreed, were to be wrung from the Assembly under false pretences. Thus the start was made with a swindle on the National Assembly, together with a secret conspiracy with the absolute foreign powers against the revolutionary Roman republic. In the same way, and with a similar maneuver, did Bonaparte prepare his stroke of December 2 against the royalist legislature and its constitutional republic. Let it not be forgotten that the same party, which, on December 20, 1848, constituted Bonaparte's ministry, constituted also, on December 2, 1851, the majority of the legislative National Assembly.

In August the constitutive assembly decided not to dissolve until it had prepared and promulgated a whole series of organic laws, intended to supplement the Constitution. The party of Order proposed to the assembly, through Representative Râteau, on January 6, 1849, to let the Organic laws go, and rather to order its own dissolution. Not the ministry alone, with Mr. Odillon Barrot at its head, but all the royalist members of the National Assembly were also at this time hectoring to it that its dissolution was necessary for the restoration of the public credit, for the consolidation of order, to put an end to the existing uncertain and provisional, and establish a definite state of things; they claimed that its continued existence hindered the effectiveness of the new Government, that it sought to prolong its life out of pure malice, and that the country was tired of it. Bonaparte took notice of all these invectives hurled at the legislative power, he learned them by heart, and, on December 21, 1851, he showed the parliamentary royalists that he had learned from them. He repeated their own slogans against themselves.

The Barrot ministry and the party of Order went further. They called all over France for petitions to the National Assembly in which that body was politely requested to disappear. Thus they led the people's unorganic masses to the fray against the National Assembly, i.e., the constitutionally organized expression of people itself. They taught Bonaparte, to appeal from the parliamentary body to the people. Finally, on January 29, 1849, the day arrived when the constitutional assembly was to decide about its own dissolution. On that day the body found its building occupied by the military; Changarnier, the General of the party of Order, in whose hands was joined the supreme command of both the National Guards and the regulars, held that day a great military review, as though a battle were

imminent; and the coalized royalists declared threateningly to the constitutional assembly that force would be applied if it did not act willingly. It was willing, and chattered only for a very short respite. What else was the 29th of January, 1849, than the "coup d'etat" of December 2, 1851, only executed by the royalists with Napoleon's aid against the republican National Assembly? These gentlemen did not notice, or did not want to notice, that Napoleon utilized the 29th of January, 1849, to cause a part of the troops to file before him in front of the Tuileries, and that he seized with avidity this very first open exercise of the military against the parliamentary power in order to hint at Caligula. The allied royalists saw only their own Changarnier.

Another reason that particularly moved the party of Order forcibly to shorten the term of the constitutional assembly were the organic laws, the laws that were to supplement the Constitution, as, for instance, the laws on education, on religion, etc. The allied royalists had every interest in framing these laws themselves, and not allowing them to be framed by the already suspicious republicans. Among these organic laws, there was, however, one on the responsibility of the President of the republic. In 1851 the Legislature was just engaged in framing such a law when Bonaparte forestalled that political stroke by his own of December 2. What all would not the coalized royalists have given in their winter parliamentary campaign of 1851, had they but found this "Responsibility law" ready made, and framed at that, by the suspicious, the vicious republican Assembly!

After, on January 29, 1849, the constitutive assembly had itself broken its last weapon, the Barrot ministry and the "Friends of Order" harassed it to death, left nothing undone to humiliate it, and wrung from its weakness, despairing of itself, laws that cost it the last vestige of respect with the public. Bonaparte, occupied with his own fixed Napoleonic idea, was audacious enough openly to exploit this degradation of the parliamentary power: When the National Assembly, on May 8, 1849, passed a vote of censure upon the Ministry on account of the occupation of Civita-Vecchia by Oudinot, and ordered that the Roman expedition be brought back to its alleged purpose, Bonaparte published that same evening in the "Moniteur" a letter to Oudinot, in which he congratulated him on his heroic feats, and already, in contrast with the quill-pushing parliamentarians, posed as the generous protector of the Army. The royalists smiled at this. They took him simply for their dupe. Finally, as Marrast, the President of the constitutional

assembly, believed on a certain occasion the safety of the body to be in danger, and, resting on the Constitution, made a requisition upon a Colonel, together with his regiment, the Colonel refused obedience, took refuge behind the "discipline," and referred Marrast to Changarnier, who scornfully sent him off with the remark that he did not like "bayonettes intelligentes." [#1 Intelligent bayonets] In November, 1851, as the coalized royalists wanted to begin the decisive struggle with Bonaparte, they sought, by means of their notorious "Questors Bill," to enforce the principle of the right of the President of the National Assembly to issue direct requisitions for troops. One of their Generals, Leflo, supported the motion. In vain did Changarnier vote for it, or did Thiers render homage to the cautious wisdom of the late constitutional assembly. The Minister of War, St. Arnaud, answered him as Changarnier had answered Marrast—and he did so amidst the plaudits of the Mountain.

Thus did the party of Order itself, when as yet it was not the National Assembly, when as yet it was only a Ministry, brand the parliamentary regime. And yet this party objects vociferously when the 2d of December, 1851, banishes that regime from France!

We wish it a happy journey.



### III

On May 29, 1849, the legislative National Assembly convened. On December 2, 1851, it was broken up. This period embraces the term of the Constitutional or Parliamentary public.

In the first French revolution, upon the reign of the Constitutionalists succeeds that of the Girondins; and upon the reign of the Girondins follows that of the Jacobins. Each of these parties in succession rests upon its more advanced element. So soon as it has carried the revolution far enough not to be able to keep pace with, much less march ahead of it, it is shoved aside by its more daring allies, who stand behind it, and it is sent to the guillotine. Thus the revolution moves along an upward line.

Just the reverse in 1848. The proletarian party appears as an appendage to the small traders' or democratic party; it is betrayed by the latter and allowed to fall on April 16, May 15, and in the June days. In its turn, the democratic party leans upon the shoulders of the bourgeois republicans; barely do the bourgeois republicans believe themselves firmly in power, than they shake off these troublesome associates for the purpose of themselves leaning upon the shoulders of the party of Order. The party of Order draws in its shoulders, lets the bourgeois republicans tumble down heels over head, and throws itself upon the shoulders of the armed power. Finally, still of the mind that it is sustained by the shoulders of the armed power, the party of Order notices one fine morning that these shoulders have turned into bayonets. Each party kicks backward at those that are pushing forward, and leans forward upon those that are crowding backward; no wonder that, in this ludicrous posture, each loses its balance, and, after having cut the unavoidable grimaces, breaks down amid singular somersaults. Accordingly, the revolution moves along a downward line. It finds itself in this retreating motion before the last February-barricade is cleared away, and the first governmental authority of the revolution has been constituted.

The period we now have before us embraces the motliest jumble of crying contradictions: constitutionalists, who openly conspire against the Constitution; revolutionists, who admittedly are constitutional; a National

Assembly that wishes to be omnipotent yet remains parliamentary; a Mountain, that finds its occupation in submission, that parries its present defeats with prophecies of future victories; royalists, who constitute the "patres conscripti" of the republic, and are compelled by the situation to uphold abroad the hostile monarchic houses, whose adherents they are, while in France they support the republic that they hate; an Executive power that finds its strength in its very weakness, and its dignity in the contempt that it inspires; a republic, that is nothing else than the combined infamy of two monarchies—the Restoration and the July Monarchy—with an imperial label; unions, whose first clause is disunion; struggles, whose first law is in-decision; in the name of peace, barren and hollow agitation; in the name of the revolution, solemn sermonizings on peace; passions without truth; truths without passion; heroes without heroism; history without events; development, whose only moving force seems to be the calendar, and tiresome by the constant reiteration of the same tensions and relaxes; contrasts, that seem to intensify themselves periodically, only in order to wear themselves off and collapse without a solution; pretentious efforts made for show, and bourgeois frights at the danger of the destruction of the world, simultaneous with the carrying on of the pettiest intrigues and the performance of court comedies by the world's saviours, who, in their "laissez aller," recall the Day of Judgment not so much as the days of the Fronde; the official collective genius of France brought to shame by the artful stupidity of a single individual; the collective will of the nation, as often as it speaks through the general suffrage, seeking its true expression in the prescriptive enemies of the public interests until it finally finds it in the arbitrary will of a filibuster. If ever a slice from history is drawn black upon black, it is this. Men and events appear as reversed "Schlemihls," [The hero In Chamisso's "Peter Schiemihl," who loses his own shadow.] as shadows, the bodies of which have been lost. The revolution itself paralyzes its own apostles, and equips only its adversaries with passionate violence. When the "Red Spectre," constantly conjured up and exorcised by the counter-revolutionists finally does appear, it does not appear with the Anarchist Phrygian cap on its head, but in the uniform of Order, in the Red Breeches of the French Soldier.

We saw that the Ministry, which Bonaparte installed on December 20, 1849, the day of his "Ascension," was a ministry of the party of Order, of the Legitimist and Orleanist coalition. The Barrot-Falloux ministry had

weathered the republican constitutive convention, whose term of life it had shortened with more or less violence, and found itself still at the helm. Changamier, the General of the allied royalists continued to unite in his person the command-in-chief of the First Military Division and of the Parisian National Guard. Finally, the general elections had secured the large majority in the National Assembly to the party of Order. Here the Deputies and Peers of Louis Phillipe met a saintly crowd of Legitimists, for whose benefit numerous ballots of the nation had been converted into admission tickets to the political stage. The Bonapartist representatives were too thinly sowed to be able to build an independent parliamentary party. They appeared only as "mauvaise queue" [#2 Practical joke] played upon the party of Order. Thus the party of Order was in possession of the Government, of the Army, and of the legislative body, in short, of the total power of the State, morally strengthened by the general elections, that caused their sovereignty to appear as the will of the people, and by the simultaneous victory of the counter-revolution on the whole continent of Europe.

Never did party open its campaign with larger means at its disposal and under more favorable auspices.

The shipwrecked pure republicans found themselves in the legislative National Assembly melted down to a clique of fifty men, with the African Generals Cavaignac, Lamorciere and Bedeau at its head. The great Opposition party was, however, formed by the Mountain. This parliamentary baptismal name was given to itself by the Social Democratic party. It disposed of more than two hundred votes out of the seven hundred and fifty in the National Assembly, and, hence, was at least just as powerful as any one of the three factions of the party of Order. Its relative minority to the total royalist coalition seemed counterbalanced by special circumstances. Not only did the Departmental election returns show that it had gained a considerable following among the rural population, but, furthermore, it numbered almost all the Paris Deputies in its camp; the Army had, by the election of three under-officers, made a confession of democratic faith; and the leader of the Mountain, Ledru-Rollin had in contrast to all the representatives of the party of Order, been raised to the rank of the "parliamentary nobility" by five Departments, who combined their suffrages upon him. Accordingly, in view of the inevitable collisions of the royalists among themselves, on the one hand, and of the whole party

of Order with Bonaparte, on the other, the Mountain seemed on May 29, 1849, to have before it all the elements of success. A fortnight later, it had lost everything, its honor included.

Before we follow this parliamentary history any further, a few observations are necessary, in order to avoid certain common deceptions concerning the whole character of the epoch that lies before us. According to the view of the democrats, the issue, during the period of the legislative National Assembly, was, the same as during the period of the constitutive assembly, simply the struggle between republicans and royalists; the movement itself was summed up by them in the catch-word Reaction—night, in which all cats are grey, and allows them to drawl out their drowsy commonplaces. Indeed, at first sight, the party of Order presents the appearance of a tangle of royalist factions, that, not only intrigue against each other, each aiming to raise its own Pretender to the throne, and exclude the Pretender of the Opposite party, but also are all united in a common hatred for and common attacks against the "Republic." On its side, the Mountain appears, in counter-distinction to the royalist conspiracy, as the representative of the "Republic." The party of Order seems constantly engaged in a "Reaction," which, neither more nor less than in Prussia, is directed against the press, the right of association and the like, and is enforced by brutal police interventions on the part of the bureaucracy, the police and the public prosecutor—just as in Prussia; the Mountain on the contrary, is engaged with equal assiduity in parrying these attacks, and thus in defending the "eternal rights of man"—as every so-called people's party has more or less done for the last hundred and fifty years. At a closer inspection, however, of the situation and of the parties, this superficial appearance, which veils the Class Struggle, together with the peculiar physiognomy of this period, vanishes wholly.

Legitimists and Orleanists constituted, as said before, the two large factions of the party of Order. What held these two factions to their respective Pretenders, and inversely kept them apart from each other, what else was it but the lily and the tricolor, the House of Bourbon and the house of Orleans, different shades of royalty? Under the Bourbons, Large Landed Property ruled together with its parsons and lackeys; under the Orleanist, it was the high finance, large industry, large commerce, i.e., Capital, with its retinue of lawyers, professors and orators. The Legitimate kingdom was but the political expression for the hereditary rule of the landlords, as the July

monarchy was but the political expression for the usurped rule of the bourgeois upstarts. What, accordingly, kept these two factions apart was no so-called set of principles, it was their material conditions for life—two different sorts of property—; it was the old antagonism of the City and the Country, the rivalry between Capital and Landed property. That simultaneously old recollections; personal animosities, fears and hopes; prejudices and illusions; sympathies and antipathies; convictions, faith and principles bound these factions to one House or the other, who denies it? Upon the several forms of property, upon the social conditions of existence, a whole superstructure is reared of various and peculiarly shaped feelings, illusions, habits of thought and conceptions of life. The whole class produces and shapes these out of its material foundation and out of the corresponding social conditions. The individual unit to whom they flow through tradition and education, may fancy that they constitute the true reasons for and premises of his conduct. Although Orleanists and Legitimists, each of these factions, sought to make itself and the other believe that what kept the two apart was the attachment of each to its respective royal House; nevertheless, facts proved later that it rather was their divided interest that forbade the union of the two royal Houses. As, in private life, the distinction is made between what a man thinks of himself and says, and that which he really is and does, so, all the more, must the phrases and notions of parties in historic struggles be distinguished from the real organism, and their real interests, their notions and their reality. Orleanists and Legitimists found themselves in the republic beside each other with equal claims. Each side wishing, in opposition to the other, to carry out the restoration of its own royal House, meant nothing else than that each of the two great Interests into which the bourgeoisie is divided—Land and Capital—sought to restore its own supremacy and the subordination of the other. We speak of two bourgeois interests because large landed property, despite its feudal coquetry and pride of race, has become completely bourgeois through the development of modern society. Thus did the Tories of England long fancy that they were enthusiastic for the Kingdom, the Church and the beauties of the old English Constitution, until the day of danger wrung from them the admission that their enthusiasm was only for Ground Rent.

The coalized royalists carried on their intrigues against each other in the press, in Ems, in Clarmont—outside of the parliament. Behind the scenes,

they don again their old Orleanist and Legitimist liveries, and conduct their old tourneys; on the public stage, however, in their public acts, as a great parliamentary party, they dispose of their respective royal houses with mere courtesies, adjourn "in infinitum" the restoration of the monarchy. Their real business is transacted as Party of Order, i. e., under a Social, not a Political title; as representatives of the bourgeois social system; not as knights of traveling princesses, but as the bourgeois class against the other classes; not as royalists against republicans. Indeed, as party of Order they exercised a more unlimited and harder dominion over the other classes of society than ever before either under the restoration or the July monarchy—a thing possible only under the form of a parliamentary republic, because under this form alone could the two large divisions of the French bourgeoisie be united; in other words, only under this form could they place on the order of business the sovereignty of their class, in lieu of the regime of a privileged faction of the same. If, this notwithstanding, they are seen as the party of Order to insult the republic and express their antipathy for it, it happened not out of royalist traditions only: Instinct taught them that while, indeed, the republic completes their authority, it at the same time undermined their social foundation, in that, without intermediary, without the mask of the crown, without being able to turn aside the national interest by means of its subordinate struggles among its own conflicting elements and with the crown, the republic is compelled to stand up sharp against the subjugated classes, and wrestle with them. It was a sense of weakness that caused them to recoil before the unqualified demands of their own class rule, and to retreat to the less complete, less developed, and, for that very reason, less dangerous forms of the same. As often, on the contrary, as the allied royalists come into conflict with the Pretender who stands before them—with Bonaparte—, as often as they believe their parliamentary omnipotence to be endangered by the Executive, in other words, as often as they must trot out the political title of their authority, they step up as Republicans, not as Royalists—and this is done from the Orleanist Thiers, who warns the National Assembly that the republic divides them least, down to Legitimist Berryer, who, on December 2, 1851, the scarf of the tricolor around him, harangues the people assembled before the Mayor's building of the Tenth Arrondissement, as a tribune in the name of the Republic; the echo, however, derisively answering back to him: "Henry V.! Henry V!" [#3 The candidate of the Bourbons, or Legitimists, for the throne.]

However, against the allied bourgeois, a coalition was made between the small traders and the workingmen—the so-called Social Democratic party. The small traders found themselves ill rewarded after the June days of 1848; they saw their material interests endangered, and the democratic guarantees, that were to uphold their interests, made doubtful. Hence, they drew closer to the workingmen. On the other hand, their parliamentary representatives—the Mountain—, after being shoved aside during the dictatorship of the bourgeois republicans, had, during the last half of the term of the constitutive convention, regained their lost popularity through the struggle with Bonaparte and the royalist ministers. They had made an alliance with the Socialist leaders. During February, 1849, reconciliation banquets were held. A common program was drafted, joint election committees were empanelled, and fusion candidates were set up. The revolutionary point was thereby broken off from the social demands of the proletariat and a democratic turn given to them; while, from the democratic claims of the small traders' class, the mere political form was rubbed off and the Socialist point was pushed forward. Thus came the Social Democracy about. The new Mountain, the result of this combination, contained, with the exception of some figures from the working class and some Socialist sectarians, the identical elements of the old Mountain, only numerically stronger. In the course of events it had, however, changed, together with the class that it represented. The peculiar character of the Social Democracy is summed up in this that democratic-republican institutions are demanded as the means, not to remove the two extremes—Capital and Wage-slavery—, but in order to weaken their antagonism and transform them into a harmonious whole. However different the methods may be that are proposed for the accomplishment of this object, however much the object itself may be festooned with more or less revolutionary fancies, the substance remains the same. This substance is the transformation of society upon democratic lines, but a transformation within the boundaries of the small traders' class. No one must run away with the narrow notion that the small traders' class means on principle to enforce a selfish class interest. It believes rather that the special conditions for its own emancipation are the general conditions under which alone modern society can be saved and the class struggle avoided. Likewise must we avoid running away with the notion that the Democratic Representatives are all "shopkeepers," or enthuse for these. They may—by education and

individual standing—be as distant from them as heaven is from earth. That which makes them representatives of the small traders' class is that they do not intellectually leap the bounds which that class itself does not leap in practical life; that, consequently, they are theoretically driven to the same problems and solutions, to which material interests and social standing practically drive the latter. Such, in fact, is at all times the relation of the "political" and the "literary" representatives of a class to the class they represent.

After the foregoing explanations, it goes with-out saying that, while the Mountain is constantly wrestling for the republic and the so-called "rights of man," neither the republic nor the "rights of man" is its real goal, as little as an army, whose weapons it is sought to deprive it of and that defends itself, steps on the field of battle simply in order to remain in possession of implements of warfare.

The party of Order provoked the Mountain immediately upon the convening of the assembly. The bourgeoisie now felt the necessity of disposing of the democratic small traders' class, just as a year before it had understood the necessity of putting an end to the revolutionary proletariat.

But the position of the foe had changed. The strength of the proletarian party was on the streets; that of the small traders' class was in the National Assembly itself. The point was, accordingly, to wheedle them out of the National Assembly into the street, and to have them break their parliamentary power themselves, before time and opportunity could consolidate them. The Mountain jumped with loose reins into the trap.

The bombardment of Rome by the French troops was the bait thrown at the Mountain. It violated Article V. of the Constitution, which forbade the French republic to use its forces against the liberties of other nations; besides, Article IV. forbade all declaration of war by the Executive without the consent of the National Assembly; furthermore, the constitutive assembly had censured the Roman expedition by its resolution of May 8. Upon these grounds, Ledru-Rollin submitted on June 11, 1849, a motion impeaching Bonaparte and his Ministers. Instigated by the wasp-stings of Thiers, he even allowed himself to be carried away to the point of threatening to defend the Constitution by all means, even arms in hand. The Mountain rose as one man, and repeated the challenge. On June 12, the National Assembly rejected the notion to impeach, and the Mountain left

the parliament. The events of June 13 are known: the proclamation by a part of the Mountain pronouncing Napoleon and his Ministers "outside the pale of the Constitution"; the street parades of the democratic National Guards, who, unarmed as they were, flew apart at contact with the troops of Changarnier; etc., etc. Part of the Mountain fled abroad, another part was assigned to the High Court of Bourges, and a parliamentary regulation placed the rest under the school-master supervision of the President of the National Assembly. Paris was again put under a state of siege; and the democratic portion of the National Guards was disbanded. Thus the influence of the Mountain in parliament was broken, together with the power; of the small traders' class in Paris.

Lyons, where the 13th of June had given the signal to a bloody labor uprising, was, together with the five surrounding Departments, likewise pronounced in state of siege, a condition that continues down to this moment. [#4 January, 1852]

The bulk of the Mountain had left its vanguard in the lurch by refusing their signatures to the proclamation; the press had deserted: only two papers dared to publish the pronunciamiento; the small traders had betrayed their Representatives: the National Guards stayed away, or, where they did turn up, hindered the raising of barricades; the Representatives had duped the small traders: nowhere were the alleged affiliated members from the Army to be seen; finally, instead of gathering strength from them, the democratic party had infected the proletariat with its own weakness, and, as usual with democratic feats, the leaders had the satisfaction of charging "their people" with desertion, and the people had the satisfaction of charging their leaders with fraud.

Seldom was an act announced with greater noise than the campaign contemplated by the Mountain; seldom was an event trumpeted ahead with more certainty and longer beforehand than the "inevitable victory of the democracy." This is evident: the democrats believe in the trombones before whose blasts the walls of Jericho fall together; as often as they stand before the walls of despotism, they seek to imitate the miracle. If the Mountain wished to win in parliament, it should not appeal to arms; if it called to arms in parliament, it should not conduct itself parliamentarily on the street; if the friendly demonstration was meant seriously, it was silly not to foresee that it would meet with a warlike reception; if it was intended for actual

war, it was rather original to lay aside the weapons with which war had to be conducted. But the revolutionary threats of the middle class and of their democratic representatives are mere attempts to frighten an adversary; when they have run themselves into a blind alley, when they have sufficiently compromised themselves and are compelled to execute their threats, the thing is done in a hesitating manner that avoids nothing so much as the means to the end, and catches at pretexts to succumb. The bray of the overture, that announces the fray, is lost in a timid growl so soon as this is to start; the actors cease to take themselves seriously, and the performance falls flat like an inflated balloon that is pricked with a needle.

No party exaggerates to itself the means at its disposal more than the democratic, none deceives itself with greater heedlessness on the situation. A part of the Army voted for it, thereupon the Mountain is of the opinion that the Army would revolt in its favor. And by what occasion? By an occasion, that, from the standpoint of the troops, meant nothing else than that the revolutionary soldiers should take the part of the soldiers of Rome against French soldiers. On the other hand, the memory of June, 1848, was still too fresh not to keep alive a deep aversion on the part of the proletariat towards the National Guard, and a strong feeling of mistrust on the part of the leaders of the secret societies for the democratic leaders. In order to balance these differences, great common interests at stake were needed. The violation of an abstract constitutional paragraph could not supply such interests. Had not the constitution been repeatedly violated, according to the assurances of the democrats themselves? Had not the most popular papers branded them as a counter-revolutionary artifice? But the democrat—by reason of his representing the middle class, that is to say, a Transition Class, in which the interests of two other classes are mutually dulled—, imagines himself above all class contrast. The democrats grant that opposed to them stands a privileged class, but they, together with the whole remaining mass of the nation, constitute the "PEOPLE." What they represent is the "people's rights"; their interests are the "people's interests." Hence, they do not consider that, at an impending struggle, they need to examine the interests and attitude of the different classes. They need not too seriously weigh their own means. All they have to do is to give the signal in order to have the "people" fall upon the "oppressors" with all its inexhaustible resources. If, thereupon, in the execution, their interests turn out to be uninteresting, and their power to be impotence, it is ascribed either to depraved sophists, who

split up the "undivisible people" into several hostile camps; or to the army being too far brutalized and blinded to appreciate the pure aims of the democracy as its own best; or to some detail in the execution that wrecks the whole plan; or, finally, to an unforeseen accident that spoiled the game this time. At all events, the democrat comes out of the disgraceful defeat as immaculate as he went innocently into it, and with the refreshed conviction that he must win; not that he himself and his party must give up their old standpoint, but that, on the contrary, conditions must come to his aid.

For all this, one must not picture to himself the decimated, broken, and, by the new parliamentary regulation, humbled Mountain altogether too unhappy. If June 13 removed its leaders, it, on the other hand, made room for new ones of inferior capacity, who are flattered by their new position. If their impotence in parliament could no longer be doubted, they were now justified to limit their activity to outbursts of moral indignation. If the party of Order pretended to see in them, as the last official representatives of the revolution, all the horrors of anarchy incarnated, they were free to appear all the more flat and modest in reality. Over June 13 they consoled themselves with the profound expression: "If they but dare to assail universal suffrage . . . then . . . then we will show who we are!" *Nous verrons.* [#5 We shall see.]

As to the "Mountaineers," who had fled abroad, it suffices here to say that Ledru-Rollin—he having accomplished the feat of hopelessly ruining, in barely a fortnight, the powerful party at whose head he stood—, found himself called upon to build up a French government "in partibus;" that his figure, at a distance, removed from the field of action, seemed to gain in size in the measure that the level of the revolution sank and the official prominences of official France became more and more dwarfish; that he could figure as republican Pretender for 1852, and periodically issued to the Wallachians and other peoples circulars in which "despot of the continent" is threatened with the feats that he and his allies had in contemplation. Was Proudhon wholly wrong when he cried out to these gentlemen: "Vous n'etes que des blaqueurs"? [#6 You are nothing but fakirs.]

The party of Order had, on June 13, not only broken up the Mountain, it had also established the Subordination of the Constitution to the Majority Decisions of the National Assembly. So, indeed, did the republic understand it, to—wit, that the bourgeois ruled here in parliamentary form, without, as

in the monarchy, finding a check in the veto of the Executive power, or the liability of parliament to dissolution. It was a "parliamentary republic," as Thiers styled it. But if, on June 13, the bourgeoisie secured its omnipotence within the parliament building, did it not also strike the parliament itself, as against the Executive and the people, with incurable weakness by excluding its most popular part? By giving up numerous Deputies, without further ceremony to the mercies of the public prosecutor, it abolished its own parliamentary inviolability. The humiliating regulation, that it subjected the Mountain to, raised the President of the republic in the same measure that it lowered the individual Representatives of the people. By branding an insurrection in defense of the Constitution as anarchy, and as a deed looking to the overthrow of society, it interdicted to itself all appeal to insurrection whenever the Executive should violate the Constitution against it. And, indeed, the irony of history wills it that the very General, who by order of Bonaparte bombarded Rome, and thus gave the immediate occasion to the constitutional riot of June 13, that Oudinot, on December 22, 1851, is the one imploringly and vainly to be offered to the people by the party of Order as the General of the Constitution. Another hero of June 13, Vieyra, who earned praise from the tribune of the National Assembly for the brutalities that he had committed in the democratic newspaper offices at the head of a gang of National Guards in the hire of the high finance—this identical Vieyra was initiated in the conspiracy of Bonaparte, and contributed materially in cutting off all protection that could come to the National Assembly, in the hour of its agony, from the side of the National Guard.

June 13 had still another meaning. The Mountain had wanted to place Bonaparte under charges. Their defeat was, accordingly, a direct victory of Bonaparte; it was his personal triumph over his democratic enemies. The party of Order fought for the victory, Bonaparte needed only to pocket it. He did so. On June 14, a proclamation was to be read on the walls of Paris wherein the President, as it were, without his connivance, against his will, driven by the mere force of circumstances, steps forward from his cloisterly seclusion like misjudged virtue, complains of the calumnies of his antagonists, and, while seeming to identify his own person with the cause of order, rather identifies the cause of order with his own person. Besides this, the National Assembly had subsequently approved the expedition against Rome; Bonaparte, however, had taken the initiative in the affair. After he had led the High Priest Samuel back into the Vatican, he could hope as King

David to occupy the Tuileries. He had won the parson-interests over to himself.

The riot of June 13 limited itself, as we have seen, to a peaceful street procession. There were, consequently, no laurels to be won from it. Nevertheless, in these days, poor in heroes and events, the party of Order converted this bloodless battle into a second Austerlitz. Tribune and press lauded the army as the power of order against the popular multitude, and the impotence of anarchy; and Changarnier as the "bulwark of society"—a mystification that he finally believed in himself. Underhand, however, the corps that seemed doubtful were removed from Paris; the regiments whose suffrage had turned out most democratic were banished from France to Algiers the restless heads among the troops were consigned to penal quarters; finally, the shutting out of the press from the barracks, and of the barracks from contact with the citizens was systematically carried out.

We stand here at the critical turning point in the history of the French National Guard. In 1830, it had decided the downfall of the restoration. Under Louis Philippe, every riot failed, at which the National Guard stood on the side of the troops. When, in the February days of 1848, it showed itself passive against the uprising and doubtful toward Louis Philippe himself, he gave himself up for lost. Thus the conviction cast root that a revolution could not win without, nor the Army against the National Guard. This was the superstitious faith of the Army in bourgeois omnipotence. The June days of 1848, when the whole National Guard, jointly with the regular troops, threw down the insurrection, had confirmed the superstition. After the inauguration of Bonaparte's administration, the position of the National Guard sank somewhat through the unconstitutional joining of their command with the command of the First Military Division in the person of Changarnier.

As the command of the National Guard appeared here merely an attribute of the military commander-in-chief, so did the Guard itself appear only as an appendage of the regular troops. Finally, on June 13, the National Guard was broken up, not through its partial dissolution only, that from that date forward was periodically repeated at all points of France, leaving only wrecks of its former self behind. The demonstration of June 13 was, above all, a demonstration of the National Guards. True, they had not carried their arms, but they had carried their uniforms against the Army—and the

talisman lay just in these uniforms. The Army then learned that this uniform was but a woolen rag, like any other. The spell was broken. In the June days of 1848, bourgeoisie and small traders were united as National Guard with the Army against the proletariat; on June 13, 1849, the bourgeoisie had the small traders' National Guard broken up; on December 2, 1851, the National Guard of the bourgeoisie itself vanished, and Bonaparte attested the fact when he subsequently signed the decree for its disbandment. Thus the bourgeoisie had itself broken its last weapon against the army, from the moment when the small traders' class no longer stood as a vassal behind, but as a rebel before it; indeed, it was bound to do so, as it was bound to destroy with its own hand all its means of defence against absolutism, so soon as itself was absolute.

In the meantime, the party of Order celebrated the recovery of a power that seemed lost in 1848 only in order that, freed from its trammels in 1849, it be found again through invectives against the republic and the Constitution; through the malediction of all future, present and past revolutions, that one included which its own leaders had made; and, finally, in laws by which the press was gagged, the right of association destroyed, and the stage of siege regulated as an organic institution. The National Assembly then adjourned from the middle of August to the middle of October, after it had appointed a Permanent Committee for the period of its absence. During these vacations, the Legitimists intrigued with Ems; the Orleanists with Claremont; Bonaparte through princely excursions; the Departmental Councilmen in conferences over the revision of the Constitution;—occurrences, all of which recurred regularly at the periodical vacations of the National Assembly, and upon which I shall not enter until they have matured into events. Be it here only observed that the National Assembly was impolitic in vanishing from the stage for long intervals, and leaving in view, at the head of the republic, only one, however sorry, figure—Louis Bonaparte's—, while, to the public scandal, the party of Order broke up into its own royalist component parts, that pursued their conflicting aspirations after the restoration. As often as, during these vacations the confusing noise of the parliament was hushed, and its body was dissolved in the nation, it was unmistakably shown that only one thing was still wanting to complete the true figure of the republic: to make the vacation of the National Assembly permanent, and substitute its inscription

—"Liberty, Equality, Fraternity"—by the unequivocal words, "Infantry, Cavalry, Artillery".

## IV

The National Assembly reconvened in the middle of October. On November 1, Bonaparte surprised it with a message, in which he announced the dismissal of the Barrot-Falloux Ministry, and the framing of a new. Never have lackeys been chased from service with less ceremony than Bonaparte did his ministers. The kicks, that were eventually destined for the National Assembly, Barrot & Company received in the meantime.

The Barrot Ministry was, as we have seen, composed of Legitimists and Orleanists; it was a Ministry of the party of Order. Bonaparte needed that Ministry in order to dissolve the republican constituent assembly, to effect the expedition against Rome, and to break up the democratic party. He had seemingly eclipsed himself behind this Ministry, yielded the reins to the hands of the party of Order, and assumed the modest mask, which, under Louis Philippe, had been worn by the responsible overseer of the newspapers—the mask of "homme de paille." [#1 Man of straw] Now he threw off the mask, it being no longer the light curtain behind which he could conceal, but the Iron Mask, which prevented him from revealing his own physiognomy. He had instituted the Barrot Ministry in order to break up the republican National Assembly in the name of the party of Order; he now dismissed it in order to declare his own name independent of the parliament of the party of Order.

There was no want of plausible pretexts for this dismissal. The Barrot Ministry had neglected even the forms of decency that would have allowed the president of the republic to appear as a power along with the National Assembly. For instance, during the vacation of the National Assembly, Bonaparte published a letter to Edgar Ney, in which he seemed to disapprove the liberal attitude of the Pope, just as, in opposition to the constitutive assembly, he had published a letter, in which he praised Oudinot for his attack upon the Roman republic; when the National Assembly came to vote on the budget for the Roman expedition, Victor Hugo, out of pretended liberalism, brought up that letter for discussion; the party of Order drowned this notion of Bonaparte's under exclamations of contempt and incredulity as though notions of Bonaparte could not possibly

have any political weight;—and none of the Ministers took up the gauntlet for him. On another occasion, Barrot, with his well-known hollow pathos, dropped, from the speakers' tribune in the Assembly, words of indignation upon the "abominable machinations," which, according to him, went on in the immediate vicinity of the President. Finally, while the Ministry obtained from the National Assembly a widow's pension for the Duchess of Orleans, it denied every motion to raise the Presidential civil list;—and, in Bonaparte, be it always remembered, the Imperial Pretender was so closely blended with the impecunious adventurer, that the great idea of his being destined to restore the Empire was ever supplemented by that other, to-wit, that the French people was destined to pay his debts.

The Barrot-Falloux Ministry was the first and last parliamentary Ministry that Bonaparte called into life. Its dismissal marks, accordingly, a decisive period. With the Ministry, the party of Order lost, never to regain, an indispensable post to the maintenance of the parliamentary regime,—the handle to the Executive power. It is readily understood that, in a country like France, where the Executive disposes over an army of more than half a million office-holders, and, consequently, keeps permanently a large mass of interests and existences in the completest dependence upon itself; where the Government surrounds, controls, regulates, supervises and guards society, from its mightiest acts of national life, down to its most insignificant motions; from its common life, down to the private life of each individual; where, due to such extraordinary centralization, this body of parasites acquires a ubiquity and omniscience, a quickened capacity for motion and rapidity that finds an analogue only in the helpless lack of self-reliance, in the unstrung weakness of the body social itself;—that in such a country the National Assembly lost, with the control of the ministerial posts, all real influence; unless it simultaneously simplified the administration; if possible, reduced the army of office-holders; and, finally, allowed society and public opinion to establish its own organs, independent of government censorship. But the Material Interest of the French bourgeoisie is most intimately bound up in maintenance of just such a large and extensively ramified governmental machine. There the bourgeoisie provides for its own superfluous membership; and supplies, in the shape of government salaries, what it can not pocket in the form of profit, interest, rent and fees. On the other hand, its Political Interests daily compel it to increase the power of repression, i.e., the means and the personnel of the

government; it is at the same time forced to conduct an uninterrupted warfare against public opinion, and, full of suspicion, to hamstring and lame the independent organs of society—whenever it does not succeed in amputating them wholly. Thus the bourgeoisie of France was forced by its own class attitude, on the one hand, to destroy the conditions for all parliamentary power, its own included, and, on the other, to render irresistible the Executive power that stood hostile to it.

The new Ministry was called the d'Hautpoul Ministry. Not that General d'Hautpoul had gained the rank of Ministerial President. Along with Barrot, Bonaparte abolished this dignity, which, it must be granted, condemned the President of the republic to the legal nothingness of a constitutional kind, of a constitutional king at that, without throne and crown, without sceptre and without sword, without irresponsibility, without the imperishable possession of the highest dignity in the State, and, what was most untoward of all—without a civil list. The d'Hautpoul Ministry numbered only one man of parliamentary reputation, the Jew Fould, one of the most notorious members of the high finance. To him fell the portfolio of finance. Turn to the Paris stock quotations, and it will be found that from November 1, 1849, French stocks fall and rise with the falling and rising of the Bonapartist shares. While Bonaparte had thus found his ally in the Bourse, he at the same time took possession of the Police through the appointment of Carlier as Prefect of Police.

But the consequences of the change of Ministry could reveal themselves only in the course of events. So far, Bonaparte had taken only one step forward, to be all the more glaringly driven back. Upon his harsh message, followed the most servile declarations of submissiveness to the National Assembly. As often as the Ministers made timid attempts to introduce his own personal hobbies as bills, they themselves seemed unwilling and compelled only by their position to run the comic errands, of whose futility they were convinced in advance. As often as Bonaparte blabbed out his plans behind the backs of his Ministers, and sported his "idees napoleoniennes," [#2 Napoleonic ideas.] his own Ministers disavowed him from the speakers' tribune in the National Assembly. His aspirations after usurpation seemed to become audible only to the end that the ironical laughter of his adversaries should not die out. He deported himself like an unappreciated genius, whom the world takes for a simpleton. Never did lie enjoy in fuller measure the contempt of all classes than at this period. Never

did the bourgeoisie rule more absolutely; never did it more boastfully display the insignia of sovereignty.

It is not here my purpose to write the history of its legislative activity, which is summed up in two laws passed during this period: the law reestablishing the duty on wine, and the laws on education, to suppress infidelity. While the drinking of wine was made difficult to the Frenchmen, all the more bounteously was the water of pure life poured out to them. Although in the law on the duty on wine the bourgeoisie declares the old hated French tariff system to be inviolable, it sought, by means of the laws on education, to secure the old good will of the masses that made the former bearable. One wonders to see the Orleanists, the liberal bourgeois, these old apostles of Voltarianism and of eclectic philosophy, entrusting the supervision of the French intellect to their hereditary enemies, the Jesuits. But, while Orleanists and Legitimists could part company on the question of the Pretender to the crown, they understood full well that their joint reign dictated the joining of the means of oppression of two distinct epochs; that the means of subjugation of the July monarchy had to be supplemented with and strengthened by the means of subjugation of the restoration.

The farmers, deceived in all their expectations, more than ever ground down by the law scale of the price of corn, on the one hand, and, on the other, by the growing load of taxation and mortgages, began to stir in the Departments. They were answered by the systematic baiting of the school masters, whom the Government subjected to the clergy; by the systematic baiting of the Mayors, whom it subjected to the Prefects; and by a system of espionage to which all were subjected. In Paris and the large towns, the reaction itself carries the physiognomy of its own epoch; it irritates more than it crows; in the country, it becomes low, moan, petty, tiresome, vexatious,—in a word, it becomes "gensdarme." It is easily understood how three years of the gensdarme regime, sanctified by the regime of the clergyman, was bound to demoralize unripe masses.

Whatever the mass of passion and declamation, that the party of Order expended from the speakers' tribune in the National Assembly against the minority, its speech remained monosyllabic, like that of the Christian, whose speech was to be "Aye, aye; nay, nay." It was monosyllabic, whether from the tribune or the press; dull as a conundrum, whose solution is known beforehand. Whether the question was the right of petition or the duty on

wine, the liberty of the press or free trade, clubs or municipal laws, protection of individual freedom or the regulation of national economy, the slogan returns ever again, the theme is monotonously the same, the verdict is ever ready and unchanged: Socialism! Even bourgeois liberalism is pronounced socialistic; socialistic, alike, is pronounced popular education; and, likewise, socialistic national financial reform. It was socialistic to build a railroad where already a canal was; and it was socialistic to defend oneself with a stick when attacked with a sword.

This was not a mere form of speech, a fashion, nor yet party tactics. The bourgeoisie perceives correctly that all the weapons, which it forged against feudalism, turn their edges against itself; that all the means of education, which it brought forth, rebel against its own civilization; that all the gods, which it made, have fallen away from it. It understands that all its so-called citizens' rights and progressive organs assail and menace its class rule, both in its social foundation and its political superstructure—consequently, have become "socialistic." It justly scents in this menace and assault the secret of Socialism, whose meaning and tendency it estimates more correctly than the spurious, so-called Socialism, is capable of estimating itself, and which, consequently, is unable to understand how it is that the bourgeoisie obdurately shuts up its ears to it, alike whether it sentimentally whines about the sufferings of humanity; or announces in Christian style the millennium and universal brotherhood; or twaddles humanistically about the soul, culture and freedom; or doctrinally matches out a system of harmony and wellbeing for all classes. What, however, the bourgeoisie does not understand is the consequence that its own parliamentary regime, its own political reign, is also of necessity bound to fall under the general ban of "socialistic." So long as the rule of the bourgeoisie is not fully organized, has not acquired its purely political character, the contrast with the other classes cannot come into view in all its sharpness; and, where it does come into view, it cannot take that dangerous turn that converts every conflict with the Government into a conflict with Capital. When, however, the French bourgeoisie began to realize in every pulsation of society a menace to "peace," how could it, at the head of society, pretend to uphold the regime of unrest, its own regime, the parliamentary regime, which, according to the expression of one of its own orators, lives in struggle, and through struggle? The parliamentary regime lives on discussion,—how can it forbid discussion? Every single interest, every single social institution is

there converted into general thoughts, is treated as a thought,—how could any interest or institution claim to be above thought, and impose itself as an article of faith? The orators' conflict in the tribune calls forth the conflict of the rowdies in the press the debating club in parliament is necessarily supplemented by debating clubs in the salons and the barrooms; the representatives, who are constantly appealing to popular opinion, justify popular opinion in expressing its real opinion in petitions. The parliamentary regime leaves everything to the decision of majorities,—how can the large majorities beyond parliament be expected not to wish to decide? If, from above, they hear the fiddle screeching, what else is to be expected than that those below should dance?

Accordingly, by now persecuting as Socialist what formerly it had celebrated as Liberal, the bourgeoisie admits that its own interest orders it to raise itself above the danger of self government; that, in order to restore rest to the land, its own bourgeois parliament must, before all, be brought to rest; that, in order to preserve its social power unhurt, its political power must be broken; that the private bourgeois can continue to exploit the other classes and rejoice in "property," "family," "religion" and "order" only under the condition that his own class be condemned to the same political nullity of the other classes, that, in order to save their purse, the crown must be knocked off their heads, and the sword that was to shield them, must at the same time be hung over their heads as a sword of Damocles.

In the domain of general bourgeois interests, the National Assembly proved itself so barren, that, for instance, the discussion over the Paris-Avignon railroad, opened in the winter of 1850, was not yet ripe for a vote on December 2, 1851. Wherever it did not oppress or was reactionary, the bourgeoisie was smitten with incurable barrenness.

While Bonaparte's Ministry either sought to take the initiative of laws in the spirit of the party of Order, or even exaggerated their severity in their enforcement and administration, he, on his part, sought to win popularity by means of childishly silly propositions, to exhibit the contrast between himself and the National Assembly, and to hint at a secret plan, held in reserve and only through circumstances temporarily prevented from disclosing its hidden treasures to the French people. Of this nature was the proposition to decree a daily extra pay of four sous to the under-officers; so, likewise, the proposition for a "word of honor" loan bank for working-men.

To have money given and money borrowed—that was the perspective that he hoped to cajole the masses with. Presents and loans—to that was limited the financial wisdom of the slums, the high as well as the low; to that were limited the springs which Bonaparte knew how to set in motion. Never did Pretender speculate more dully upon the dullness of the masses.

Again and again did the National Assembly fly into a passion at these unmistakable attempts to win popularity at its expense, and at the growing danger that this adventurer, lashed on by debts and unrestrained by reputation, might venture upon some desperate act. The strained relations between the party of Order and the President had taken on a threatening aspect, when an unforeseen event threw him back, rueful into its arms. We mean the supplementary elections of March, 1850. These elections took place to fill the vacancies created in the National Assembly, after June 13, by imprisonment and exile. Paris elected only Social-Democratic candidates; it even united the largest vote upon one of the insurgents of June, 1848,—Deflotte. In this way the small traders' world of Paris, now allied with the proletariat, revenged itself for the defeat of June 13, 1849. It seemed to have disappeared from the field of battle at the hour of danger only to step on it again at a more favorable opportunity, with increased forces for the fray, and with a bolder war cry. A circumstance seemed to heighten the danger of this electoral victory. The Army voted in Paris for a June insurgent against Lahitte, a Minister of Bonaparte's, and, in the Departments, mostly for the candidates of the Mountain, who, there also, although not as decisively as in Paris, maintained the upper hand over their adversaries.

Bonaparte suddenly saw himself again face to face with the revolution. As on January 29, 1849, as on June 13, 1849, on May 10, 1850, he vanished again behind the party of Order. He bent low; he timidly apologized; he offered to appoint any Ministry whatever at the behest of the parliamentary majority; he even implored the Orleanist and Legitimist party leaders—the Thiers, Berryers, Broglies, Moles, in short, the so-called burgraves—to take hold of the helm of State in person. The party of Order did not know how to utilize this opportunity, that was never to return. Instead of boldly taking possession of the proffered power, it did not even force Bonaparte to restore the Ministry dismissed on November 1; it contented itself with humiliating him with its pardon, and with affiliating Mr. Baroche to the d'Hautpoul Ministry. This Baroche had, as Public Prosecutor, stormed before the High

Court at Bourges, once against the revolutionists of May 15, another time against the Democrats of June 13, both times on the charge of "attentats" against the National Assembly. None of Bonaparte's Ministers contributed later more towards the degradation of the National Assembly; and, after December 2, 1851, we meet him again as the comfortably stalled and dearly paid Vice-President of the Senate. He had spat into the soup of the revolutionists for Bonaparte to eat it.

On its part, the Social Democratic party seemed only to look for pretexts in order to make its own victory doubtful, and to dull its edge. Vidal, one of the newly elected Paris representatives, was returned for Strassburg also. He was induced to decline the seat for Paris and accept the one for Strassburg. Thus, instead of giving a definite character to their victory at the hustings, and thereby compelling the party of Order forthwith to contest it in parliament; instead of thus driving the foe to battle at the season of popular enthusiasm and of a favorable temper in the Army, the democratic party tired out Paris with a new campaign during the months of March and April; it allowed the excited popular passions to wear themselves out in this second provisional electoral play it allowed the revolutionary vigor to satiate itself with constitutional successes, and lose its breath in petty intrigues, hollow declamation and sham moves; it gave the bourgeoisie time to collect itself and make its preparations finally, it allowed the significance of the March elections to find a sentimentally weakening commentary at the subsequent April election in the victory of Eugene Sue. In one word, it turned the 10th of March into an April Fool.

The parliamentary majority perceived the weakness of its adversary. Its seventeen burgraves—Bonaparte had left to it the direction of and responsibility for the attack—, framed a new election law, the moving of which was entrusted to Mr. Faucher, who had applied for the honor. On May 8, he introduced the new law whereby universal suffrage was abolished; a three years residence in the election district imposed as a condition for voting; and, finally, the proof of this residence made dependent, for the working-man, upon the testimony of his employer.

As revolutionarily as the democrats had agitated and stormed during the constitutional struggles, so constitutionally did they, now, when it was imperative to attest, arms in hand, the earnestness of their late electoral victories, preach order, "majestic calmness," lawful conduct, i. e., blind

submission to the will of the counter-revolution, which revealed itself as law. During the debate, the Mountain put the party of Order to shame by maintaining the passionless attitude of the law-abiding burger, who upholds the principle of law against revolutionary passions; and by twitting the party of Order with the fearful reproach of proceeding in a revolutionary manner. Even the newly elected deputies took pains to prove by their decent and thoughtful deportment what an act of misjudgment it was to decry them as anarchists, or explain their election as a victory of the revolution. The new election law was passed on May 31. The Mountain contented itself with smuggling a protest into the pockets of the President of the Assembly. To the election law followed a new press law, whereby the revolutionary press was completely done away with. It had deserved its fate. The "National" and the "Presse," two bourgeois organs, remained after this deluge the extreme outposts of the revolution.

We have seen how, during March and April, the democratic leaders did everything to involve the people of Paris in a sham battle, and how, after May 8, they did everything to keep it away from a real battle. We may not here forget that the year 1850 was one of the most brilliant years of industrial and commercial prosperity; consequently, that the Parisian proletariat was completely employed. But the election law of May 31, 1850 excluded them from all participation in political power; it cut the field of battle itself from under them; it threw the workingmen back into the state of pariahs, which they had occupied before the February revolution. In allowing themselves, in sight of such an occurrence, to be led by the democrats, and in forgetting the revolutionary interests of their class through temporary comfort, the workingmen abdicated the honor of being a conquering power; they submitted to their fate; they proved that the defeat of June, 1848, had incapacitated them from resistance for many a year to come finally, that the historic process must again, for the time being, proceed over their heads. As to the small traders' democracy, which, on June 13, had cried out: "If they but dare to assail universal suffrage . . . then . . . then we will show who we are!"—they now consoled themselves with the thought that the counter-revolutionary blow, which had struck them, was no blow at all, and that the law of May 31 was no law. On May 2, 1852, according to them, every Frenchman would appear at the hustings, in one hand the ballot, in the other the sword. With this prophecy they set their hearts at ease. Finally, the Army was punished by its superiors for the

elections of May and April, 1850, as it was punished for the election of May 29, 1849. This time, however, it said to itself determinately: "The revolution shall not cheat us a third time."

The law of May 31, 1850, was the "coup d'etat" of the bourgeoisie. All its previous conquests over the revolution had only a temporary character: they became uncertain the moment the National Assembly stepped off the stage; they depended upon the accident of general elections, and the history of the elections since 1848 proved irrefutably that, in the same measure as the actual reign of the bourgeoisie gathered strength, its moral reign over the masses wore off. Universal suffrage pronounced itself on May 10 pointedly against the reign of the bourgeoisie; the bourgeoisie answered with the banishment of universal suffrage. The law of May 31 was, accordingly, one of the necessities of the class struggle. On the other hand, the constitution required a minimum of two million votes for the valid ejection of the President of the republic. If none of the Presidential candidates polled this minimum, then the National Assembly was to elect the President out of the three candidates polling the highest votes. At the time that the constitutive body made this law, ten million voters were registered on the election rolls. In its opinion, accordingly, one-fifth of the qualified voters sufficed to make a choice for President valid. The law of May 31 struck at least three million voters off the rolls, reduced the number of qualified voters to seven millions, and yet, notwithstanding, it kept the lawful minimum at two millions for the election of a President. Accordingly, it raised the lawful minimum from a fifth to almost a third of the qualified voters, i.e., it did all it could to smuggle the Presidential election out of the hands of the people into those of the National Assembly. Thus, by the election law of May 31, the party of Order seemed to have doubly secured its empire, in that it placed the election of both the National Assembly and the President of the republic in the keeping of the stable portion of society.



## V

The strife immediately broke out again between the National Assembly and Bonaparte, so soon as the revolutionary crisis was weathered, and universal suffrage was abolished.

The Constitution had fixed the salary of Bonaparte at 600,000 francs. Barely half a year after his installation, he succeeded in raising this sum to its double: Odillon Barrot had wrung from the constitutive assembly a yearly allowance of 600,000 francs for so-called representation expenses. After June 13, Bonaparte hinted at similar solicitations, to which, however, Barrot then turned a deaf ear. Now, after May 31, he forthwith utilized the favorable moment, and caused his ministers to move a civil list of three millions in the National Assembly. A long adventurous, vagabond career had gifted him with the best developed antennae for feeling out the weak moments when he could venture upon squeezing money from his bourgeois. He carried on regular blackmail. The National Assembly had maimed the sovereignty of the people with his aid and his knowledge: he now threatened to denounce its crime to the tribunal of the people, if it did not pull out its purse and buy his silence with three millions annually. It had robbed three million Frenchmen of the suffrage: for every Frenchman thrown "out of circulation," he demanded a franc "in circulation." He, the elect of six million, demanded indemnity for the votes he had been subsequently cheated of. The Committee of the National Assembly turned the importunate fellow away. The Bonapartist press threatened: Could the National Assembly break with the President of the republic at a time when it had broken definitely and on principle with the mass of the nation? It rejected the annual civil list, but granted, for this once, an allowance of 2,160,000 francs. Thus it made itself guilty of the double weakness of granting the money, and, at the same time, showing by its anger that it did so only unwillingly. We shall presently see to what use Bonaparte put the money. After this aggravating after-play, that followed upon the heels of the abolition of universal suffrage, and in which Bonaparte exchanged his humble attitude of the days of the crisis of March and April for one of defiant impudence towards the usurping parliament, the National Assembly

adjourned for three months, from August 11, to November 11. It left behind in its place a Permanent Committee of 18 members that contained no Bonapartist, but did contain a few moderate republicans. The Permanent Committee of the year 1849 had numbered only men of order and Bonapartists. At that time, however, the party of Order declared itself in permanence against the revolution; now the parliamentary republic declared itself in permanence against the President. After the law of May 31, only this rival still confronted the party of Order.

When the National Assembly reconvened in November, 1850, instead of its former petty skirmishes with the President, a great headlong struggle, a struggle for life between the two powers, seemed to have become inevitable.

As in the year 1849, the party of Order had during this year's vacation, dissolved into its two separate factions, each occupied with its own restoration intrigues, which had received new impetus from the death of Louis Philippe. The Legitimist King, Henry V, had even appointed a regular Ministry, that resided in Paris, and in which sat members of the Permanent Committee. Hence, Bonaparte was, on his part, justified in making tours through the French Departments, and—according to the disposition of the towns that he happened to be gladdening with his presence—some times covertly, other times more openly blabbing out his own restoration plans, and gaining votes for himself. On these excursions, which the large official "Moniteur" and the small private "Moniteurs" of Bonaparte were, of course, bound to celebrate as triumphal marches, he was constantly accompanied by affiliated members of the "Society of December 10" This society dated from the year 1849. Under the pretext of founding a benevolent association, the slum-proletariat of Paris was organized into secret sections, each section led by Bonapartist agents, with a Bonapartist General at the head of all. Along with ruined rouses of questionable means of support and questionable antecedents, along with the foul and adventures-seeking dregs of the bourgeoisie, there were vagabonds, dismissed soldiers, discharged convicts, runaway galley slaves, sharpers, jugglers, lazzaroni, pickpockets, sleight-of-hand performers, gamblers, procurers, keepers of disorderly houses, porters, literati, organ grinders, rag pickers, scissors grinders, tinkers, beggars—in short, that whole undefined, dissolute, kicked-about mass that the Frenchmen style "la Boheme" With this kindred element, Bonaparte formed the stock of the "Society of December 10," a "benevolent association" in so

far as, like Bonaparte himself, all its members felt the need of being benevolent to themselves at the expense of the toiling nation. The Bonaparte, who here constitutes himself Chief of the Slum-Proletariat; who only here finds again in plenteous form the interests which he personally pursues; who, in this refuse, offal and wreck of all classes, recognizes the only class upon which he can depend unconditionally;—this is the real Bonaparte, the Bonaparte without qualification. An old and crafty rouse, he looks upon the historic life of nations, upon their great and public acts, as comedies in the ordinary sense, as a carnival, where the great costumes, words and postures serve only as masks for the pettiest chicaneries. So, on the occasion of his expedition against Strassburg when a trained Swiss vulture impersonated the Napoleonic eagle; so, again, on the occasion of his raid upon Boulogne, when he struck a few London lackeys into French uniform: they impersonated the army; [#1 Under the reign of Louis Philippe, Bonaparte made two attempts to restore the throne of Napoleon: one in October, 1836, in an expedition from Switzerland upon Strassburg and one in August, 1840, in an expedition from England upon Boulogne.] and so now, in his "Society of December 10," he collects 10,000 loafers who are to impersonate the people as Snug the Joiner does the lion. At a period when the bourgeoisie itself is playing the sheerest comedy, but in the most solemn manner in the world, without doing violence to any of the pedantic requirements of French dramatic etiquette, and is itself partly deceived by, partly convinced of, the solemnity of its own public acts, the adventurer, who took the comedy for simple comedy, was bound to win. Only after he has removed his solemn opponent, when he himself takes seriously his own role of emperor, and, with the Napoleonic mask on, imagines he impersonates the real Napoleon, only then does he become the victim of his own peculiar conception of history—the serious clown, who no longer takes history for a comedy, but a comedy for history. What the national work-shops were to the socialist workingmen, what the "Gardes mobiles" were to the bourgeois republicans, that was to Bonaparte the "Society of December 10,"—a force for partisan warfare peculiar to himself. On his journeys, the divisions of the Society, packed away on the railroads, improvised an audience for him, performed public enthusiasm, shouted "vive l'Empereur," insulted and clubbed the republicans,—all, of course, under the protection of the police. On his return stages to Paris, this rabble constituted his vanguard, it forestalled or dispersed counter-

demonstrations. The "Society of December 10" belonged to him, it was his own handiwork, his own thought. Whatever else he appropriates, the power of circumstances places in his hands; whatever else he does, either circumstances do for him, or he is content to copy from the deeds of others, but he posing before the citizens with the official phrases about "Order," "Religion," "Family," "Property," and, behind him, the secret society of skipjacks and picaroons, the society of disorder, of prostitution, and of theft,—that is Bonaparte himself as the original author; and the history of the "Society of December 10" is his own history. Now, then, it happened that Representatives belonging to the party of order occasionally got under the clubs of the Decembrists. Nay, more. Police Commissioner Yon, who had been assigned to the National Assembly, and was charged with the guardianship of its safety, reported to the Permanent Committee upon the testimony of one Alais, that a Section of the Decembrists had decided on the murder of General Changarnier and of Dupin, the President of the National Assembly, and had already settled upon the men to execute the decree. One can imagine the fright of Mr. Dupin. A parliamentary inquest over the "Society of December 10," i. e., the profanation of the Bonapartist secret world now seemed inevitable. Just before the reconvening of the National Assembly, Bonaparte circumspectly dissolved his Society, of course, on paper only. As late as the end of 1851, Police Prefect Carlier vainly sought, in an exhaustive memorial, to move him to the real dissolution of the Decembrists.

The "Society of December 10" was to remain the private army of Bonaparte until he should have succeeded in converting the public Army into a "Society of December 10." Bonaparte made the first attempt in this direction shortly after the adjournment of the National Assembly, and he did so with the money which he had just wrung from it. As a fatalist, he lives devoted to the conviction that there are certain Higher Powers, whom man, particularly the soldier, cannot resist. First among these Powers he numbers cigars and champagne, cold poultry and garlic-sausage. Accordingly, in the apartments of the Elysee, he treated first the officers and under-officers to cigars and champagne, to cold poultry and garlic-sausage. On October 3, he repeats this manoeuvre with the rank and file of the troops by the review of St. Maur; and, on October 10, the same manoeuvre again, upon a larger scale, at the army parade of Satory. The Uncle bore in remembrance the campaigns of Alexander in Asia: the Nephew bore in

remembrance the triumphal marches of Bacchus in the same country. Alexander was, indeed, a demigod; but Bacchus was a full-fledged god, and the patron deity, at that, of the "Society of December 10."

After the review of October 3, the Permanent Committee summoned the Minister of War, d'Hautpoul, before it. He promised that such breaches of discipline should not recur. We have seen how, on October 10th, Bonaparte kept d'Hautpoul's word. At both reviews Changarnier had commanded as Commander-in-chief of the Army of Paris. He, at once member of the Permanent Committee, Chief of the National Guard, the "Savior" of January 29, and June 13, the "Bulwark of Society," candidate of the Party of Order for the office of President, the suspected Monk of two monarchies,—he had never acknowledged his subordination to the Minister of War, had ever openly scoffed at the republican Constitution, and had pursued Bonaparte with a protection that was ambiguously distinguished. Now he became zealous for the discipline in opposition to Bonaparte. While, on October 10, a part of the cavalry cried: "Vive Napoleon! Vivent les saucissons;" [#2 Long live Napoleon! Long live the sausages!] Changarnier saw to it that at least the infantry, which filed by under the command of his friend Neumeyer, should observe an icy silence. In punishment, the Minister of War, at the instigation of Bonaparte, deposed General Neumeyer from his post in Paris, under the pretext of providing for him as Commander-in-chief of the Fourteenth and Fifteenth Military Divisions. Neumeyer declined the exchange, and had, in consequence, to give his resignation. On his part, Changarnier published on November 2, an order, wherein he forbade the troops to indulge, while under arms, in any sort of political cries or demonstrations. The papers devoted to the Elysee interests attacked Changarnier; the papers of the party of Order attacked Bonaparte; the Permanent Committee held frequent secret sessions, at which it was repeatedly proposed to declare the fatherland in danger; the Army seemed divided into two hostile camps, with two hostile staffs; one at the Elysee, where Bonaparte, the other at the Tuileries, where Changarnier resided. All that seemed wanting for the signal of battle to sound was the convening of the National Assembly. The French public looked upon the friction between Bonaparte and Changarnier in the light of the English journalist, who characterized it in these words: "The political servant girls of France are mopping away the glowing lava of the revolution with old mops, and they scold each other while doing their work."

Meanwhile, Bonaparte hastened to depose the Minister of War, d'Hautpoul; to expedite him heels over head to Algiers; and to appoint in his place General Schramm as Minister of War. On November 12, he sent to the National Assembly a message of American excursiveness, overloaded with details, redolent of order, athirst for conciliation, resignful to the Constitution, dealing with all and everything, only not with the burning questions of the moment. As if in passing he dropped the words that according to the express provisions of the Constitution, the President alone disposes over the Army. The message closed with the following high-sounding protestations:

"France demands, above all things, peace . . . Alone bound by an oath, I shall keep myself within the narrow bounds marked out by it to me . . . As to me, elected by the people, and owing my power to it alone, I shall always submit to its lawfully expressed will. Should you at this session decide upon the revision of the Constitution, a Constitutional Convention will regulate the position of the Executive power. If you do not, then, the people will, in 1852, solemnly announce its decision. But, whatever the solution may be that the future has in store, let us arrive at an understanding to the end that never may passion, surprise or violence decide over the fate of a great nation. . . . That which, above all, bespeaks my attention is, not who will, in 1852, rule over France, but to so devote the time at my disposal that the interval may pass by with-out agitation and disturbance. I have straightforwardly opened my heart to you, you will answer my frankness with your confidence, my good efforts with your co-operation. God will do the rest."

The honnete, hypocritically temperate, commonplace-virtuous language of the bourgeoisie reveals its deep meaning in the mouth of the self-appointed ruler of the "Society of December 10," and of the picnic-hero of St. Maur and Satory.

The burgraves of the party of Order did not for a moment deceive themselves on the confidence that this unbosoming deserved. They were long blase on oaths; they numbered among themselves veterans and virtuosi of perjury. The passage about the army did not, however, escape them. They observed with annoyance that the message, despite its prolix enumeration of the lately enacted laws, passed, with affected silence, over the most important of all, the election law, and, moreover, in case no revision of the

Constitution was held, left the choice of the President, in 1852, with the people. The election law was the ball-and-chain to the feet of the party of Order, that hindered them from walking, and now assuredly from storming. Furthermore, by the official disbandment of the "Society of December 10," and the dismissal of the Minister of War, d'Hautpoul, Bonaparte had, with his own hands, sacrificed the scapegoats on the altar of the fatherland. He had turned off the expected collision. Finally, the party of Order itself anxiously sought to avoid every decisive conflict with the Executive, to weaken and to blur it over. Fearing to lose its conquests over the revolution, it let its rival gather the fruits thereof. "France demands, above all things, peace," with this language had the party of Order been apostrophizing the revolution, since February; with this language did Bonaparte's message now apostrophize the party of Order: "France demands, above all things, peace." Bonaparte committed acts that aimed at usurpation, but the party of Order committed a "disturbance of the peace," if it raised the hue and cry, and explained them hypochondriacally. The sausages of Satory were mouse-still when nobody talked about them;—France demands, above all things, "peace." Accordingly, Bonaparte demanded that he be let alone; and the parliamentary party was lamed with a double fear: the fear of re-conjuring up the revolutionary disturbance of the peace, and the fear of itself appearing as the disturber of the peace in the eyes of its own class, of the bourgeoisie. Seeing that, above all things, France demanded peace, the party of Order did not dare, after Bonaparte had said "peace" in his message, to answer "war." The public, who had promised to itself the pleasure of seeing great scenes of scandal at the opening of the National Assembly, was cheated out of its expectations. The opposition deputies, who demanded the submission of the minutes of the Permanent Committee over the October occurrences, were outvoted. All debate that might excite was fled from on principle. The labors of the National Assembly during November and December, 1850, were without interest.

Finally, toward the end of December, began a guerilla warfare about certain prerogatives of the parliament. The movement sank into the mire of petty chicaneries on the prerogative of the two powers, since, with the abolition of universal suffrage, the bourgeoisie had done away with the class struggle.

A judgment for debt had been secured against Mauguin, one of the Representatives. Upon inquiry by the President of the Court, the Minister of

Justice, Rouher, declared that an order of arrest should be made out without delay. Manguin was, accordingly, cast into the debtors' prison. The National Assembly bristled up when it heard of the "attentat." It not only ordered his immediate release, but had him forcibly taken out of Clichy the same evening by its own greffier. In order, nevertheless, to shield its belief in the "sacredness of private property," and also with the ulterior thought of opening, in case of need, an asylum for troublesome Mountainers, it declared the imprisonment of a Representative for debt to be permissible upon its previous consent. It forgot to decree that the President also could be locked up for debt. By its act, it wiped out the last semblance of inviolability that surrounded the members of its own body.

It will be remembered that, upon the testimony of one Allais, Police Commissioner Yon had charged a Section of Decembrists with a plan to murder Dupin and Changarnier. With an eye upon that, the questors proposed at the very first session, that the parliament organize a police force of its own, paid for out of the private budget of the National Assembly itself, and wholly independent of the Police Prefects. The Minister of the Interior, Baroche, protested against this trespass on his preserves. A miserable compromise followed, according to which the Police Commissioner of the Assembly was to be paid out of its own private budget and was to be subject to the appointment and dismissal of its own questors, but only upon previous agreement with the Minister of the Interior. In the meantime Allais had been prosecuted by the Government. It was an easy thing in Court, to present his testimony in the light of a mystification, and, through the mouth of the Public Prosecutor, to throw Dupin, Changarnier, Yon, together with the whole National Assembly, into a ridiculous light. Thereupon, on December 29, Minister Baroche writes a letter to Dupin, in which he demands the dismissal of Yon. The Committee of the National Assembly decides to keep Yon in office; nevertheless, the National Assembly, frightened by its own violence in the affair of Manguin, and accustomed, every time it has shied a blow at the Executive, to receive back from it two in exchange, does not sanction this decision. It dismisses Yon in reward for his zeal in office, and robs itself of a parliamentary prerogative, indispensable against a person who does not decide by night to execute by day, but decides by day and executes by night.

We have seen how, during the months of November and December, under great and severe provocations, the National Assembly evaded and refused

the combat with the Executive power. Now we see it compelled to accept it on the smallest occasions. In the affair of Mauguin, it confirms in principle the liability of a Representative to imprisonment for debt, but to itself reserves the power of allowing the principle to be applied only to the Representatives whom it dislikes,—and for this infamous privilege we see it wrangling with the Minister of Justice. Instead of utilizing the alleged murder plan to the end of fastening an inquest upon the "Society of December 10," and of exposing Bonaparte beyond redemption before France and his true figure, as the head of the slum-proletariat of Paris, it allows the collision to sink to a point where the only issue between itself and the Minister of the Interior is. Who has jurisdiction over the appointment and dismissal of a Police Commissioner? Thus we see the party of Order, during this whole period, compelled by its ambiguous position to wear out and fritter away its conflict with the Executive power in small quarrels about jurisdiction, in chicaneries, in pettifoggings, in boundary disputes, and to turn the stalest questions of form into the very substance of its activity. It dares not accept the collision at the moment when it involves a principle, when the Executive power has really given itself a blank, and when the cause of the National Assembly would be the cause of the nation. It would thereby have issued to the nation an order of march; and it feared nothing so much as that the nation should move. Hence, on these occasions, it rejects the motions of the Mountain, and proceeds to the order of the day. After the issue has in this way lost all magnitude, the Executive power quietly awaits the moment when it can take it up again upon small and insignificant occasions; when, so to say, the issue offers only a parliamentary local interest. Then does the repressed valor of the party of Order break forth, then it tears away the curtain from the scene, then it denounces the President, then it declares the republic to be in danger,—but then all its pathos appears stale, and the occasion for the quarrel a hypocritical pretext, or not at all worth the effort. The parliamentary tempest becomes a tempest in a tea-pot, the struggle an intrigue, the collision a scandal. While the revolutionary classes gloat with sardonic laughter over the humiliation of the National Assembly—they, of course, being as enthusiastic for the prerogatives of the parliament as that body is for public freedom—the bourgeoisie, outside of the parliament, does not understand how the bourgeoisie, inside of the parliament, can squander its time with such petty bickerings, and can endanger peace by

such wretched rivalries with the President. It is puzzled at a strategy that makes peace the very moment when everybody expects battles, and that attacks the very moment everybody believes peace has been concluded.

On December 20, Pascal Duprat interpellated the Minister of the Interior on the "Goldbar Lottery." This lottery was a "Daughter from Elysium"; Bonaparte, together with his faithful, had given her birth; and Police Prefect Carlier had placed her under his official protection, although the French law forbade all lotteries, with the exception of games for benevolent purposes. Seven million tickets, a franc a piece, and the profit ostensibly destined to the shipping of Parisian vagabonds to California. Golden dreams were to displace the Socialist dreams of the Parisian proletariat; the tempting prospect of a prize was to displace the doctrinal right to labor. Of course, the workingmen of Paris did not recognize in the lustre of the California gold bars the lack-lustre francs that had been wheedled out of their pockets. In the main, however, the scheme was an unmitigated swindle. The vagabonds, who meant to open California gold mines without taking the pains to leave Paris, were Bonaparte himself and his Round Table of desperate insolvents. The three millions granted by the National Assembly were rioted away; the Treasury had to be refilled somehow or another. In vain did Bonaparte open a national subscription, at the head of which he himself figured with a large sum, for the establishment of so-called "cites ouvrières." [#3 Work cities.] The hard-hearted bourgeois waited, distrustful, for the payment of his own shares; and, as this, of course, never took place, the speculation in Socialist castles in the air fell flat. The gold bars drew better. Bonaparte and his associates did not content themselves with putting into their own pockets part of the surplus of the seven millions over and above the bars that were to be drawn; they manufactured false tickets; they sold, of Number 10 alone, fifteen to twenty lots—a financial operation fully in the spirit of the "Society of December 10"! The National Assembly did not here have before it the fictitious President of the Republic, but Bonaparte himself in flesh and blood. Here it could catch him in the act, not in conflict with the Constitution, but with the penal code. When, upon Duprat's interpellation, the National Assembly went over to the order of the day, this did not happen simply because Girardin's motion to declare itself "satisfied" reminded the party of Order of its own systematic corruption: the bourgeois, above all the bourgeois who has been inflated into a statesman, supplements his practical meanness with theoretical pompousness. As

statesman, he becomes, like the Government facing him, a superior being, who can be fought only in a higher, more exalted manner.

Bonaparte—who, for the very reason of his being a "bohemian," a princely slum-proletarian, had over the scampish bourgeois the advantage that he could carry on the fight after the Assembly itself had carried him with its own hands over the slippery ground of the military banquets, of the reviews, of the "Society of December 10," and, finally, of the penal code—now saw that the moment had arrived when he could move from the seemingly defensive to the offensive. He was but little troubled by the intermediate and trifling defeats of the Minister of Justice, of the Minister of War, of the Minister of the Navy, of the Minister of Finance, whereby the National Assembly indicated its growling displeasure. Not only did he prevent the Ministers from resigning, and thus recognizing the subordination of the executive power to the Parliament; he could now accomplish what during the vacation of the National Assembly he had commenced, the separation of the military power from the Assembly—the deposition of Changarnier.

An Elysee paper published an order, issued during the month of May, ostensibly to the First Military Division, and, hence, proceeding from Changarnier, wherein the officers were recommended, in case of an uprising, to give no quarter to the traitors in their own ranks, to shoot them down on the spot, and to refuse troops to the National Assembly, should it make a requisition for such. On January 3, 1851, the Cabinet was interpellated on this order. The Cabinet demands for the examination of the affair at first three months, then one week, finally only twenty-four hours' time. The Assembly orders an immediate explanation. Changarnier rises and declares that this order never existed; he adds that he would ever hasten to respond to the calls of the National Assembly, and that, in case of a collision, they could count upon him. The Assembly receives his utterances with inexpressible applause, and decrees a vote of confidence to him. It thereby resigns its own powers; it decrees its own impotence and the omnipotence of the Army by committing itself to the private protection of a general. But the general, in turn, deceives himself when he places at the Assembly's disposal and against Bonaparte a power that he holds only as a fief from that same Bonaparte, and when, on his part, he expects protection from this Parliament, from his protegee', itself needful of protection. But Changarnier has faith in the mysterious power with which since January,

1849, he had been clad by the bourgeoisie. He takes himself for the Third Power, standing beside the other Powers of Government. He shares the faith of all the other heroes, or rather saints, of this epoch, whose greatness consists but in the interested good opinion that their own party holds of them, and who shrink into every-day figures so soon as circumstances invite them to perform miracles. Infidelity is, indeed, the deadly enemy of these supposed heroes and real saints. Hence their virtuously proud indignation at the unenthusiastic wits and scoffers.

That same evening the Ministers were summoned to the Elysee; Bonaparte presses the removal of Changarnier; five Ministers refuse to sign the order; the "Moniteur" announces a Ministerial crisis; and the party of Order threatens the formation of a Parliamentary army under the command of Changarnier. The party of Order had the constitutional power hereto. It needed only to elect Changarnier President of the National Assembly in order to make a requisition for whatever military forces it needed for its own safety. It could do this all the more safely, seeing that Changarnier still stood at the head of the Army and of the Parisian National Guard, and only lay in wait to be summoned, together with the Army. The Bonapartist press did not even dare to question the right of the National Assembly to issue a direct requisition for troops;—a legal scruple, that, under the given circumstances, did not promise success. That the Army would have obeyed the orders of the National Assembly is probable, when it is considered that Bonaparte had to look eight days all over Paris to find two generals—Baraguay d'Hilliers and St. Jean d'Angley—who declared themselves ready to countersign the order cashiering Changarnier. That, however, the party of Order would have found in its own ranks and in the parliament the requisite vote for such a decision is more than doubtful, when it is considered that, eight days later, 286 votes pulled away from it, and that, as late as December, 1851, at the last decisive hour, the Mountain rejected a similar proposition. Nevertheless, the burgraves might still have succeeded in driving the mass of their party to an act of heroism, consisting in feeling safe behind a forest of bayonets, and in accepting the services of the Army, which found itself deserted in its camp. Instead of this, the Messieurs Burgraves betook themselves to the Elysee on the evening of January 6, with the view of inducing Bonaparte, by means of politic words and considerations, to drop the removal of Changarnier. Him whom we must convince we recognize as the master of the situation. Bonaparte, made to

feel secure by this step, appoints on January 12 a new Ministry, in which the leaders of the old, Fould and Baroche, are retained. St Jean d'Angley becomes Minister of War; the "Moniteur" announces the decree cashiering Changarnier; his command is divided up between Baraguay d'Hilliers, who receives the First Division, and Perrot, who is placed over the National Guard. The "Bulwark of Society" is turned down; and, although no dog barks over the event, in the Bourses the stock quotations rise.

By repelling the Army, that, in Changarnier's person, put itself at its disposal, and thus irrevocably stood up against the President, the party of Order declares that the bourgeoisie has lost its vocation to reign. Already there was no parliamentary Ministry. By losing, furthermore, the handle to the Army and to the National Guard, what instrument of force was there left to the National Assembly in order to maintain both the usurped power of the parliament over the people, and its constitutional power over the President? None. All that was left to it was the appeal to peaceful principles, that itself had always explained as "general rules" merely, to be prescribed to third parties, and only in order to enable itself to move all the more freely. With the removal of Changarnier, with the transfer of the military power to Bonaparte, closes the first part of the period that we are considering, the period of the struggle between the party of Order and the Executive power. The war between the two powers is now openly declared; it is conducted openly; but only after the party of Order has lost both arms and soldier. With-out a Ministry, without any army, without a people, without the support of public opinion; since its election law of May 31, no longer the representative of the sovereign nation sans eyes, sans ears, sans teeth, sans everything, the National Assembly had gradually converted itself into a French Parliament of olden days, that must leave all action to the Government, and content itself with growling remonstrances "post festum." [#4 After the act is done; after the fact.]

The party of Order receives the new Ministry with a storm of indignation. General Bedeau calls to mind the mildness of the Permanent Committee during the vacation, and the excessive prudence with which it had renounced the privilege of disclosing its minutes. Now, the Minister of the Interior himself insists upon the disclosure of these minutes, that have now, of course, become dull as stagnant waters, reveal no new facts, and fall without making the slightest effect upon the blase public. Upon Remusat's proposition, the National Assembly retreats into its Committees, and

appoints a "Committee on Extraordinary Measures." Paris steps all the less out of the ruts of its daily routine, seeing that business is prosperous at the time, the manufactories busy, the prices of cereals low, provisions abundant, the savings banks receiving daily new deposits. The "extraordinary measures," that the parliament so noisily announced fizzle out on January 18 in a vote of lack of confidence against the Ministry, without General Changarnier's name being even mentioned. The party of Order was forced to frame its motion in that way so as to secure the votes of the republicans, because, of all the acts of the Ministry, Changarnier's dismissal only was the very one they approved, while the party of Order cannot in fact, condemn the other Ministerial acts which it had itself dictated. The January 18 vote of lack of confidence was decided by 415 ayes against 286 nays. It was, accordingly put through by a coalition of the uncompromising Legitimists and Orleanists with the pure republicans and the Mountain. Thus it revealed the fact that, in its conflicts with Bonaparte, not only the Ministry, not only the Army, but also its independent parliamentary majority; that a troop of Representatives had deserted its camp out of a fanatic zeal for harmony, out of fear of fight, out of lassitude, out of family considerations for the salaries of relatives in office, out of speculations on vacancies in the Ministry (Odillon Barrot), or out of that unmitigated selfishness that causes the average bourgeois to be ever inclined to sacrifice the interests of his class to this or that private motive. The Bonapartist Representatives belonged from the start to the party of Order only in the struggle against the revolution. The leader of the Catholic party, Montalembert, already then threw his influence in the scale of Bonaparte, since he despaired of the vitality of the parliamentary party. Finally, the leaders of this party itself, Thiers and Berryer—the Orleanist and the Legitimist—were compelled to proclaim themselves openly as republicans; to admit that their heart favored royalty, but their head the republic; that their parliamentary republic was the only possible form for the rule of the bourgeoisie. Thus were they compelled to brand, before the eyes of the bourgeois class itself, as an intrigue—as dangerous as it was senseless—the restoration plans, which they continued to pursue indefatigably behind the back of the parliament.

The January 18 vote of lack of confidence struck the Ministers, not the President. But it was not the Ministry, it was the President who had deposed Changarnier. Should the party of Order place Bonaparte himself under charges? On account of his restoration hankerings? These only

supplemented their own. On account of his conspiracy at the military reviews and of the "Society of December 10"? They had long since buried these subjects under simple orders of business. On account of the discharge of the hero of January 29 and June 13, of the man who, in May, 1850, threatened, in case of riot, to set Paris on fire at all its four corners? Their allies of the Mountain and Cavaignac did not even allow them to console the fallen "Bulwark of Society" with an official testimony of their sympathy. They themselves could not deny the constitutional right of the President to remove a General. They stormed only because he made an unparliamentary use of his constitutional right. Had they not themselves constantly made an unconstitutional use of their parliamentary prerogative, notably by the abolition of universal suffrage? Consequently they were reminded to move exclusively within parliamentary bounds. Indeed, it required that peculiar disease, a disease that, since 1848, has raged over the whole continent, "Parliamentary Idiocy,"—that fetters those whom it infects to an imaginary world, and robs them of all sense, all remembrance, all understanding of the rude outside world;—it required this "Parliamentary Idiocy" in order that the party of Order, which had, with its own hands, destroyed all the conditions for parliamentary power, and, in its struggle with the other classes, was obliged to destroy them, still should consider its parliamentary victories as victories, and imagine it hit the President by striking his Ministers. They only afforded him an opportunity to humble the National Assembly anew in the eyes of the nation. On January 20, the "Moniteur" announced that the whole the dismissal of the whole Ministry was accepted. Under the pretext that none of the parliamentary parties had any longer the majority—as proved by the January 18 vote, that fruit of the coalition between mountain and royalists—, and, in order to await the re-formation of a majority, Bonaparte appointed a so-called transition Ministry, of whom no member belonged to the parliament-altogether wholly unknown and insignificant individuals; a Ministry of mere clerks and secretaries. The party of Order could now wear itself out in the game with these puppets; the Executive power no longer considered it worth the while to be seriously represented in the National Assembly. By this act Bonaparte concentrated the whole executive power all the more securely in his own person; he had all the freer elbow-room to exploit the same to his own ends, the more his Ministers became mere supernumeraries.

The party of Order, now allied with the Mountain, revenged itself by rejecting the Presidential endowment project of 1,800,000 francs, which the chief of the "Society of December 10" had compelled his Ministerial clerks to present to the Assembly. This time a majority of only 102 votes carried the day accordingly since January 18, 27 more votes had fallen off: the dissolution of the party of Order was making progress. Lest any one might for a moment be deceived touching the meaning of its coalition with the Mountain, the party of Order simultaneously scorned even to consider a motion, signed by 189 members of the Mountain, for a general amnesty to political criminals. It was enough that the Minister of the Interior, one Baisse, declared that the national tranquility was only in appearance, in secret there reigned deep agitation, in secret, ubiquitous societies were organized, the democratic papers were preparing to reappear, the reports from the Departments were unfavorable, the fugitives of Geneva conducted a conspiracy via Lyons through the whole of southern France, France stood on the verge of an industrial and commercial crisis, the manufacturers of Roubaix were working shorter hours, the prisoners of Belle Isle had mutinied;—it was enough that even a mere Baisse should conjure up the "Red Spectre" for the party of Order to reject without discussion a motion that would have gained for the National Assembly a tremendous popularity, and thrown Bonaparte back into its arms. Instead of allowing itself to be intimidated by the Executive power with the perspective of fresh disturbances, the party of Order should rather have allowed a little elbow-room to the class struggle, in order to secure the dependence of the Executive upon itself. But it did not feel itself equal to the task of playing with fire.

Meanwhile, the so-called transition Ministry vegetated along until the middle of April. Bonaparte tired out and fooled the National Assembly with constantly new Ministerial combinations. Now he seemed to intend constructing a republican Ministry with Lamartine and Billault; then, a parliamentary one with the inevitable Odillon Barrot, whose name must never be absent when a dupe is needed; then again, a Legitimist, with Batismenil and Lenoist d'Azy; and yet again, an Orleansist, with Malleville. While thus throwing the several factions of the party of Order into strained relations with one another, and alarming them all with the prospect of a republican Ministry, together with the there-upon inevitable restoration of universal suffrage, Bonaparte simultaneously raises in the bourgeoisie the

conviction that his sincere efforts for a parliamentary Ministry are wrecked upon the irreconcilable antagonism of the royalist factions. All the while the bourgeoisie was clamoring louder and louder for a "strong Government," and was finding it less and less pardonable to leave France "without an administration," in proportion as a general commercial crisis seemed to be under way and making recruits for Socialism in the cities, as did the ruinously low price of grain in the rural districts. Trade became daily duller; the unemployed hands increased perceptibly; in Paris, at least 10,000 workingmen were without bread; in Rouen, Muehlhausen, Lyons, Roubaix, Tourcoign, St. Etienne, Elbeuf, etc., numerous factories stood idle. Under these circumstances Bonaparte could venture to restore, on April 11, the Ministry of January 18; Messieurs Rouher, Fould, Baroche, etc., reinforced by Mr. Leon Faucher, whom the constitutive assembly had, during its last days, unanimously, with the exception of five Ministerial votes, branded with a vote of censure for circulating false telegraphic dispatches. Accordingly, the National Assembly had won a victory on January 18 over the Ministry, it had, for the period of three months, been battling with Bonaparte, and all this merely to the end that, on April 11, Fould and Baroche should be able to take up the Puritan Faucher as third in their ministerial league.

In November, 1849, Bonaparte had satisfied himself with an Unparliamentary, in January, 1851, with an Extra-Parliamentary, on April 11, he felt strong enough to form an Anti-Parliamentary Ministry, that harmoniously combined within itself the votes of lack of confidence of both assemblies—the constitutive and the legislative, the republican and the royalist. This ministerial progression was a thermometer by which the parliament could measure the ebbing temperature of its own life. This had sunk so low by the end of April that, at a personal interview, Persigny could invite Changarnier to go over to the camp of the President. Bonaparte, he assured Changarnier, considered the influence of the National Assembly to be wholly annihilated, and already the proclamation was ready, that was to be published after the steadily contemplated, but again accidentally postponed "coup d'etat." Changarnier communicated this announcement of its death to the leaders of the party of Order; but who was there to believe a bed-bug bite could kill? The parliament, however beaten, however dissolved, however death-tainted it was, could not persuade itself to see, in the duel with the grotesque chief of the "Society of December 10," anything

but a duel with a bed-bug. But Bonaparte answered the party of Order as Agesilaus did King Agis: "I seem to you an ant; but shall one day be a lion."

## VI

The coalition with the Mountain and the pure republicans, to which the party of Order found itself condemned in its fruitless efforts to keep possession of the military and to reconquer supreme control over the Executive power, proved conclusively that it had forfeited its independent parliamentary majority. The calendar and clock merely gave, on May 29, the signal for its complete dissolution. With May 29 commenced the last year of the life of the National Assembly. It now had to decide for the unchanged continuance or the revision of the Constitution. But a revision of the Constitution meant not only the definitive supremacy of either the bourgeoisie of the small traders' democracy, of either democracy or proletarian anarchy, of either a parliamentary republic or Bonaparte, it meant also either Orleans or Bourbon! Thus fell into the very midst of the parliament the apple of discord, around which the conflict of interests, that cut up the party of Order into hostile factions, was to kindle into an open conflagration. The party of Order was a combination of heterogeneous social substances. The question of revision raised a political temperature, in which the product was reduced to its original components.

The interest of the Bonapartists in the revision was simple: they were above all concerned in the abolition of Article 45, which forbade Bonaparte's reelection and the prolongation of his term. Not less simple seemed to be the position of the republicans; they rejected all revision, seeing in that only a general conspiracy against the republic; as they disposed over more than one-fourth of the votes in the National Assembly, and, according to the Constitution, a three-fourths majority was requisite to revise and to call a revisory convention, they needed only to count their own votes to be certain of victory. Indeed, they were certain of it.

Over and against these clear-cut positions, the party of Order found itself tangled in inextricable contradictions. If it voted against the revision, it endangered the "status quo," by leaving to Bonaparte only one expedient—that of violence and handing France over, on May 2, 1852, at the very time of election, a prey to revolutionary anarchy, with a President whose authority was at an end; with a parliament that the party had long ceased to

own, and with a people that it meant to re-conquer. If it voted constitutionally for a revision, it knew that it voted in vain and would constitutionally have to go under before the veto of the republicans. If, unconstitutionally, it pronounced a simple majority binding, it could hope to control the revolution only in case it surrendered unconditionally to the domination of the Executive power: it then made Bonaparte master of the Constitution, of the revision and of itself. A merely partial revision, prolonging the term of the President, opened the way to imperial usurpation; a general revision, shortening the existence of the republic, threw the dynastic claims into an inevitable conflict: the conditions for a Bourbon and those for an Orleanist restoration were not only different, they mutually excluded each other.

The parliamentary republic was more than a neutral ground on which the two factions of the French bourgeoisie—Legitimists and Orleanists, large landed property and manufacture—could lodge together with equal rights. It was the indispensable condition for their common reign, the only form of government in which their common class interest could dominate both the claims of their separate factions and all the other classes of society. As royalists, they relapsed into their old antagonism into the struggle for the overlordship of either landed property or of money; and the highest expression of this antagonism, its personification, were the two kings themselves, their dynasties. Hence the resistance of the party of Order to the recall of the Bourbons.

The Orleanist Representative Creton moved periodically in 1849, 1850 and 1851 the repeal of the decree of banishment against the royal families; as periodically did the parliament present the spectacle of an Assembly of royalists who stubbornly shut to their banished kings the door through which they could return home. Richard III murdered Henry VI, with the remark that he was too good for this world, and belonged in heaven. They declared France too bad to have her kings back again. Forced by the power of circumstances, they had become republicans, and repeatedly sanctioned the popular mandate that exiled their kings from France.

The revision of the Constitution, and circumstances compelled its consideration, at once made uncertain not only the republic itself, but also the joint reign of the two bourgeois factions; and it revived, with the possibility of the monarchy, both the rivalry of interests which these two

factions had alternately allowed to preponderate, and the struggle for the supremacy of the one over the other. The diplomats of the party of Order believed they could allay the struggle by a combination of the two dynasties through a so-called fusion of the royalist parties and their respective royal houses. The true fusion of the restoration and the July monarchy was, however, the parliamentary republic, in which the Orleanist and Legitimist colors were dissolved, and the bourgeois species vanished in the plain bourgeois, in the bourgeois genus. Now however, the plan was to turn the Orleanist Legitimist and the Legitimist Orleanist. The kingship, in which their antagonism was personified, was to incarnate their unity, the expression of their exclusive faction interests was to become the expression of their common class interest; the monarchy was to accomplish what only the abolition of two monarchies—the republic could and did accomplish. This was the philosopher's stone, for the finding of which the doctors of the party of Order were breaking their heads. As though the Legitimate monarchy ever could be the monarchy of the industrial bourgeoisie, or the bourgeois monarchy the monarchy of the hereditary landed aristocracy! As though landed property and industry could fraternize under one crown, where the crown could fall only upon one head, the head of the older or the younger brother! As though industry could at all deal upon a footing of equality with landed property, so long as landed property did not decide itself to become industrial. If Henry V were to die tomorrow, the Count of Paris would not, therefore, become the king of the Legitimists, unless he ceased to be the King of the Orleanists. Nevertheless, the fusion philosophers, who became louder in the measure that the question of revision stepped to the fore, who had provided themselves with a daily organ in the "Assemblée Nationale," who, even at this very moment (February, 1852) are again at work, explained the whole difficulty by the opposition and rivalries of the two dynasties. The attempts to reconcile the family of Orleans with Henry V., begun since the death of Louis Philippe, but, as all these dynastic intrigues carried on only during the vacation of the National Assembly, between acts, behind the scenes, more as a sentimental coquetry with the old superstition than as a serious affair, were now raised by the party of Order to the dignity of a great State question, and were conducted upon the public stage, instead of, as heretofore in the amateurs' theater. Couriers flew from Paris to Venice, from Venice to Claremont, from Claremont to Paris. The Duke of Chambord issues a manifesto in which he

announces not his own, but the "national" restoration, "with the aid of all the members of his family." The Oleanist Salvandy throws himself at the feet of Henry V. The Legitimist leaders Berryer, Benoit d'Azy, St. Priest travel to Claremont, to persuade the Orleans; but in vain. The fusionists learn too late that the interests of the two bourgeois factions neither lose in exclusiveness nor gain in pliancy where they sharpen to a point in the form of family interests, of the interests of the two royal houses. When Henry V. recognized the Count of Paris as his successor—the only success that the fusion could at best score—the house of Orleans acquired no claim that the childlessness of Henry V. had not already secured to it; but, on the other hand, it lost all the claims that it had conquered by the July revolution. It renounced its original claims, all the title, that, during a struggle nearly one hundred years long, it had wrested from the older branch of the Bourbons; it bartered away its historic prerogative, the prerogative of its family-tree. Fusion, accordingly, amounted to nothing else than the resignation of the house of Orleans, its Legitimist resignation, a repentful return from the Protestant State Church into the Catholic;—a return, at that, that did not even place it on the throne that it had lost, but on the steps of the throne on which it was born. The old Oleanist Ministers Guizot, Duchatel, etc., who likewise hastened to Claremont, to advocate the fusion, represented in fact only the nervous reaction of the July monarchy; despair, both in the citizen kingdom and the kingdom of citizens; the superstitious belief in legitimacy as the last amulet against anarchy. Mediators, in their imagination, between Orleans and Bourbon, they were in reality but apostate Oleanists, and as such were they received by the Prince of Joinville. The virile, bellicose part of the Oleanists, on the contrary—Thiers, Baze, etc.—, persuaded the family of Louis Philippe all the easier that, seeing every plan for the immediate restoration of the monarchy presupposed the fusion of the two dynasties, and every plan for fusion the resignation of the house of Orleans, it corresponded, on the contrary, wholly with the tradition of its ancestors to recognize the republic for the time being, and to wait until circumstances permitted I the conversion of the Presidential chair into a throne. Joinville's candidacy was set afloat as a rumor, public curiosity was held in suspense, and a few months later, after the revision was rejected, openly proclaimed in September.

Accordingly, the essay of a royalist fusion between Oleanists and Legitimists did not miscarry only, it broke up their parliamentary fusion, the

republican form that they had adopted in common, and it decomposed the party of Order into its original components. But the wider the breach became between Venice and Claremont, the further they drifted away from each other, and the greater the progress made by the Joinville agitation, all the more active and earnest became the negotiations between Faucher, the Minister of Bonaparte, and the Legitimists.

The dissolution of the party of Order went beyond its original elements. Each of the two large factions fell in turn into new fragments. It was as if all the old political shades, that formerly fought and crowded one another within each of the two circles—be it that of the Legitimists or that of the Orleanists—, had been thawed out like dried infusoria by contact with water; as if they had recovered enough vitality to build their own groups and assert their own antagonisms. The Legitimists dreamed they were back amidst the quarrels between the Tuileries and the pavilion Marsan, between Villele and Polignac; the Orleanists lived anew through the golden period of the tourneys between Guizot, Mole, Broglie, Thiers, and Odillon Barrot.

That portion of the party of Order—eager for a revision of the Constitution but disagreed upon the extent of revision—made up of the Legitimists under Berryer and Falloux and of those under Laroche Jacquelin, together with the tired-out Orleanists under Mole, Broglie, Montalembert and Odillon Barrot, united with the Bonapartist Representatives in the following indefinite and loosely drawn motion:

"The undersigned Representatives, with the end in view of restoring to the nation the full exercise of her sovereignty, move that the Constitution be revised."

At the same time, however, they unanimously declared through their spokesman, Tocqueville, that the National Assembly had not the right to move the abolition of the republic, that right being vested only in a Constitutional Convention. For the rest, the Constitution could be revised only in a "legal" way, that is to say, only in case a three-fourths majority decided in favor of revision, as prescribed by the Constitution. After a six days' stormy debate, the revision was rejected on July 19, as was to be foreseen. In its favor 446 votes were cast, against it 278. The resolute Orleanists, Thiers, Changarnier, etc., voted with the republicans and the Mountain.

Thus the majority of the parliament pronounced itself against the Constitution, while the Constitution itself pronounced itself for the minority, and its decision binding. But had not the party of Order on May 31, 1850, had it not on June 13, 1849, subordinated the Constitution to the parliamentary majority? Did not the whole republic they had been hitherto having rest upon the subordination of the Constitutional clauses to the majority decisions of the parliament? Had they not left to the democrats the Old Testament superstitious belief in the letter of the law, and had they not chastised the democrats therefor? At this moment, however, revision meant nothing else than the continuance of the Presidential power, as the continuance of the Constitution meant nothing else than the deposition of Bonaparte. The parliament had pronounced itself for him, but the Constitution pronounced itself against the parliament. Accordingly, he acted both in the sense of the parliament when he tore up the Constitution, and in the sense of the Constitution when he chased away the parliament.

The parliament pronounced the Constitution, and, thereby, also, its own reign, "outside of the pale of the majority"; by its decision, it repealed the Constitution, and continued the Presidential power, and it at once declared that neither could the one live nor the other die so long as itself existed. The feet of those who were to bury it stood at the door. While it was debating the subject of revision, Bonaparte removed General Baraguay d'Hilliers, who showed himself irresolute, from the command of the First Military Division, and appointed in his place General Magnan, the conqueror of Lyon; the hero of the December days, one of his own creatures, who already under Louis Philippe, on the occasion of the Boulogne expedition, had somewhat compromised himself in his favor.

By its decision on the revision, the party of Order proved that it knew neither how to rule nor how to obey; neither how to live nor how to die; neither how to bear with the republic nor how to overthrow it; neither how to maintain the Constitution nor how to throw it overboard; neither how to co-operate with the President nor how to break with him. From what quarter did it then, look to for the solution of all the existing perplexities? From the calendar, from the course of events. It ceased to assume the control of events. It, accordingly, invited events to don its authority and also the power to which in its struggle with the people, it had yielded one attribute after another until it finally stood powerless before the same. To the end that the Executive be able all the more freely to formulate his plan of campaign

against it, strengthen his means of attack, choose his tools, fortify his positions, the party of Order decided, in the very midst of this critical moment, to step off the stage, and adjourn for three months, from August 10 to November 4.

Not only was the parliamentary party dissolved into its two great factions, not only was each of these dissolved within itself, but the party of Order, inside of the parliament, was at odds with the party of Order, outside of the parliament. The learned speakers and writers of the bourgeoisie, their tribunes and their press, in short, the ideologists of the bourgeoisie and the bourgeoisie itself, the representatives and the represented, stood estranged from, and no longer understood one another.

The Legitimists in the provinces, with their cramped horizon and their boundless enthusiasm, charged their parliamentary leaders Berryer and Falloux with desertion to the Bonapartist camp, and with apostacy from Henry V. Their lilymind [#1 An allusion to the lilies of the Bourbon coat-of-arms] believed in the fall of man, but not in diplomacy.

More fatal and completer, though different, was the breach between the commercial bourgeoisie and its politicians. It twitted them, not as the Legitimists did theirs, with having apostatized from their principle, but, on the contrary, with adhering to principles that had become useless.

I have already indicated that, since the entry of Fould in the Ministry, that portion of the commercial bourgeoisie that had enjoyed the lion's share in Louis Philippe's reign, to-wit, the aristocracy of finance, had become Bonapartist. Fould not only represented Bonaparte's interests at the Bourse, he represented also the interests of the Bourse with Bonaparte. A passage from the London "Economist," the European organ of the aristocracy of finance, described most strikingly the attitude of this class. In its issue of February 1, 1851, its Paris correspondent writes: "Now we have it stated from numerous quarters that France wishes above all things for repose. The President declares it in his message to the Legislative Assembly; it is echoed from the tribune; it is asserted in the journals; it is announced from the pulpit; it is demonstrated by the sensitiveness of the public funds at the least prospect of disturbance, and their firmness the instant it is made manifest that the Executive is far superior in wisdom and power to the factious ex-officials of all former governments."

In its issue of November 29, 1851, the "Economist" declares editorially: "The President is now recognized as the guardian of order on every Stock Exchange of Europe." Accordingly, the Aristocracy of Finance condemned the parliamentary strife of the party of Order with the Executive as a "disturbance of order," and hailed every victory of the President over its reputed representatives as a "victory of order." Under "aristocracy of finance" must not, however, be understood merely the large bond negotiators and speculators in government securities, of whom it may be readily understood that their interests and the interests of the Government coincide. The whole modern money trade, the whole banking industry, is most intimately interwoven with the public credit. Part of their business capital requires to be invested in interest-bearing government securities that are promptly convertible into money; their deposits, i. e., the capital placed at their disposal and by them distributed among merchants and industrial establishments, flow partly out of the dividends on government securities. The whole money market, together with the priests of this market, is part and parcel of this "aristocracy of finance" at every epoch when the stability of the government is to them synonymous with "Moses and his prophets." This is so even before things have reached the present stage when every deluge threatens to carry away the old governments themselves.

But the industrial Bourgeoisie also, in its fanaticism for order, was annoyed at the quarrels of the Parliamentary party of Order with the Executive. Thiers, Anglas, Sainte Beuve, etc., received, after their vote of January 18, on the occasion of the discharge of Changarnier, public reprimands from their constituencies, located in the industrial districts, branding their coalition with the Mountain as an act of high treason to the cause of order. Although, true enough, the boastful, vexatious and petty intrigues, through which the struggle of the party of Order with the President manifested itself, deserved no better reception, yet notwithstanding, this bourgeois party, that expects of its representatives to allow the military power to pass without resistance out of the hands of their own Parliament into those of an adventurous Pretender, is not worth even the intrigues that were wasted in its behalf. It showed that the struggle for the maintenance of their public interests, of their class interests, of their political power only incommoded and displeased them, as a disturbance of their private business.

The bourgeois dignitaries of the provincial towns, the magistrates, commercial judges, etc., with hardly any exception, received Bonaparte everywhere on his excursions in the most servile manner, even when, as in Dijon, he attacked the National Assembly and especially the party of Order without reserve.

Business being brisk, as still at the beginning of 1851, the commercial bourgeoisie stormed against every Parliamentary strife, lest business be put out of temper. Business being dull, as from the end of February, 1851, on, the bourgeoisie accused the Parliamentary strifes as the cause of the stand-still, and clamored for quiet in order that business may revive. The debates on revision fell just in the bad times. Seeing the question now was the to be or not to be of the existing form of government, the bourgeoisie felt itself all the more justified in demanding of its Representatives that they put an end to this tormenting provisional status, and preserve the "status quo." This was no contradiction. By putting an end to the provisional status, it understood its continuance, the indefinite putting off of the moment when a final decision had to be arrived at. The "status quo" could be preserved in only one of two ways: either by the prolongation of Bonaparte's term of office or by his constitutional withdrawal and the election of Cavaignac. A part of the bourgeoisie preferred the latter solution, and knew no better advice to give their Representatives than to be silent, to avoid the burning point. If their Representatives did not speak, so argued they, Bonaparte would not act. They desired an ostrich Parliament that would hide its head, in order not to be seen. Another part of the bourgeoisie preferred that Bonaparte, being once in the Presidential chair, be left in the Presidential chair, in order that everything might continue to run in the old ruts. They felt indignant that their Parliament did not openly break the Constitution and resign without further ado. The General Councils of the Departments, these provisional representative bodies of the large bourgeoisie, who had adjourned during the vacation of the National Assembly since August 25, pronounced almost unanimously for revision, that is to say, against the Parliament and for Bonaparte.

Still more unequivocally than in its falling out with its Parliamentary Representatives, did the bourgeoisie exhibit its wrath at its literary Representatives, its own press. The verdicts of the bourgeois juries, inflicting excessive fines and shameless sentences of imprisonment for every attack of the bourgeois press upon the usurping aspirations of

Bonaparte, for every attempt of the press to defend the political rights of the bourgeoisie against the Executive power, threw, not France alone, but all Europe into amazement.

While on the one hand, as I have indicated, the Parliamentary party of Order ordered itself to keep the peace by screaming for peace; and while it pronounced the political rule of the bourgeoisie irreconcilable with the safety and the existence of the bourgeoisie, by destroying with its own hands in its struggle with the other classes of society all the conditions for its own, the Parliamentary regime; on the other hand, the mass of the bourgeoisie, outside of the Parliament, urged Bonaparte—by its servility towards the President, by its insults to the Parliament, by the brutal treatment of its own press—to suppress and annihilate its speaking and writing organs, its politicians and its literati, its orators' tribune and its press, to the end that, under the protection of a strong and unhampered Government, it might ply its own private pursuits in safety. It declared unmistakably that it longed to be rid of its own political rule, in order to escape the troubles and dangers of ruling.

And this bourgeoisie, that had rebelled against even the Parliamentary and literary contest for the supremacy of its own class, that had betrayed its leaders in this contest, it now has the effrontery to blame the proletariat for not having risen in its defence in a bloody struggle, in a struggle for life! Those bourgeois, who at every turn sacrificed their common class interests to narrow and dirty private interests, and who demanded a similar sacrifice from their own Representatives, now whine that the proletariat has sacrificed their idea-political to its own material interests! This bourgeois class now strikes the attitude of a pure soul, misunderstood and abandoned, at a critical moment, by the proletariat, that has been misled by the Socialists. And its cry finds a general echo in the bourgeois world. Of course, I do not refer to German crossroad politicians and kindred blockheads. I refer, for instance, to the "Economist," which, as late as November 29, 1851, that is to say, four days before the "coup d'etat" pronounced Bonaparte the "Guardian of Order" and Thiers and Berryer "Anarchists," and as early as December 27, 1851, after Bonaparte had silenced those very Anarchists, cries out about the treason committed by "the ignorant, untrained and stupid proletaires against the skill, knowledge, discipline, mental influence, intellectual resources and moral weight of the

middle and upper ranks." The stupid, ignorant and contemptible mass was none other than the bourgeoisie itself.

France had, indeed; experienced a sort of commercial crisis in 1851. At the end of February, there was a falling off of exports as compared with 1850; in March, business languished and factories shut down; in April, the condition of the industrial departments seemed as desperate as after the February days; in May, business did not yet pick up; as late as June 28, the reports of the Bank of France revealed through a tremendous increase of deposits and an equal decrease of loans on exchange notes, the standstill of production; not until the middle of October did a steady improvement of business set in. The French bourgeoisie accounted for this stagnation of business with purely political reasons; it imputed the dull times to the strife between the Parliament and the Executive power, to the uncertainty of a provisional form of government, to the alarming prospects of May 2, 1852. I shall not deny that all these causes did depress some branches of industry in Paris and in the Departments. At any rate, this effect of political circumstances was only local and trifling. Is there any other proof needed than that the improvement in business set in at the very time when the political situation was growing worse, when the political horizon was growing darker, and when at every moment a stroke of lightning was expected out of the Elysee—in the middle of October? The French bourgeois, whose "skill, knowledge, mental influence and intellectual resources," reach no further than his nose, could, moreover, during the whole period of the Industrial Exposition in London, have struck with his nose the cause of his own business misery. At the same time that, in France, the factories were being closed, commercial failures broke out in England. While the industrial panic reached its height during April and May in France, in England the commercial panic reached its height in April and May. The same as the French, the English woolen industries suffered, and, as the French, so did the English silk manufacture. Though the English cotton factories went on working, it, nevertheless, was not with the same old profit of 1849 and 1850. The only difference was this: that in France, the crisis was an industrial, in England it was a commercial one; that while in France the factories stood still, they spread themselves in England, but under less favorable circumstances than they had done the years just previous; that, in France, the export, in England, the import trade suffered the heaviest blows. The common cause, which, as a matter of fact, is not to

be looked for with-in the bounds of the French political horizon, was obvious. The years 1849 and 1850 were years of the greatest material prosperity, and of an overproduction that did not manifest itself until 1851. This was especially promoted at the beginning of 1851 by the prospect of the Industrial Exposition; and, as special causes, there were added, first, the failure of the cotton crop of 1850 and 1851; second, the certainty of a larger cotton crop than was expected: first, the rise, then the sudden drop; in short, the oscillations of the cotton market. The crop of raw silk in France had been below the average. Finally, the manufacture of woollen goods had received such an increment since 1849, that the production of wool could not keep step with it, and the price of the raw material rose greatly out of proportion to the price of the manufactured goods. Accordingly, we have here in the raw material of three staple articles a threefold material for a commercial crisis. Apart from these special circumstances, the seeming crisis of the year 1851 was, after all, nothing but the halt that overproduction and overspeculation make regularly in the course of the industrial cycle, before pulling all their forces together in order to rush feverishly over the last stretch, and arrive again at their point of departure—the General Commercial Crisis. At such intervals in the history of trade, commercial failures break out in England, while, in France, industry itself is stopped, partly because it is compelled to retreat through the competition of the English, that, at such times becomes resistless in all markets, and partly because, as an industry of luxuries, it is affected with preference by every stoppage of trade. Thus, besides the general crisis, France experiences her own national crises, which, how-ever, are determined by and conditioned upon the general state of the world's market much more than by local French influences. It will not be devoid of interest to contrast the prejudgment of the French bourgeois with the judgment of the English bourgeois. One of the largest Liverpool firms writes in its yearly report of trade for 1851: "Few years have more completely disappointed the expectations entertained at their beginning than the year that has just passed; instead of the great prosperity, that was unanimously looked forward to, it proved itself one of the most discouraging years during the last quarter of a century. This applies, of course, only to the mercantile, not to the industrial classes. And yet, surely there were grounds at the beginning of the year from which to draw a contrary conclusion; the stock of products was scanty, capital was abundant, provisions cheap, a rich

autumn was assured, there was uninterrupted peace on the continent and no political and financial disturbances at home; indeed, never were the wings of trade more unshackled. . . . What is this unfavorable result to be ascribed to? We believe to excessive trade in imports as well as exports. If our merchants do not themselves rein in their activity, nothing can keep us going, except a panic every three years."

Imagine now the French bourgeois, in the midst of this business panic, having his trade-sick brain tortured, buzzed at and deafened with rumors of a "coup d'etat" and the restoration of universal suffrage; with the struggle between the Legislature and the Executive; with the Fronde warfare between Orleanists and Legitimists; with communistic conspiracies in southern France; with alleged Jacqueries [#2 Peasant revolts] in the Departments of Nièvre and Cher; with the advertisements of the several candidates for President; with "social solutions" huckstered about by the journals; with the threats of the republicans to uphold, arms in hand, the Constitution and universal suffrage; with the gospels, according to the emigrant heroes "in partibus," who announced the destruction of the world for May 2,—imagine that, and one can understand how the bourgeois, in this unspeakable and noisy confusion of fusion, revision, prorogation, constitution, conspiracy, coalition, emigration, usurpation and revolution, blurts out at his parliamentary republic: "Rather an End With Fright, Than a Fright Without End."

Bonaparte understood this cry. His perspicacity was sharpened by the growing anxiety of the creditors' class, who, with every sunset, that brought nearer the day of payment, the 2d of May, 1852, saw in the motion of the stars a protest against their earthly drafts. They had become regular astrologers. The National Assembly had cut off Bonaparte's hope of a constitutional prolongation of his term; the candidature of the Prince of Joinville tolerated no further vacillation.

If ever an event cast its shadow before it long before its occurrence, it was Bonaparte's "coup d'etat." Already on January 29, 1849, barely a month after his election, he had made to Changarnier a proposition to that effect. His own Prime Minister, Odillon Barrot, had covertly, in 1849, and Thiers openly in the winter of 1850, revealed the scheme of the "coup d'etat." In May, 1851, Persigny had again sought to win Changarnier over to the "coup," and the "Miessager de l'Assemblée" newspaper had published this

conversation. At every parliamentary storm, the Bonapartist papers threatened a "coup," and the nearer the crisis approached, all the louder grew their tone. At the orgies, that Bonaparte celebrated every night with a swell mob of males and females, every time the hour of midnight drew nigh and plenteous libations had loosened the tongues and heated the minds of the revelers, the "coup" was resolved upon for the next morning. Swords were then drawn, glasses clinked, the Representatives were thrown out at the windows, the imperial mantle fell upon the shoulders of Bonaparte, until the next morning again drove away the spook, and astonished Paris learned, from not very reserved Vestals and indiscreet Paladins, the danger it had once more escaped. During the months of September and October, the rumors of a "coup d'etat" tumbled close upon one another's heels. At the same time the shadow gathered color, like a confused daguerreotype. Follow the issues of the European daily press for the months of September and October, and items like this will be found literally:

"Rumors of a 'coup' fill Paris. The capital, it is said, is to be filled with troops by night and the next morning decrees are to be issued dissolving the National Assembly, placing the Department of the Seine in state of siege restoring universal suffrage, and appealing to the people. Bonaparte is rumored to be looking for Ministers to execute these illegal decrees."

The newspaper correspondence that brought this news always close ominously with "postponed." The "coup" was ever the fixed idea of Bonaparte. With this idea he had stepped again upon French soil. It had such full possession of him that he was constantly betraying and blabbing it out. He was so weak that he was as constantly giving it up again. The shadow of the "coup" had become so familiar a spectre to the Parisians, that they refused to believe it when it finally did appear in flesh and blood. Consequently, it was neither the reticent backwardness of the chief of the "Society of December 10," nor an unthought of surprise of the National Assembly that caused the success of the "coup." When it succeeded, it did so despite his indiscretion and with its anticipation—a necessary, unavoidable result of the development that had preceded.

On October 10, Bonaparte announced to his Ministers his decision to restore universal suffrage; on the 16th day they handed in their resignations; on the 26th Paris learned of the formation of the Thorigny Ministry. The Prefect of Police, Carlier, was simultaneously replaced by Maupas; and the chief of the First Military Division Magnan, concentrated the most reliable regiments in the capital. On November 4, the National Assembly re-opened its sessions. There was nothing left for it to do but to repeat, in short recapitulation, the course it had traversed, and to prove that it had been buried only after it had expired. The first post that it had forfeited in the struggle with the Executive was the Ministry. It had solemnly to admit this loss by accepting as genuine the Thorigny Ministry, which was but a pretence. The permanent Committee had received Mr. Giraud with laughter when he introduced himself in the name of the new Ministers. So weak a Ministry for so strong a measure as the restoration of universal suffrage! The question, however, then was to do nothing in, everything against the parliament.

On the very day of its re-opening, the National Assembly received the message from Bonaparte demanding the restoration of universal suffrage and the repeal of the law of May 31, 1850. On the same day, his Ministers

introduced a decree to that effect. The Assembly promptly rejected the motion of urgency made by the Ministers, but repealed the law itself, on November 13, by a vote of 355 against 348. Thus it once more tore to pieces its own mandate, once more certified to the fact that it had transformed itself from a freely chosen representative body of the nation into the usurpatory parliament of a class; it once more admitted that it had itself severed the muscles that connected the parliamentary head with the body of the nation.

While the Executive power appealed from the National Assembly to the people by its motion for the restoration of universal suffrage, the Legislative power appealed from the people to the Army by its "Questors' Bill." This bill was to establish its right to immediate requisitions for troops, to build up a parliamentary army. By thus appointing the Army umpire between itself and the people, between itself and Bonaparte; by thus recognizing the Army as the decisive power in the State, the National Assembly was constrained to admit that it had long given up all claim to supremacy. By debating the right to make requisitions for troops, instead of forthwith collecting them, it betrayed its own doubts touching its own power. By thus subsequently rejecting the "Questors' Bill," it publicly confessed its impotence. The bill fell through with a minority of 108 votes; the Mountain had, accordingly, thrown the casting vote. It now found itself in the predicament of Buridan's donkey, not, indeed, between two sacks of hay, forced to decide which of the two was the more attractive, but between two showers of blows, forced to decide which of the two was the harder; fear of Changarnier, on one side, fear of Bonaparte, on the other. It must be admitted the position was not a heroic one.

On November 18, an amendment was moved to the Act, passed by the party of Order, on municipal elections to the effect that, instead of three years, a domicile of one year should suffice. The amendment was lost by a single vote—but this vote, it soon transpired, was a mistake. Owing to the divisions within its own hostile factions, the party of Order had long since forfeited its independent parliamentary majority. It was now plain that there was no longer any majority in the parliament. The National Assembly had become impotent even to decide. Its atomic parts were no longer held together by any cohesive power; it had expended its last breath, it was dead.

Finally, the mass of the bourgeoisie outside of the parliament was once more solemnly to confirm its rupture with the bourgeoisie inside of the parliament a few days before the catastrophe. Thiers, as a parliamentary hero conspicuously smitten by that incurable disease—Parliamentary Idiocy—, had hatched out jointly with the Council of State, after the death of the parliament, a new parliamentary intrigue in the shape of a "Responsibility Law," that was intended to lock up the President within the walls of the Constitution. The same as, on September 15, Bonaparte bewitched the fishwives, like a second Massaniello, on the occasion of laying the cornerstone for the Market of Paris,—though, it must be admitted, one fishwife was equal to seventeen Burgraves in real power—; the same as, after the introduction of the "Questors' Bill," he enthused the lieutenants, who were being treated at the Elysee;—so, likewise, did he now, on November 25, carry away with him the industrial bourgeoisie, assembled at the Circus, to receive from his hands the prize-medals that had been awarded at the London Industrial Exposition. I here reproduce the typical part of his speech, from the "Journal des Debats":

"With such unhoped for successes, I am justified to repeat how great the French republic would be if she were only allowed to pursue her real interests, and reform her institutions, instead of being constantly disturbed in this by demagogues, on one side, and, on the other, by monarchic hallucinations. (Loud, stormy and continued applause from all parts of the amphitheater). The monarchic hallucinations hamper all progress and all serious departments of industry. Instead of progress, we have struggle only. Men, formerly the most zealous supporters of royal authority and prerogative, become the partisans of a convention that has no purpose other than to weaken an authority that is born of universal suffrage. (Loud and prolonged applause). We see men, who have suffered most from the revolution and complained bitterest of it, provoking a new one for the sole purpose of putting fetters on the will of the nation. . . . I promise you peace for the future." (Bravo! Bravo! Stormy bravos.)

Thus the industrial bourgeoisie shouts its servile "Bravo!" to the "coup d'etat" of December 2, to the destruction of the parliament, to the downfall of their own reign, to the dictatorship of Bonaparte. The rear of the applause of November 25 was responded to by the roar of cannon on December 4, and the house of Mr. Sallandrouze, who had been loudest in applauding, was the one demolished by most of the bombs.

Cromwell, when he dissolved the Long Parliament, walked alone into its midst, pulled out his watch in order that the body should not continue to exist one minute beyond the term fixed for it by him, and drove out each individual member with gay and humorous invectives. Napoleon, smaller than his prototype, at least went on the 18th Brumaire into the legislative body, and, though in a tremulous voice, read to it its sentence of death. The second Bonaparte, who, moreover, found himself in possession of an executive power very different from that of either Cromwell or Napoleon, did not look for his model in the annals of universal history, but in the annals of the "Society of December 10," in the annals of criminal jurisprudence. He robs the Bank of France of twenty-five million francs; buys General Magnan with one million and the soldiers with fifteen francs and a drink to each; comes secretly together with his accomplices like a thief by night; has the houses of the most dangerous leaders in the parliament broken into; Cavagnac, Lamorciere, Leflo, Changarnier, Charras, Thiers, Baze, etc., taken out of their beds; the principal places of Paris, the building of the parliament included, occupied with troops; and, early the next morning, loud-sounding placards posted on all the walls proclaiming the dissolution of the National Assembly and of the Council of State, the restoration of universal suffrage, and the placing of the Department of the Seine under the state of siege. In the same way he shortly after sneaked into the "Moniteur" a false document, according to which influential parliamentary names had grouped themselves round him in a Committee of the Nation.

Amidst cries of "Long live the Republic!", the rump-parliament, assembled at the Mayor's building of the Tenth Arrondissement, and composed mainly of Legitimists and Orleanists, resolves to depose Bonaparte; it harangues in vain the gaping mass gathered before the building, and is finally dragged first, under the escort of African sharpshooters, to the barracks of Orsay, and then bundled into convicts' wagons and transported to the prisons of Mazas, Ham and Vincennes. Thus ended the party of Order, the Legislative Assembly and the February revolution.

Before hastening to the end, let us sum up shortly the plan of its history:

I.—First Period. From February 24 to May 4, 1848. February period. Prologue. Universal fraternity swindle.

II.—Second Period. Period in which the republic is constituted, and of the Constitutive National Assembly.

1. May 4 to June 25, 1848. Struggle of all the classes against the house of Mr. proletariat. Defeat of the proletariat in the June days.

2. June 25 to December 10, 1848. Dictatorship of the pure bourgeois republicans. Drafting of the Constitution. The state of siege hangs over Paris. The Bourgeois dictatorship set aside on December 10 by the election of Bonaparte as President.

3. December 20, 1848, to May 20, 1849. Struggle of the Constitutive Assembly with Bonaparte and with the united party of Order. Death of the Constitutive Assembly. Downfall of the republican bourgeoisie.

III.—Third Period. Period of the constitutional republic and of the Legislative National Assembly.

1. May 29 to June 13, 1849. Struggle of the small traders', middle class with the bourgeoisie and with Bonaparte. Defeat of the small traders' democracy.

2. June 13, 1849, to May, 1850. Parliamentary dictatorship of the party of Order. Completes its reign by the abolition of universal suffrage, but loses the parliamentary Ministry.

3. May 31, 1850, to December 2, 1851. Struggle between the parliamentary bourgeoisie and Bonaparte.

a. May 31, 1850, to January 12, 1851. The parliament loses the supreme command over the Army.

b. January 12 to April 11, 1851. The parliament succumbs in the attempts to regain possession of the administrative power. The party of Order loses its independent parliamentary majority. Its coalition with the republicans and the Mountain.

c. April 11 to October 9, 1851. Attempts at revision, fusion and prorogation. The party of Order dissolves into its component parts. The breach between the bourgeois parliament and the bourgeois press, on the one hand, and the bourgeois mass, on the other, becomes permanent.

d. October 9 to December 2, 1851. Open breach between the parliament and the executive power. It draws up its own decree of death, and goes under, left in the lurch by its own class, by the Army, and by all the other

classes. Downfall of the parliamentary regime and of the reign of the bourgeoisie. Bonaparte's triumph. Parody of the imperialist restoration.

## VII

The Social Republic appeared as a mere phrase, as a prophecy on the threshold of the February Revolution; it was smothered in the blood of the Parisian proletariat during the days of 1848 but it stalks about as a spectre throughout the following acts of the drama. The Democratic Republic next makes its bow; it goes out in a fizzle on June 13, 1849, with its runaway small traders; but, on fleeing, it scatters behind it all the more bragging announcements of what it means do to. The Parliamentary Republic, together with the bourgeoisie, then appropriates the whole stage; it lives its life to the full extent of its being; but the 2d of December, 1851, buries it under the terror-stricken cry of the allied royalists: "Long live the Republic!"

The French bourgeoisie reared up against the reign of the working proletariat;—it brought to power the slum-proletariat, with the chief of the "Society of December 10" at its head. It kept France in breathless fear over the prospective terror of "red anarchy;"—Bonaparte discounted the prospect when, on December 4, he had the leading citizens of the Boulevard Montmartre and the Boulevard des Italiens shot down from their windows by the grog-inspired "Army of Order." It made the apotheosis of the sabre; now the sabre rules it. It destroyed the revolutionary press;—now its own press is annihilated. It placed public meetings under police surveillance;—now its own salons are subject to police inspection. It disbanded the democratic National Guards;—now its own National Guard is disbanded. It instituted the state of siege;—now itself is made subject thereto. It supplanted the jury by military commissions;—now military commissions supplant its own juries. It subjected the education of the people to the parsons' interests;—the parsons' interests now subject it to their own systems. It ordered transportations without trial;—now itself is transported without trial. It suppressed every movement of society with physical force;—now every movement of its own class is suppressed by physical force. Out of enthusiasm for the gold bag, it rebelled against its own political leaders and writers;—now, its political leaders and writers are set aside, but the gold hag is plundered, after the mouth of the bourgeoisie has been

gagged and its pen broken. The bourgeoisie tirelessly shouted to the revolution, in the language of St. Orsenius to the Christians: "Fuge, Tace, Quiesce!"—flee, be silent, submit!—; Bonaparte shouts to the bourgeoisie: "Fuge, Tace, Oniesce!"—flee, be silent, submit!

The French bourgeoisie had long since solved Napoleon's dilemma: "Dans cinquante ans l'Europe sera republicaine ou cosaque." [#1 Within fifty years Europe will be either republican or Cossack.] It found the solution in the "republique cosaque." [#2 Cossack republic.] No Circe distorted with wicked charms the work of art of the bourgeois republic into a monstrosity. That republic lost nothing but the appearance of decency. The France of to-day was ready-made within the womb of the Parliamentary republic. All that was wanted was a bayonet thrust, in order that the bubble burst, and the monster leap forth to sight.

Why did not the Parisian proletariat rise after the 2d of December?

The downfall of the bourgeoisie was as yet merely decreed; the decree was not yet executed. Any earnest uprising of the proletariat would have forthwith revived this bourgeoisie, would have brought on its reconciliation with the army, and would have insured a second June rout to the workingmen.

On December 4, the proletariat was incited to fight by Messrs. Bourgeois & Small-Trader. On the evening of that day, several legions of the National Guard promised to appear armed and uniformed on the place of battle. This arose from the circumstance that Messrs. Bourgeois & Small-Trader had got wind that, in one of his decrees of December 2, Bonaparte abolished the secret ballot, and ordered them to enter the words "Yes" and "No" after their names in the official register. Bonaparte took alarm at the stand taken on December 4. During the night he caused placards to be posted on all the street corners of Paris, announcing the restoration of the secret ballot. Messrs. Bourgeois & Small-Trader believed they had gained their point. The absentees, the next morning, were Messieurs. Bourgeois & Small-Trader.

During the night of December 1 and 2, the Parisian proletariat was robbed of its leaders and chiefs of barricades by a raid of Bonaparte's. An army without officers, disinclined by the recollections of June, 1848 and 1849, and May, 1850, to fight under the banner of the Montagnards, it left to its vanguard, the secret societies, the work of saving the insurrectionary

honor of Paris, which the bourgeoisie had yielded to the soldiery so submissively that Bonaparte was later justified in disarming the National Guard upon the scornful ground that he feared their arms would be used against themselves by the Anarchists!

"C'est le triomphe complet et définitif du Socialisme!" Thus did Guizot characterize the 2d of December. But, although the downfall of the parliamentary republic carries with it the germ of the triumph of the proletarian revolution, its immediate and tangible result was the triumph of Bonaparte over parliament, of the Executive over the Legislative power, of force without phrases over the force of phrases. In the parliament, the nation raised its collective will to the dignity of law, i.e., it raised the law of the ruling class to the dignity of its collective will. Before the Executive power, the nation abdicates all will of its own, and submits to the orders of an outsider of Authority. In contrast with the Legislative, the Executive power expresses the heteronomy of the nation in contrast with its autonomy. Accordingly, France seems to have escaped the despotism of a class only in order to fall under the despotism of an individual, under the authority, at that of an individual without authority. The struggle seems to settle down to the point where all classes drop down on their knees, equally impotent and equally dumb.

All the same, the revolution is thoroughgoing. It still is on its passage through purgatory. It does its work methodically: Down to December 2, 1851, it had fulfilled one-half of its programme, it now fulfils the other half. It first ripens the power of the Legislature into fullest maturity in order to be able to overthrow it. Now that it has accomplished that, the revolution proceeds to ripen the power of the Executive into equal maturity; it reduces this power to its purest expression; isolates it; places it before itself as the sole subject for reproof in order to concentrate against it all the revolutionary forces of destruction. When the revolution shall have accomplished this second part of its preliminary programme, Europe will jump up from her seat to exclaim: "Well hast thou grubbed, old mole!"

The Executive power, with its tremendous bureaucratic and military organization; with its wide-spreading and artificial machinery of government—an army of office-holders, half a million strong, together with a military force of another million men—; this fearful body of parasites, that coils itself like a snake around French society, stopping all its pores,

originated at the time of the absolute monarchy, along with the decline of feudalism, which it helped to hasten. The princely privileges of the landed proprietors and cities were transformed into so many at-tributes of the Executive power; the feudal dignitaries into paid office-holders; and the confusing design of conflicting medieval seignories, into the well regulated plan of a government, work is subdivided and centralized as in the factory. The first French revolution, having as a mission to sweep away all local, territorial, urban and provincial special privileges, with the object of establishing the civic unity of the nation, was hound to develop what the absolute monarchy had begun—the work of centralization, together with the range, the attributes and the menials of government. Napoleon completed this governmental machinery. The Legitimist and the July Monarchy contribute nothing thereto, except a greater subdivision of labor, that grew in the same measure as the division and subdivision of labor within bourgeois society raised new groups and interests, i.e., new material for the administration of government. Each Common interest was in turn forthwith removed from society, set up against it as a higher Collective interest, wrested from the individual activity of the members of society, and turned into a subject for governmental administration, from the bridges, the school house and the communal property of a village community, up to the railroads, the national wealth and the national University of France. Finally, the parliamentary republic found itself, in its struggle against the revolution, compelled, with its repressive measures, to strengthen the means and the centralization of the government. Each overturn, instead of breaking up, carried this machine to higher perfection. The parties, that alternately wrestled for supremacy, looked upon the possession of this tremendous governmental structure as the principal spoils of their victory.

Nevertheless, under the absolute monarchy, was only the means whereby the first revolution, and under Napoleon, to prepare the class rule of the bourgeoisie; under the restoration, under Louis Philippe, and under the parliamentary republic, it was the instrument of the ruling class, however eagerly this class strained after autocracy. Not before the advent of the second Bonaparte does the government seem to have made itself fully independent. The machinery of government has by this time so thoroughly fortified itself against society, that the chief of the "Society of December 10" is thought good enough to be at its head; a fortune-hunter, run in from abroad, is raised on its shield by a drunken soldiery, bought by himself with

liquor and sausages, and whom he is forced ever again to throw sops to. Hence the timid despair, the sense of crushing humiliation and degradation that oppresses the breast of France and makes her to choke. She feels dishonored.

And yet the French Government does not float in the air. Bonaparte represents an economic class, and that the most numerous in the commonweal of France—the Allotment Farmer. [#4 The first French Revolution distributed the bulk of the territory of France, held at the time by the feudal lords, in small patches among the cultivators of the soil. This allotment of lands created the French farmer class.]

As the Bourbons are the dynasty of large landed property, as the Orleans are the dynasty of money, so are the Bonapartes the dynasty of the farmer, i.e. of the French masses. Not the Bonaparte, who threw himself at the feet of the bourgeois parliament, but the Bonaparte, who swept away the bourgeois parliament, is the elect of this farmer class. For three years the cities had succeeded in falsifying the meaning of the election of December 10, and in cheating the farmer out of the restoration of the Empire. The election of December 10, 1848, is not carried out until the "coup d'etat" of December 2, 1851.

The allotment farmers are an immense mass, whose individual members live in identical conditions, without, however, entering into manifold relations with one another. Their method of production isolates them from one another, instead of drawing them into mutual intercourse. This isolation is promoted by the poor means of communication in France, together with the poverty of the farmers themselves. Their field of production, the small allotment of land that each cultivates, allows no room for a division of labor, and no opportunity for the application of science; in other words, it shuts out manifoldness of development, diversity of talent, and the luxury of social relations. Every single farmer family is almost self-sufficient; itself produces directly the greater part of what it consumes; and it earns its livelihood more by means of an interchange with nature than by intercourse with society. We have the allotted patch of land, the farmer and his family; alongside of that another allotted patch of land, another farmer and another family. A bunch of these makes up a village; a bunch of villages makes up a Department. Thus the large mass of the French nation is constituted by the simple addition of equal magnitudes—much as a bag with potatoes

constitutes a potato-bag. In so far as millions of families live under economic conditions that separate their mode of life, their interests and their culture from those of the other classes, and that place them in an attitude hostile toward the latter, they constitute a class; in so far as there exists only a local connection among these farmers, a connection which the individuality and exclusiveness of their interests prevent from generating among them any unity of interest, national connections, and political organization, they do not constitute a class. Consequently, they are unable to assert their class interests in their own name, be it by a parliament or by convention. They can not represent one another, they must themselves be represented. Their representative must at the same time appear as their master, as an authority over them, as an unlimited governmental power, that protects them from above, bestows rain and sunshine upon them. Accordingly, the political influence of the allotment farmer finds its ultimate expression in an Executive power that subjugates the commonweal to its own autocratic will.

Historic tradition has given birth to the superstition among the French farmers that a man named Napoleon would restore to them all manner of glory. Now, then, an individual turns I up, who gives himself out as that man because, obedient to the "Code Napoleon," which provides that "La recherche de la paternite est interdite," [#5 The inquiry into paternity is forbidden.] he carries the name of Napoleon. [#6 L. N. Bonaparte is said to have been an illegitimate son.] After a vagabondage of twenty years, and a series of grotesque adventures, the myth is verified, and that man becomes the Emperor of the French. The rooted thought of the Nephew becomes a reality because it coincided with the rooted thought of the most numerous class among the French.

"But," I shall be objected to, "what about the farmers' uprisings over half France, the raids of the Army upon the farmers, the wholesale imprisonment and transportation of farmers?"

Indeed, since Louis XIV., France has not experienced such persecutions of the farmer on the ground of his demagogic machinations.

But this should be well understood: The Bonaparte dynasty does not represent the revolutionary, it represents the conservative farmer; it does not represent the farmer, who presses beyond his own economic conditions, his little allotment of land it represents him rather who would confirm these

conditions; it does not represent the rural population, that, thanks to its own inherent energy, wishes, jointly with the cities to overthrow the old order, it represents, on the contrary, the rural population that, hide-bound in the old order, seeks to see itself, together with its allotments, saved and favored by the ghost of the Empire; it represents, not the intelligence, but the superstition of the farmer; not his judgment, but his bias; not his future, but his past; not his modern Cevennes; [#7 The Cevennes were the theater of the most numerous revolutionary uprisings of the farmer class.] but his modern Vendee. [#8 La Vendee was the theater of protracted reactionary uprisings of the farmer class under the first Revolution.]

The three years' severe rule of the parliamentary republic had freed a part of the French farmers from the Napoleonic illusion, and, though even only superficially; had revolutionized them. The bourgeoisie threw them, however, violently back every time that they set themselves in motion. Under the parliamentary republic, the modern wrestled with the traditional consciousness of the French farmer. The process went on in the form of a continuous struggle between the school teachers and the parsons;—the bourgeoisie knocked the school teachers down. For the first time, the farmer made an effort to take an independent stand in the government of the country; this manifested itself in the prolonged conflicts of the Mayors with the Prefects;—the bourgeoisie deposed the Mayors. Finally, during period of the parliamentary republic, the farmers of several localities rose against their own product, the Army;—the bourgeoisie punished them with states of siege and executions. And this is the identical bourgeoisie, that now howls over the "stupidity of the masses," over the "vile multitude," which, it claims, betrayed it to Bonaparte. Itself has violently fortified the imperialism of the farmer class; it firmly maintained the conditions that constitute the birth-place of this farmer-religion. Indeed, the bourgeoisie has every reason to fear the stupidity of the masses—so long as they remain conservative; and their intelligence—so soon as they become revolutionary.

In the revolts that took place after the "coup d'etat" a part of the French farmers protested, arms in hand, against their own vote of December 10, 1848. The school house had, since 1848, sharpened their wits. But they had bound themselves over to the nether world of history, and history kept them to their word. Moreover, the majority of this population was still so full of prejudices that, just in the "reddest" Departments, it voted openly for Bonaparte. The National Assembly prevented, as it thought, this population

from walking; the farmers now snapped the fetters which the cities had struck upon the will of the country districts. In some places they even indulged the grotesque hallucination of a "Convention together with a Napoleon."

After the first revolution had converted the serf farmers into freeholders, Napoleon fixed and regulated the conditions under which, unmolested, they could exploit the soil of France, that had just fallen into their hands, and expiate the youthful passion for property. But that which now bears the French farmer down is that very allotment of land, it is the partition of the soil, the form of ownership, which Napoleon had consolidated. These are the material condition that turned French feudal peasant into a small or allotment farmer, and Napoleon into an Emperor. Two generations have sufficed to produce the inevitable result the progressive deterioration of agriculture, and the progressive encumbering of the agriculturist. The "Napoleonic" form of ownership, which, at the beginning of the nineteenth century was the condition for the emancipation and enrichment of the French rural population, has, in the course of the century, developed into the law of their enslavement and pauperism. Now, then, this very law is the first of the "idees Napoleoniennes," which the second Bonaparte must uphold. If he still shares with the farmers the illusion of seeking, not in the system of the small allotment itself, but outside of that system, in the influence of secondary conditions, the cause of their ruin, his experiments are bound to burst like soap-bubbles against the modern system of production.

The economic development of the allotment system has turned bottom upward the relation of the farmer to the other classes of society. Under Napoleon, the parceling out of the agricultural lands into small allotments supplemented in the country the free competition and the incipient large production of the cities. The farmer class was the ubiquitous protest against the aristocracy of land, just then overthrown. The roots that the system of small allotments cast into the soil of France, deprived feudalism of all nutriment. Its boundary-posts constituted the natural buttress of the bourgeoisie against every stroke of the old overlords. But in the course of the nineteenth century, the City Usurer stepped into the shoes of the Feudal Lord, the Mortgage substituted the Feudal Duties formerly yielded by the soil, bourgeois Capital took the place of the aristocracy of Landed Property. The former allotments are now only a pretext that allows the capitalist class to draw profit, interest and rent from agricultural lands, and to leave to the

farmer himself the task of seeing to it that he knock out his wages. The mortgage indebtedness that burdens the soil of France imposes upon the French farmer class the payment of an interest as great as the annual interest on the whole British national debt. In this slavery of capital, whither its development drives it irresistibly, the allotment system has transformed the mass of the French nation into troglodytes. Sixteen million farmers (women and children included), house in hovels most of which have only one opening, some two, and the few most favored ones three. Windows are to a house what the five senses are to the head. The bourgeois social order, which, at the beginning of the century, placed the State as a sentinel before the newly instituted allotment, and that manured this with laurels, has become a vampire that sucks out its heart-blood and its very brain, and throws it into the alchemist's pot of capital. The "Code Napoleon" is now but the codex of execution, of sheriff's sales and of intensified taxation. To the four million (children, etc., included) official paupers, vagabonds, criminals and prostitutes, that France numbers, must be added five million souls who hover over the precipice of life, and either sojourn in the country itself, or float with their rags and their children from the country to the cities, and from the cities back to the country. Accordingly, the interests of the farmers are no longer, as under Napoleon, in harmony but in conflict with the interests of the bourgeoisie, i.e., with capital; they find their natural allies and leaders among the urban proletariat, whose mission is the overthrow of the bourgeois social order. But the "strong and unlimited government"—and this is the second of the "idees Napoleoniennes," which the second Napoleon has to carried out—, has for its mission the forcible defence of this very "material" social order, a "material order" that furnishes the slogan in Bonaparte's proclamations against the farmers in revolt.

Along with the mortgage, imposed by capital upon the farmer's allotment, this is burdened by taxation. Taxation is the fountain of life to the bureaucracy, the Army, the parsons and the court, in short to the whole apparatus of the Executive power. A strong government, and heavy taxes are identical. The system of ownership, involved in the system of allotments lends itself by nature for the groundwork of a powerful and numerous bureaucracy: it produces an even level of conditions and of persons over the whole surface of the country; it, therefore, allows the exercise of an even influence upon all parts of this even mass from a high central point downwards: it annihilates the aristocratic gradations between the popular

masses and the Government; it, consequently, calls from all sides for the direct intervention of the Government and for the intervention of the latter's immediate organs; and, finally, it produces an unemployed excess of population, that finds no room either in the country or in the cities, that, consequently, snatches after public office as a sort of dignified alms, and provokes the creation of further offices. With the new markets, which he opened at the point of the bayonet, and with the plunder of the continent, Napoleon returned to the farmer class with interest the taxes wrung from them. These taxes were then a goad to the industry of the farmer, while now, on the contrary, they rob his industry of its last source of support, and completely sap his power to resist poverty. Indeed, an enormous bureaucracy, richly gallooned and well fed is that "idee Napoleonienne" that above all others suits the requirements of the second Bonaparte. How else should it be, seeing he is forced to raise alongside of the actual classes of society, an artificial class, to which the maintenance of his own regime must be a knife-and-fork question? One of his first financial operations was, accordingly, the raising of the salaries of the government employees to their former standard and the creation of new sinecures.

Another "idee Napoleonienne" is the rule of the parsons as an instrument of government. But while the new-born allotment, in harmony with society, in its dependence upon the powers of nature, and in its subordination to the authority that protected it from above, was naturally religious, the debt-broken allotment, on the contrary, at odds with society and authority, and driven beyond its own narrow bounds, becomes as naturally irreligious. Heaven was quite a pretty gift thrown in with the narrow strip of land that had just been won, all the more as it makes the weather; it, however, becomes an insult from the moment it is forced upon the farmer as a substitute for his allotment. Then the parson appears merely as the anointed blood-hound of the earthly police,—yet another "idee Napoleonienne." The expedition against Rome will next time take place in France, but in a reverse sense from that of M. de Montalembert.

Finally, the culminating point of the "idees Napoleoniennes" is the preponderance of the Army. The Army was the "point of honor" with the allotment farmers: it was themselves turned into masters, defending abroad their newly established property, glorifying their recently conquered nationality, plundering and revolutionizing the world. The uniform was their State costume; war was their poetry; the allotment, expanded and

rounded up in their phantasy, was the fatherland; and patriotism became the ideal form of property. But the foe, against whom the French farmer must now defend his property, are not the Cossacks, they are the sheriffs and the tax collectors. The allotment no longer lies in the so-called fatherland, but in the register of mortgages. The Army itself no longer is the flower of the youth of the farmers, it is the swamp-blossom of the slum-proletariat of the farmer class. It consists of "remplacants," substitutes, just as the second Bonaparte himself is but a "remplacant," a substitute, for Napoleon. Its feats of heroism are now performed in raids instituted against farmers and in the service of the police;—and when the internal contradictions of his own system shall drive the chief of the "Society of December 10" across the French frontier, that Army will, after a few bandit-raids, gather no laurels but only hard knocks.

It is evident that all the "idees Napoleoniennes" are the ideas of the undeveloped and youthfully fresh allotment; they are an absurdity for the allotment that now survives. They are only the hallucinations of its death struggle; words turned to hollow phrases, spirits turned to spooks. But this parody of the Empire was requisite in order to free the mass of the French nation from the weight of tradition, and to elaborate sharply the contrast between Government and Society. Along with the progressive decay of the allotment, the governmental structure, reared upon it, breaks down. The centralization of Government, required by modern society, rises only upon the ruins of the military and bureaucratic governmental machinery that was forged in contrast to feudalism.

The conditions of the French farmers' class solve to us the riddle of the general elections of December 20 and 21, that led the second Bonaparte to the top of Sinai, not to receive, but to decree laws.

The bourgeoisie had now, manifestly, no choice but to elect Bonaparte. When at the Council of Constance, the puritans complained of the sinful life of the Popes, and moaned about the need of a reform in morals, Cardinal d'Ailly thundered into their faces: "Only the devil in his Own person can now save the Catholic Church, and you demand angels." So, likewise, did the French bourgeoisie cry out after the "coup d'etat": "Only the chief of the 'Society of December 10' can now save bourgeois society, only theft can save property, only perjury religion, only bastardy the family, only disorder order!"

Bonaparte, as autocratic Executive power, fulfills his mission to secure "bourgeois order." But the strength of this bourgeois order lies in the middle class. He feels himself the representative of the middle class, and issues his decrees in that sense. Nevertheless, he is something only because he has broken the political power of this class, and daily breaks it anew. Hence he feels himself the adversary of the political and the literary power of the middle class. But, by protecting their material, he nourishes anew their political power. Consequently, the cause must be kept alive, but the result, wherever it manifests itself, swept out of existence. But this procedure is impossible without slight mistakings of causes and effects, seeing that both, in their mutual action and reaction, lose their distinctive marks. Thereupon, new decrees, that blur the line of distinction. Bonaparte, furthermore, feels himself, as against the bourgeoisie, the representative of the farmer and the people in general, who, within bourgeois society, is to render the lower classes of society happy. To this end, new decrees, intended to exploit the "true Socialists," together with their governmental wisdom. But, above all, Bonaparte feels himself the chief of the "Society of December 10," the representative of the slum-proletariat, to which he himself, his immediate surroundings, his Government, and his army alike belong, the main object with all of whom is to be good to themselves, and draw Californian tickets out of the national treasury. An he affirms his chieftainship of the "Society of December 10" with decrees, without decrees, and despite decrees.

This contradictory mission of the man explains the contradictions of his own Government, and that confused groping about, that now seeks to win, then to humiliate now this class and then that, and finishes by arraying against itself all the classes; whose actual insecurity constitutes a highly comical contrast with the imperious, categoric style of the Government acts, copied closely from the Uncle.

Industry and commerce, i.e., the business of the middle class, are to be made to blossom in hot-house style under the "strong Government." Loans for a number of railroad grants. But the Bonapartist slum-proletariat is to enrich itself. Peculation is carried on with railroad concessions on the Bourse by the initiated; but no capital is forthcoming for the railroads. The bank then pledges itself to make advances upon railroad stock; but the bank is itself to be exploited; hence, it must be cajoled; it is released of the obligation to publish its reports weekly. Then follows a leonine treaty between the bank and the Government. The people are to be occupied:

public works are ordered; but the public works raise the tax rates upon the people; thereupon the taxes are reduced by an attack upon the national bond-holders through the conversion of the five per cent "rentes" [#9 The name of the French national bonds.] into four-and-halves. Yet the middle class must again be tipped: to this end, the tax on wine is doubled for the people, who buy it at retail, and is reduced to one-half for the middle class, that drink it at wholesale. Genuine labor organizations are dissolved, but promises are made of future wonders to accrue from organization. The farmers are to be helped: mortgage-banks are set up that must promote the indebtedness; of the farmer and the concentration of property but again, these banks are to be utilized especially to the end of squeezing money out of the confiscated estates of the House of Orleans; no capitalist will listen to this scheme, which, moreover, is not mentioned in the decree; the mortgage bank remains a mere decree, etc., etc.

Bonaparte would like to appear as the patriarchal benefactor of all classes; but he can give to none without taking from the others. As was said of the Duke of Guise, at the time of the Fronde, that he was the most obliging man in France because he had converted all his estates into bonds upon himself for his Parisians, so would Napoleon like to be the most obliging man in France and convert all property and all labor of France into a personal bond upon himself. He would like to steal the whole of France to make a present thereof to France, or rather to be able to purchase France back again with French money;—as chief of the "Society of December 10," he must purchase that which is to be his. All the State institutions, the Senate, the Council of State, the Legislature, the Legion of Honor, the Soldiers' decorations, the public baths, the public buildings, the railroads, the General Staff of the National Guard, exclusive of the rank and file, the confiscated estates of the House of Orleans,—all are converted into institutions for purchase and sale. Every place in the Army and the machinery of Government becomes a purchasing power. The most important thing, however, in this process, whereby France is taken to be given back to herself, are the percentages that, in the transfer, drop into the hands of the chief and the members of the "Society of December 10." The witticisms with which the Countess of L., the mistress of de Morny, characterized the confiscations of the Orleanist estates: "C'est le premier vol de l'aigle," [#10 "It is the first flight of the eagle" The French word "vol" means theft as well as flight.] fits every flight of the eagle that is rather a

crow. He himself and his followers daily call out to themselves, like the Italian Carthusian monk in the legend does to the miser, who displayfully counted the goods on which he could live for many years to come: "Tu fai conto sopra i beni, bisogna prima far il conto sopra gli anni." [#11 "You count your property you should rather count the years left to you."] In order not to make a mistake in the years, they count by minutes. A crowd of fellows, of the best among whom all that can be said is that one knows not whence he comes—a noisy, restless "Boheme," greedy after plunder, that crawls about in gallooned frocks with the same grotesque dignity as Soulonque's [#12 Soulonque was the negro Emperor of the short-lived negro Empire of Hayti.] Imperial dignitaries—, thronged the court crowded the ministries, and pressed upon the head of the Government and of the Army. One can picture to himself this upper crust of the "Society of December 10" by considering that Veron Crevel [#13 Crevel is a character of Balzac, drawn after Dr. Veron, the proprietor of the "Constitutional" newspaper, as a type of the dissolute Parisian Philistine.] is their preacher of morality, and Granier de Cassagnac their thinker. When Guizot, at the time he was Minister, employed this Granier on an obscure sheet against the dynastic opposition, he used to praise him with the term: "C'est le roi des droles." [#14 "He Is the king of the clowns."] It were a mistake to recall the days of the Regency or of Louis XV. by the court and the kit of Louis Bonaparte's: "Often did France have a mistress-administration, but never yet an administration of kept men." [#15 Madame de Girardin.]

Harassed by the contradictory demands of his situation, and compelled, like a sleight-of-hands performer, to keep, by means of constant surprises, the eyes of the public riveted upon himself as the substitute of Napoleon, compelled, consequently, everyday to accomplish a sort of "coup" on a small scale, Bonaparte throws the whole bourgeois social system into disorder; he broaches everything that seemed unbroachable by the revolution of 1848; he makes one set people patient under the revolution and another anxious for it; he produces anarchy itself in the name of order by rubbing off from the whole machinery of Government the veneer of sanctity, by profaning it, by rendering it at once nauseating and laughable. He rehearses in Paris the cult of the sacred coat of Trier with the cult of the Napoleonic Imperial mantle. But when the Imperial Mantle shall have finally fallen upon the shoulders of Louis Bonaparte, then will also the iron statue of Napoleon drop down from the top of the Vendome column. [#16 A

prophecy that a few years later, after Bonaparte's coronation as Emperor, was literally fulfilled. By order of Emperor Louis Napoleon, the military statue of the Napoleon that originally surmounted the Vendome was taken down and replaced by one of first Napoleon in imperial robes.]

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## Works of Karl Marx 1844

# On The Jewish Question

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See [Citizen](#) in the Encyclopedia of Marxism, for an explanation of the various words for “citizen.”

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## I

**Bruno Bauer,**  
*The Jewish Question,*  
**Braunschweig, 1843**

The German Jews desire emancipation. What kind of emancipation do they desire? *Civic, political* emancipation.

Bruno Bauer replies to them: No one in Germany is politically emancipated. We ourselves are not free. How are we to free you? You Jews are *egoists* if you demand a special emancipation for yourselves as Jews. As Germans, you ought to work for the political emancipation of Germany, and as human beings, for the emancipation of mankind, and you should feel the particular kind of your oppression and your shame not as an exception to the rule, but on the contrary as a confirmation of the rule.

Or do the Jews demand the same status as *Christian subjects of the state*? In that case, they recognize that the *Christian state* is justified and they recognize, too, the regime of general oppression. Why should they disapprove of their special yoke if they approve of the general yoke? Why should the German be interested in the liberation of the Jew, if the Jew is not interested in the liberation of the German?

The *Christian state* knows only *privileges*. In this state, the Jew has the privilege of being a Jew. As a Jew, he has rights which the Christians do not have. Why should he want rights which he does not have, but which the Christians enjoy?

In wanting to be emancipated from the Christian state, the Jew is demanding that the Christian state should give up its *religious* prejudice. Does he, the Jew, give up *his* religious prejudice? Has he, then, the right to demand that someone else should renounce his religion?

*By its very nature*, the Christian state is incapable of emancipating the Jew; but, adds Bauer, by his very nature the Jew cannot be emancipated. So long as the state is Christian and the Jew is Jewish, the one is as incapable of granting emancipation as the other is of receiving it.

The Christian state can behave towards the Jew only in the way characteristic of the Christian state – that is, by granting privileges, by permitting the separation of the Jew from the other subjects, but making him feel the pressure of all the other separate spheres of society, and feel it all the more intensely because he is in *religious* opposition to the dominant religion. But the Jew, too, can behave towards the state only in a Jewish way – that is, by treating it as something alien to him, by counterposing his imaginary nationality to the real nationality, by counterposing his illusory law to the real law, by deeming himself justified in separating himself from mankind, by abstaining on principle from taking part in the historical movement, by putting his trust in a future which has nothing in common with the future of mankind in general, and by seeing himself as a member of the Jewish people, and the Jewish people as the chosen people.

On what grounds, then, do you Jews want emancipation? On account of your religion? It is the mortal enemy of the state religion. As citizens? In Germany, there are no citizens. As human beings? But you are no more human beings than those to whom you appeal.

Bauer has posed the question of Jewish emancipation in a new form, after giving a critical analysis of the previous formulations and solutions of the question. What, he asks, is the *nature* of the Jew who is to be emancipated and of the Christian state that is to emancipate him? He replies by a critique of the Jewish religion, he analyzes the *religious* opposition between Judaism and Christianity, he elucidates the essence of the Christian state – and he does all this audaciously, trenchantly, wittily, and with profundity, in a style of writing that is as precise as it is pithy and vigorous.

How, then, does Bauer solve the Jewish question? What is the result? The formulation of a question is its solution. The critique of the Jewish question is the answer to the Jewish question. The summary, therefore, is as follows:

We must emancipate ourselves before we can emancipate others.

The most rigid form of the opposition between the Jew and the Christian is the *religious* opposition. How is an opposition resolved? By making it impossible. How is *religious* opposition made impossible? By *abolishing religion*. As soon as Jew and Christian recognize that their respective religions are no more than *different stages in the development of the human mind*, different snake skins cast off by *history*, and that man is the snake who sloughed them, the relation of Jew and Christian is no longer religious

but is only a critical, *scientific*, and human relation. *Science*, then, constitutes their unity. But, contradictions in science are resolved by science itself.

The *German Jew*, in particular, is confronted by the general absence of political emancipation and the strongly marked Christian character of the state. In Bauer's conception, however, the Jewish question has a universal significance, independent of specifically German conditions. It is the question of the relation of religion to the state, of the *contradiction between religious constraint and political emancipation*. Emancipation from religion is laid down as a condition, both to the Jew who wants to be emancipated politically, and to the state which is to effect emancipation and is itself to be emancipated.

“Very well,” it is said, and the Jew himself says it, “the Jew is to become emancipated not as a Jew, not because he is a Jew, not because he possesses such an excellent, universally human principle of morality; on the contrary, the *Jew* will retreat behind the *citizen* and be a *citizen*, although he is a Jew and is to remain a Jew. That is to say, he is and remains a *Jew*, although he is a *citizen* and lives in universally human conditions: his Jewish and restricted nature triumphs always in the end over his human and political obligations. The *prejudice* remains in spite of being outstripped by *general* principles. But if it remains, then, on the contrary, it outstrips everything else.”

“Only sophisticatedly, only apparently, would the Jew be able to remain a Jew in the life of the state. Hence, if he wanted to remain a Jew, the mere appearance would become the essential and would triumph; that is to say, his *life in the state* would be only a semblance or only a temporary exception to the essential and the rule.” (“The Capacity of Present-Day Jews and Christians to Become Free,” *Einundzwanzig Bogen*, pp. 57)

Let us hear, on the other hand, how Bauer presents the task of the state.

“France,” he says, “has recently shown us” (Proceedings of the Chamber of Deputies, December 26, 1840) “in the connection with the Jewish question – just as it has continually done in all other *political* questions – the spectacle of a life which is free, but which revokes its freedom by law, hence declaring it to be an appearance, and on the other hand contradicting its free laws by its action.” (*The Jewish Question*, p. 64)

“In France, universal freedom is not yet the law, the Jewish question too has *not* yet been solved, because legal freedom – the fact that all citizens are equal – is restricted in actual life, which is still dominated and divided by religious privileges, and this lack of freedom in actual life reacts on law and compels the latter to sanction the division of the citizens, who as such are free, into oppressed and oppressors.” (p. 65)

When, therefore, would the Jewish question be solved for France?

“The Jew, for example, would have ceased to be a Jew if he did not allow himself to be prevented by his laws from fulfilling his duty to the state and his fellow citizens, that is, for example, if on the Sabbath he attended the Chamber of Deputies and took

part in the official proceedings. Every *religious privilege*, and therefore also the monopoly of a privileged church, would have been abolished altogether, and if some or many persons, or even the overwhelming majority, still believed themselves bound to fulfil religious duties, this fulfilment ought to be left to them as a purely private matter.” (p. 65)

“There is no longer any religion when there is no longer any privileged religion. Take from religion its exclusive power and it will no longer exist.” (p. 66)

“Just as M. Martin du Nord saw the proposal to omit mention of Sunday in the law as a motion to declare that Christianity has ceased to exist, with equal reason (and this reason is very well founded) the declaration that the law of the Sabbath is no longer binding on the Jew would be a proclamation abolishing Judaism.” (p. 71)

Bauer, therefore, demands, on the one hand, that the Jew should renounce Judaism, and that mankind in general should renounce religion, in order to achieve *civic* emancipation. On the other hand, he quite consistently regards the *political* abolition of religion as the abolition of religion as such. The state which presupposes religion is not yet a true, real state.

“Of course, the religious notion affords security to the state. But to what state? To what kind of state?” (p. 97)

At this point, the *one-sided* formulation of the Jewish question becomes evident.

It was by no means sufficient to investigate: Who is to emancipate? Who is to be emancipated? Criticism had to investigate a third point. It had to inquire: *What kind of emancipation* is in question? What conditions follow from the very nature of the emancipation that is demanded? Only the criticism of *political emancipation* itself would have been the conclusive criticism of the Jewish question and its real merging in the “*general question of time*.”

Because Bauer does not raise the question to this level, he becomes entangled in contradictions. He puts forward conditions which are not based on the nature of *political* emancipation itself. He raises questions which are not part of his problem, and he solves problems which leave this question unanswered. When Bauer says of the opponents of Jewish emancipation: “Their error was only that they assumed the Christian state to be the only true one and did not subject it to the same criticism that they applied to Judaism” (op. cit., p. 3), we find that his error lies in the fact that he subjects to criticism *only* the “Christian state,” not the “state as such,” that he does not investigate *the relation of political emancipation to human emancipation* and, therefore, puts forward conditions which can be explained only by uncritical confusion of political emancipation with general human emancipation. If Bauer asks the Jews: Have you, from your standpoint, the right to want *political emancipation*? We ask the converse question: Does the standpoint of *political* emancipation give the right to demand from the Jew the abolition of Judaism and from man the abolition of religion?

The Jewish question acquires a different form depending on the state in which the Jew lives. In Germany, where there is no political state, no state as such, the Jewish question is a purely *theological* one. The Jew finds himself in *religious* opposition to the state, which recognizes Christianity as its basis. This state is a theologian *ex professo*. Criticism here is criticism of theology, a double-edged criticism – criticism of Christian theology and of Jewish theology. Hence, we continue to operate in the sphere of theology, however much we may operate *critically* within it.

In France, a *constitutional* state, the Jewish question is a question of constitutionalism, the question of the *incompleteness of political emancipation*. Since the *semblance* of a state religion is retained here, although in a meaningless and self-contradictory formula, that of a *religion of the majority*, the relation of the Jew to the state retains the *semblance* of a religious, theological opposition.

Only in the North American states – at least, in some of them – does the Jewish question lose its *theological* significance and become a really *secular* question. Only where the political state exists in its completely developed form can the relation of the Jew, and of the religious man in general, to the political state, and therefore the relation of religion to the state, show itself in its specific character, in its purity. The criticism of this relation ceases to be theological criticism as soon as the state ceases to adopt a theological attitude toward religion, as soon as it behaves towards religion as a state – *i.e., politically*. Criticism, then, becomes criticism of the political state. At this point, where the question ceases to be theological, Bauer's criticism ceases to be critical.

“In the United States there is neither a state religion nor a religion declared to be that of the majority, nor the predominance of one cult over another. The state stands aloof from all cults.” (*Marie ou l'esclavage aux Etats-Unis, etc.*, by G. de Beaumont, Paris, 1835, p. 214)

Indeed, there are some North American states where “the constitution does not impose any religious belief or religious practice as a condition of political rights.” (op. cit., p. 225)

Nevertheless, “in the United States people do not believe that a man without religion could be an honest man.” (op. cit., p. 224)

Nevertheless, North America is pre-eminently the country of religiosity, as Beaumont, Tocqueville, and the Englishman Hamilton unanimously assure us. The North American states, however, serve us only as an example. The question is: What is the relation of complete political emancipation to religion? If we find that even in the country of complete political emancipation, religion not only exists, but displays a fresh and vigorous vitality, that is proof that the existence of religion is not in contradiction to the perfection of the state. Since, however, the existence of religion is the existence of defect, the source of this defect can only be sought in the nature of the state itself. We no longer regard

religion as the *cause*, but only as the manifestation of secular narrowness. Therefore, we explain the religious limitations of the free citizen by their secular limitations. We do not assert that they must overcome their religious narrowness in order to get rid of their secular restrictions, we assert that they will overcome their religious narrowness once they get rid of their secular restrictions. We do not turn secular questions into theological ones. History has long enough been merged in superstition, we now merge superstition in history. The question of the relation of political emancipation to religion becomes for us the question of the relation of political emancipation to human emancipation. We criticize the religious weakness of the political state by criticizing the political state in its secular form, apart from its weaknesses as regards religion. The contradiction between the state and a particular religion, for instance Judaism, is given by us a human form as the contradiction between the state and *particular* secular elements; the contradiction between the state and religion in general as the contradiction between the state and its presuppositions in general.

The political emancipation of the Jew, the Christian, and, in general, of religious man, is the emancipation of the *state* from Judaism, from Christianity, from religion in general. In its own form, in the manner characteristic of its nature, the state as a state emancipates itself from religion by emancipating itself from the state religion – that is to say, by the state as a state not professing any religion, but, on the contrary, asserting itself as a state. The *political* emancipation from religion is not a religious emancipation that has been carried through to completion and is free from contradiction, because political emancipation is not a form of *human* emancipation which has been carried through to completion and is free from contradiction.

The limits of political emancipation are evident at once from the fact that the state can free itself from a restriction without man being really free from this restriction, that the state can be a *free state* [pun on word Freistaat, which also means republic] without man being a *free man*. Bauer himself tacitly admits this when he lays down the following condition for political emancipation:

“Every religious privilege, and therefore also the monopoly of a privileged church, would have been abolished altogether, and if some or many persons, or even the overwhelming majority, still believed themselves bound to fulfil religious duties, this fulfilment ought to be left to them as a purely private matter.” [*The Jewish Question*, p. 65]

It is possible, therefore, for the *state* to have emancipated itself from religion even if the *overwhelming majority* is still religious. And the overwhelming majority does not cease to be religious through being religious in private.

But, the attitude of the state, and of the *republic* [free state] in particular, to religion is, after all, only the attitude to religion of the *men* who compose the state. It follows from

this that man frees himself through the *medium of the state*, that he frees himself *politically* from a limitation when, in contradiction with himself, he raises himself above this limitation in an *abstract, limited*, and partial way. It follows further that, by freeing himself *politically*, man frees himself in a *roundabout way*, through an *intermediary*, although an *essential intermediary*. It follows, finally, that man, even if he proclaims himself an atheist through the medium of the state – that is, if he proclaims the state to be atheist – still remains in the grip of religion, precisely because he acknowledges himself only by a roundabout route, only through an *intermediary*. Religion is precisely the recognition of man in a roundabout way, through an intermediary. The state is the intermediary between man and man's freedom. Just as Christ is the intermediary to whom man transfers the burden of all his divinity, all his *religious constraint*, so the state is the intermediary to whom man transfers all his non-divinity and all his *human unconstraint*.

The *political* elevation of man above religion shares all the defects and all the advantages of political elevation in general. The state as a state annuls, for instance, private property, man declares by political means that private property is abolished as soon as the property qualification for the right to elect or be elected is abolished, as has occurred in many states of North America. Hamilton quite correctly interprets this fact from a political point of view as meaning:

“the masses have won a victory over the property owners and financial wealth.”  
[Thomas Hamilton, *Men and Manners in America*, 2 vols, Edinburgh, 1833, p. 146]

Is not private property abolished in idea if the non-property owner has become the legislator for the property owner? The property qualification for the suffrage is the last political form of giving recognition to private property.

Nevertheless, the political annulment of private property not only fails to abolish private property but even presupposes it. The state abolishes, in its own way, distinctions of birth, social rank, education, occupation, when it declares that birth, social rank, education, occupation, are non-political distinctions, when it proclaims, without regard to these distinction, that every member of the nation is an *equal* participant in national sovereignty, when it treats all elements of the real life of the nation from the standpoint of the state. Nevertheless, the state allows private property, education, occupation, to *act in their way* – *i.e.*, as private property, as education, as occupation, and to exert the influence of their *special* nature. Far from abolishing these real distinctions, the state only exists on the presupposition of their existence; it feels itself to be a political state and asserts its universality only in opposition to these elements of its being. Hegel, therefore, defines the relation of the political state to religion quite correctly when he says:

“In order [...] that the state should come into existence as the self-knowing, moral reality of the mind, its distinction from the form of authority and faith is essential.

But this distinction emerges only insofar as the ecclesiastical aspect arrives at a separation within itself. It is only in this way that the state, above the particular churches, has achieved and brought into existence universality of thought, which is the principle of its form” (Hegel’s *Philosophy of Right*, 1st edition, p. 346).

Of course! Only in this way, *above* the *particular* elements, does the state constitute itself as universality.

The perfect political state is, by its nature, man’s species-life, as opposed to his material life. All the preconditions of this egoistic life continue to exist in *civil society* outside the sphere of the state, but as qualities of civil society. Where the political state has attained its true development, man – not only in thought, in consciousness, but in reality, in life – leads a twofold life, a heavenly and an earthly life: life in the political community, in which he considers himself a communal being, and life in civil society, in which he acts as a private individual, regards other men as a means, degrades himself into a means, and becomes the plaything of alien powers. The relation of the political state to civil society is just as spiritual as the relations of heaven to earth. The political state stands in the same opposition to civil society, and it prevails over the latter in the same way as religion prevails over the narrowness of the secular world – *i.e.*, by likewise having always to acknowledge it, to restore it, and allow itself to be dominated by it. In his most immediate reality, in civil society, man is a secular being. Here, where he regards himself as a real individual, and is so regarded by others, he is a fictitious phenomenon. In the state, on the other hand, where man is regarded as a species-being, he is the imaginary member of an illusory sovereignty, is deprived of his real individual life and endowed with an unreal universality.

Man, as the adherent of a *particular* religion, finds himself in conflict with his citizenship and with other men as members of the community. This conflict reduces itself to the *secular* division between the *political* state and *civil society*. For man as a *bourgeois* [*i.e.*, as a member of civil society, “bourgeois society” in German], “life in the state” is “only a semblance or a temporary exception to the essential and the rule.” Of course, the *bourgeois*, like the Jew, remains only sophistically in the sphere of political life, just as the *citoyen* [‘citizen’ in French, *i.e.*, the participant in *political* life] only sophistically remains a Jew or a *bourgeois*. But, this sophistry is not personal. It is the *sophistry of the political state* itself. The difference between the merchant and the citizen [*Staatsbürger*], between the day-laborer and the citizen, between the landowner and the citizen, between the merchant and the citizen, between the *living individual* and the *citizen*. The contradiction in which the religious man finds himself with the political man is the same contradiction in which the bourgeois finds himself with the *citoyen*, and the member of civil society with his *political lion’s skin*.

This secular conflict, to which the Jewish question ultimately reduces itself, the relation between the political state and its preconditions, whether these are material elements,

such as private property, etc., or spiritual elements, such as culture or religion, the conflict between the general interest and private interest, the schism between the political state and civil society – these secular antitheses Bauer allows to persist, whereas he conducts a polemic against their religious expression.

“It is precisely the basis of civil society, the need that ensures the continuance of this society and guarantees its necessity, which exposes its existence to continual dangers, maintains in it an element of uncertainty, and produces that continually changing mixture of poverty and riches, of distress and prosperity, and brings about change in general.” (p. 8)

Compare the whole section: “Civil Society” (pp. 8-9), which has been drawn up along the basic lines of Hegel’s philosophy of law. Civil society, in its opposition to the political state, is recognized as necessary, because the political state is recognized as necessary.

Political emancipation is, of course, a big step forward. True, it is not the final form of human emancipation in general, but it is the final form of human emancipation within the hitherto existing world order. It goes without saying that we are speaking here of real, practical emancipation.

Man emancipates himself *politically* from religion by banishing it from the sphere of public law to that of private law. Religion is no longer the spirit of the state, in which man behaves – although in a limited way, in a particular form, and in a particular sphere – as a species-being, in community with other men. Religion has become the spirit of *civil society*, of the sphere of egoism, of *bellum omnium contra omnes*. It is no longer the essence of *community*, but the essence of *difference*. It has become the expression of man’s *separation* from his *community*, from himself and from other men – as it was originally. It is only the abstract avowal of specific perversity, *private whimsy*, and arbitrariness. The endless fragmentation of religion in North America, for example, gives it even *externally* the form of a purely individual affair. It has been thrust among the multitude of private interests and ejected from the community as such. But one should be under no illusion about the limits of political emancipation. The division of the human being into a *public man* and a *private man*, the *displacement* of religion from the state into civil society, this is not a stage of political emancipation but its completion; this emancipation, therefore, neither abolished the *real* religiousness of man, nor strives to do so.

The *decomposition* of man into Jew and citizen, Protestant and citizen, religious man and citizen, is neither a deception directed *against* citizenship, nor is it a circumvention of political emancipation, it is *political emancipation itself*, the *political* method of emancipating oneself from religion. Of course, in periods when the political state as such is born violently out of civil society, when political liberation is the form in which men strive to achieve their liberation, the state can and must go as far as the *abolition of*

*religion*, the *destruction* of religion. But it can do so only in the same way that it proceeds to the abolition of private property, to the maximum, to confiscation, to progressive taxation, just as it goes as far as the abolition of life, the *guillotine*. At times of special self-confidence, political life seeks to suppress its prerequisite, civil society and the elements composing this society, and to constitute itself as the real species-life of man, devoid of contradictions. But, it can achieve this only by coming into *violent* contradiction with its own conditions of life, only by declaring the revolution to be permanent, and, therefore, the political drama necessarily ends with the re-establishment of religion, private property, and all elements of civil society, just as war ends with peace.

Indeed, the perfect Christian state is not the so-called *Christian* state – which acknowledges Christianity as its basis, as the state religion, and, therefore, adopts an exclusive attitude towards other religions. On the contrary, the perfect Christian state is the *atheistic* state, the *democratic* state, the state which relegates religion to a place among the other elements of civil society. The state which is still theological, which still officially professes Christianity as its creed, which still does not dare to proclaim itself *as a state*, has, in its *reality* as a state, not yet succeeded in expressing the *human* basis – of which Christianity is the high-flown expression – in a *secular, human* form. The so-called Christian state is simply nothing more than a non-state, since it is not Christianity as a religion, but only the *human background* of the Christian religion, which can find its expression in actual human creations.

The so-called Christian state is the Christian negation of the state, but by no means the political realization of Christianity. The state which still professes Christianity in the form of religion, does not yet profess it in the form appropriate to the state, for it still has a religious attitude towards religion – that is to say, it is not the *true implementation* of the human basis of religion, because it still relies on the *unreal, imaginary* form of this human core. The so-called Christian state is the *imperfect* state, and the Christian religion is regarded by it as the *supplementation* and *sanctification* of its imperfection. For the Christian state, therefore, religion necessarily becomes a *means*; hence, it is a *hypocritical* state. It makes a great difference whether the *complete* state, because of the defect inherent in the general *nature* of the state, counts religion among its *presuppositions*, or whether the *incomplete* state, because of the defect inherent in its *particular existence* as a defective state, declares that religion is its basis. In the latter case, religion becomes *imperfect politics*. In the former case, the imperfection even of consummate *politics* becomes evident in religion. The so-called Christian state needs the Christian religion in order to complete itself *as a state*. The democratic state, the real state, does not need religion for its political completion. On the contrary, it can disregard religion because in it the human basis of religion is realized in a secular manner. The so-called Christian state, on the other hand, has a political attitude to religion and a religious attitude to politics. By

degrading the forms of the state to mere semblance, it equally degrades religion to mere semblance.

In order to make this contradiction clearer, let us consider Bauer's projection of the Christian state, a projection based on his observation of the Christian-German state.

“Recently,” says Bauer, “in order to prove the *impossibility* or *non-existence* of a Christian state, reference has frequently been made to those sayings in the Gospel with which the [present-day] state *not only does not* comply, but *cannot possibly comply, if it does not want to dissolve itself completely* [as a state].” “But the matter cannot be disposed of so easily. What do these Gospel sayings demand? Supernatural renunciation of self, submission to the authority of revelation, a turning-away from the state, the abolition of secular conditions. Well, the Christian state demands and accomplishes all that. It has assimilated the *spirit of the Gospel*, and if it does not reproduce this spirit in the same terms as the Gospel, that occurs only because it expresses this spirit in political forms, *i.e.*, in forms which, it is true, are taken from the political system in this world, but which in the religious rebirth that they have to undergo become degraded to a mere semblance. This is a turning-away from the state while making use of political forms for its realization.” (p. 55)

Bauer then explains that the people of a Christian state is only a non-people, no longer having a will of its own, but whose true existence lies in the leader to whom it is subjected, although this leader by his origin and nature is alien to it – *i.e.*, given by God and imposed on the people without any co-operation on its part. Bauer declares that the laws of such a people are not its own creation, but are actual revelations, that its supreme chief needs privileged intermediaries with the people in the strict sense, with the masses, and that the masses themselves are divided into a multitude of particular groupings which are formed and determined by chance, which are differentiated by their interests, their particular passions and prejudices, and obtain permission as a privilege, to isolate themselves from one another, etc. (p. 56)

However, Bauer himself says:

“Politics, if it is to be nothing but religion, ought not to be politics, just as the cleaning of saucepans, if it is to be accepted as a religious matter, ought not to be regarded as a matter of domestic economy.” (p. 108)

In the Christian-German state, however, religion is an “economic matter” just as “economic matters” belong to the sphere of religion. The domination of religion in the Christian-German state is the religion of domination.

The separation of the “spirit of the Gospel” from the “letter of the Gospel” is an *irreligious* act. A state which makes the Gospel speak in the language of politics – that is, in another language than that of the Holy Ghost – commits sacrilege, if not in human eyes, then in the eyes of its own religion. The state which acknowledges Christianity as its supreme criterion, and the *Bible* as its *Charter*, must be confronted with the *words* of

Holy Scripture, for every word of Scripture is holy. This state, as well as the *human rubbish* on which it is based, is caught in a painful contradiction that is insoluble from the standpoint of religious consciousness when it is referred to those sayings of the Gospel with which it “not only does not comply, but *cannot possibly comply, if it does not want to dissolve itself completely as a state.*” And why does it not want to dissolve itself completely? The state itself cannot give an answer either to itself or to others. In its *own consciousness*, the official Christian state is an *imperative*, the realization of which is unattainable, the state can assert the reality of its existence only by lying to itself, and therefore always remains in its own eyes an object of doubt, an unreliable, problematic object. Criticism is, therefore, fully justified in forcing the state that relies on the Bible into a mental derangement in which it no longer knows whether it is an *illusion* or a *reality*, and in which the infamy of its *secular* aims, for which religion serves as a cloak, comes into insoluble conflict with the sincerity of its *religious* consciousness, for which religion appears as the aim of the world. This state can only save itself from its inner torment if it becomes the *police agent* of the Catholic Church. In relation to the church, which declares the *secular* power to be its servant, the state is powerless, the secular power which claims to be the rule of the religious spirit is powerless.

It is, indeed, *estrangement* which matters in the so-called Christian state, but not *man*. The only man who counts, the king, is a being specifically different from other men, and is, moreover, a religious being, directly linked with heaven, with God. The relationships which prevail here are still relationships dependent of *faith*. The religious spirit, therefore, is still not really secularized.

But, furthermore, the religious spirit cannot be *really* secularized, for what is it in itself but the *non-secular* form of a stage in the development of the human mind? The religious spirit can only be secularized insofar as the stage of development of the human mind of which it is the religious expression makes its appearance and becomes constituted in its *secular* form. This takes place in the democratic state. Not Christianity, but the *human basis* of Christianity is the basis of this state. Religion remains the ideal, non-secular consciousness of its members, because religion is the ideal form of the *stage of human development* achieved in this state.

The members of the political state are religious owing to the dualism between individual life and species-life, between the life of civil society and political life. They are religious because men treat the political life of the state, an area beyond their real individuality, as if it were their true life. They are religious insofar as religion here is the spirit of civil society, expressing the separation and remoteness of man from man. Political democracy is Christian since in it man, not merely one man but everyman, ranks as *sovereign*, as the highest being, but it is man in his uncivilized, unsocial form, man in his fortuitous existence, man just as he is, man as he has been corrupted by the whole organization of

our society, who has lost himself, been alienated, and handed over to the rule of inhuman conditions and elements – in short, man who is not yet a *real* species-being. That which is a creation of fantasy, a dream, a postulate of Christianity, *i.e.*, the sovereignty of man – but man as an alien being different from the real man – becomes, in democracy, tangible reality, present existence, and secular principle.

In the perfect democracy, the religious and theological consciousness itself is in its own eyes the more religious and the more theological because it is apparently without political significance, without worldly aims, the concern of a disposition that shuns the world, the expression of intellectual narrow-mindedness, the product of arbitrariness and fantasy, and because it is a life that is really of the other world. Christianity attains, here, the *practical* expression of its universal-religious significance in that the most diverse world outlooks are grouped alongside one another in the form of Christianity and still more because it does not require other people to profess Christianity, but only religion in general, any kind of religion (cf. Beaumont's work quoted above). The religious consciousness revels in the wealth of religious contradictions and religious diversity.

We have, thus, shown that political emancipation from religion leaves religion in existence, although not a privileged religion. The contradiction in which the adherent of a particular religion finds himself involved in relation to his citizenship is only *one aspect* of the universal *secular contradiction between the political state and civil society*. The consummation of the Christian state is the state which acknowledges itself as a state and disregards the religion of its members. The emancipation of the state from religion is not the emancipation of the real man from religion.

Therefore, we do not say to the Jews, as Bauer does: You cannot be emancipated politically without emancipating yourselves radically from Judaism. On the contrary, we tell them: Because you can be emancipated politically without renouncing Judaism completely and incontrovertibly, *political emancipation* itself is not *human* emancipation. If you Jews want to be emancipated politically, without emancipating yourselves humanly, the half-hearted approach and contradiction is not in you alone, it is inherent in the *nature* and *category* of political emancipation. If you find yourself within the confines of this category, you share in a general confinement. Just as the state *evangelizes* when, although it is a state, it adopts a Christian attitude towards the Jews, so the Jew *acts politically* when, although a Jew, he demands civic rights.

[ \* ]

But, if a man, although a Jew, can be emancipated politically and receive civic rights, can he lay claim to the so-called *rights of man* and receive them? Bauer *denies* it.

“The question is whether the Jew as such, that is, the Jew who himself admits that he is compelled by his true nature to live permanently in separation from other men, is

capable of receiving the *universal rights of man* and of conceding them to others.”

“For the Christian world, the idea of the rights of man was only discovered in the last century. It is not innate in men; on the contrary, it is gained only in a struggle against the historical traditions in which hitherto man was brought up. Thus the rights of man are not a gift of nature, not a legacy from past history, but the reward of the struggle against the accident of birth and against the privileges which up to now have been handed down by history from generation to generation. These rights are the result of culture, and only one who has earned and deserved them can possess them.”

“Can the Jew really take possession of them? As long as he is a Jew, the restricted nature which makes him a Jew is bound to triumph over the human nature which should link him as a man with other men, and will separate him from non-Jews. He declares by this separation that the particular nature which makes him a Jew is his true, highest nature, before which human nature has to give way.”

“Similarly, the Christian as a Christian cannot grant the rights of man.” (p. 19-20)

According to Bauer, man has to sacrifice the “*privilege of faith*” to be able to receive the universal rights of man. Let us examine, for a moment, the so-called rights of man – to be precise, the rights of man in their authentic form, in the form which they have among those who *discovered* them, the North Americans and the French. These rights of man are, in part, *political* rights, rights which can only be exercised in community with others. Their content is *participation* in the *community*, and specifically in the *political* community, in the *life of the state*. They come within the category of *political freedom*, the category of *civic rights*, which, as we have seen, in no way presuppose the incontrovertible and positive abolition of religion – nor, therefore, of Judaism. There remains to be examined the other part of the rights of man – the *droits de l’homme*, insofar as these differ from the *droits du citoyen*.

Included among them is freedom of conscience, the right to practice any religion one chooses. The *privilege of faith* is expressly recognized either as a *right of man* or as the consequence of a right of man, that of liberty.

*Déclaration des droits de l’homme et du citoyen*, 1791, Article 10: “No one is to be subjected to annoyance because of his opinions, even religious opinions.” “The freedom of every man to practice the religion of which he is an adherent.”

*Declaration of the Rights of Man*, etc., 1793, includes among the rights of man, Article 7: “The free exercise of religion.” Indeed, in regard to man’s right to express his thoughts and opinions, to hold meetings, and to exercise his religion, it is even stated: “The necessity of proclaiming these rights presupposes either the existence or the recent memory of despotism.” Compare the Constitution of 1795, Section XIV, Article 354.

*Constitution of Pennsylvania*, Article 9, § 3: “All men have received from nature the imprescriptible right to worship the Almighty according to the dictates of their conscience, and no one can be legally compelled to follow, establish, or support against his will any religion or religious ministry. No human authority can, in any circumstances, intervene in a matter of conscience or control the forces of the soul.”

*Constitution of New Hampshire*, Article 5 and 6: “Among these natural rights some are by nature inalienable since nothing can replace them. The rights of conscience are among them.” (Beaumont, op. cit., pp. 213,214)

Incompatibility between religion and the rights of man is to such a degree absent from the concept of the rights of man that, on the contrary, a man’s *right to be religious*, in any way he chooses, to practise his own particular religion, is expressly included among the rights of man. The *privilege of faith* is a *universal right of man*.

The *droits de l’homme*, the rights of man, are, as such, distinct from the *droits du citoyen*, the rights of the citizen. Who is *homme* as distinct from *citoyen*? None other than the *member of civil society*. Why is the member of civil society called “man,” simply man; why are his rights called the *rights of man*? How is this fact to be explained? From the relationship between the political state and civil society, from the nature of political emancipation.

Above all, we note the fact that the so-called rights of man, the *droits de l’homme* as distinct from the *droits du citoyen*, are nothing but the rights of a *member of civil society* – *i.e.*, the rights of egoistic man, of man separated from other men and from the community. Let us hear what the most radical Constitution, the Constitution of 1793, has to say:

*Declaration of the Rights of Man and of the Citizen.*

Article 2. “These rights, etc., (the natural and imprescriptible rights) are: equality, liberty, security, property.”

What constitutes liberty?

Article 6. “Liberty is the power which man has to do everything that does not harm the rights of others,” or, according to the *Declaration of the Rights of Man* of 1791: “Liberty consists in being able to do everything which does not harm others.”

Liberty, therefore, is the right to do everything that harms no one else. The limits within which anyone can act *without harming* someone else are defined by law, just as the boundary between two fields is determined by a boundary post. It is a question of the

liberty of man as an isolated monad, withdrawn into himself. Why is the Jew, according to Bauer, incapable of acquiring the rights of man?

“As long as he is a Jew, the restricted nature which makes him a Jew is bound to triumph over the human nature which should link him as a man with other men, and will separate him from non-Jews.”

But, the right of man to liberty is based not on the association of man with man, but on the separation of man from man. It is the *right* of this separation, the right of the *restricted* individual, withdrawn into himself.

The practical application of man’s right to liberty is man’s right to *private property*.

What constitutes man’s right to private property?

Article 16. (Constitution of 1793): “The right of property is that which every citizen has of enjoying and of disposing at his discretion of his goods and income, of the fruits of his labor and industry.”

The right of man to private property is, therefore, the right to enjoy one’s property and to dispose of it at one’s discretion (*à son gré*), without regard to other men, independently of society, the right of self-interest. This individual liberty and its application form the basis of civil society. It makes every man see in other men not the realization of his own freedom, but the *barrier* to it. But, above all, it proclaims the right of man

“of enjoying and of disposing at his discretion of his goods and income, of the fruits of his labor and industry.”

There remain the other rights of man: *égalité* and *sûreté*.

Equality, used here in its non-political sense, is nothing but the equality of the *liberté* described above – namely: each man is to the same extent regarded as such a self-sufficient monad. The Constitution of 1795 defines the concept of this equality, in accordance with this significance, as follows:

Article 3 (Constitution of 1795): “Equality consists in the law being the same for all, whether it protects or punishes.”

And security?

Article 8 (Constitution of 1793): “Security consists in the protection afforded by society to each of its members for the preservation of his person, his rights, and his property.”

Security is the highest social concept of civil society, the concept of *police*, expressing the fact that the whole of society exists only in order to guarantee to each of its members the

preservation of his person, his rights, and his property. It is in this sense that Hegel calls civil society “the state of need and reason.”

The concept of security does not raise civil society above its egoism. On the contrary, security is the *insurance* of egoism.

None of the so-called rights of man, therefore, go beyond egoistic man, beyond man as a member of civil society – that is, an individual withdrawn into himself, into the confines of his private interests and private caprice, and separated from the community. In the rights of man, he is far from being conceived as a species-being; on the contrary, species-life itself, society, appears as a framework external to the individuals, as a restriction of their original independence. The sole bond holding them together is natural necessity, need and private interest, the preservation of their property and their egoistic selves.

It is puzzling enough that a people which is just beginning to liberate itself, to tear down all the barriers between its various sections, and to establish a political community, that such a people solemnly proclaims (*Declaration of 1791*) the rights of egoistic man separated from his fellow men and from the community, and that indeed it repeats this proclamation at a moment when only the most heroic devotion can save the nation, and is therefore imperatively called for, at a moment when the sacrifice of all the interest of civil society must be the order of the day, and egoism must be punished as a crime. (*Declaration of the Rights of Man, etc., of 1793*) This fact becomes still more puzzling when we see that the political emancipators go so far as to reduce citizenship, and the *political community*, to a mere means for maintaining these so-called rights of man, that, therefore, the *citoyen* is declared to be the servant of egotistic *homme*, that the sphere in which man acts as a communal being is degraded to a level below the sphere in which he acts as a partial being, and that, finally, it is not man as *citoyen*, but man as private individual [*bourgeois*] who is considered to be the *essential* and *true* man.

“The aim of all political association is the preservation of the natural and imprescriptible rights of man.” (*Declaration of the Rights, etc., of 1791, Article 2*)

“Government is instituted in order to guarantee man the enjoyment of his natural and imprescriptible rights.” (*Declaration, etc., of 1793, Article 1*)

Hence, even in moments when its enthusiasm still has the freshness of youth and is intensified to an extreme degree by the force of circumstances, political life declares itself to be a mere *means*, whose purpose is the life of civil society. It is true that its revolutionary practice is in flagrant contradiction with its theory. Whereas, for example, security is declared one of the rights of man, violation of the privacy of correspondence is openly declared to be the order of the day. Whereas “unlimited freedom of the press” (*Constitution of 1793, Article 122*) is guaranteed as a consequence of the right of man to individual liberty, freedom of the press is totally destroyed, because “freedom of the press

should not be permitted when it endangers public liberty.” (“Robespierre jeune,” *Historie parlementaire de la Révolution française* by Buchez and Roux, vol.28, p. 159) That is to say, therefore: The right of man to liberty ceases to be a right as soon as it comes into conflict with *political* life, whereas in theory political life is only the guarantee of human rights, the rights of the individual, and therefore must be abandoned as soon as it comes into contradiction with its *aim*, with these rights of man. But, practice is merely the exception, theory is the rule. But even if one were to regard revolutionary practice as the correct presentation of the relationship, there would still remain the puzzle of why the relationship is turned upside-down in the minds of the political emancipators and the aim appears as the means, while the means appears as the aim. This optical illusion of their consciousness would still remain a puzzle, although now a psychological, a theoretical puzzle.

The puzzle is easily solved.

Political emancipation is, at the same time, the *dissolution* of the old society on which the state alienated from the people, the sovereign power, is based. What was the character of the old society? It can be described in one word – *feudalism*. The character of the old civil society was *directly political* – that is to say, the elements of civil life, for example, property, or the family, or the mode of labor, were raised to the level of elements of political life in the form of seigniorship, estates, and corporations. In this form, they determined the relation of the individual to the *state as a whole* – *i.e.*, his *political* relation, that is, his relation of separation and exclusion from the other components of society. For that organization of national life did not raise property or labor to the level of social elements; on the contrary, it completed their *separation* from the state as a whole and constituted them as *discrete* societies within society. Thus, the vital functions and conditions of life of civil society remained, nevertheless, political, although political in the feudal sense – that is to say, they secluded the individual from the state as a whole and they converted the *particular* relation of his corporation to the state as a whole into his general relation to the life of the nation, just as they converted his particular civil activity and situation into his general activity and situation. As a result of this organization, the unity of the state, and also the consciousness, will, and activity of this unity, the general power of the state, are likewise bound to appear as the *particular* affair of a ruler and of his servants, isolated from the people.

The political revolution which overthrew this sovereign power and raised state affairs to become affairs of the people, which constituted the political state as a matter of *general* concern, that is, as a real state, necessarily smashed all estates, corporations, guilds, and privileges, since they were all manifestations of the separation of the people from the community. The political revolution thereby *abolished* the *political character of civil society*. It broke up civil society into its simple component parts; on the one hand, the

*individuals*; on the other hand, the *material* and *spiritual* elements constituting the content of the life and social position of these individuals. It set free the political spirit, which had been, as it were, split up, partitioned, and dispersed in the various blind alleys of feudal society. It gathered the dispersed parts of the political spirit, freed it from its intermixture with civil life, and established it as the sphere of the community, the *general* concern of the nation, ideally independent of those *particular* elements of civil life. A person's *distinct* activity and distinct situation in life were reduced to a merely individual significance. They no longer constituted the general relation of the individual to the state as a whole. Public affairs as such, on the other hand, became the general affair of each individual, and the political function became the individual's general function.

But, the completion of the idealism of the state was at the same time the completion of the materialism of civil society. Throwing off the political yoke meant at the same time throwing off the bonds which restrained the egoistic spirit of civil society. Political emancipation was, at the same time, the emancipation of civil society from politics, from having even the *semblance* of a universal content.

Feudal society was resolved into its basic element – *man*, but man as he really formed its basis – *egoistic* man.

This *man*, the member of civil society, is thus the basis, the precondition, of the *political* state. He is recognized as such by this state in the rights of man.

The liberty of egoistic man and the recognition of this liberty, however, is rather the recognition of the *unrestrained* movement of the spiritual and material elements which form the content of his life.

Hence, man was not freed from religion, he received religious freedom. He was not freed from property, he received freedom to own property. He was not freed from the egoism of business, he received freedom to engage in business.

The *establishment of the political state* and the dissolution of civil society into independent *individuals* – whose relation with one another depend on *law*, just as the relations of men in the system of estates and guilds depended on *privilege* – is accomplished by *one and the same act*. Man as a member of civil society, unpolitical man, inevitably appears, however, as the *natural* man. The “rights of man” appears as “natural rights,” because *conscious activity* is concentrated on the *political act*. *Egoistic* man is the *passive* result of the dissolved society, a result that is simply *found in existence*, an object of *immediate certainty*, therefore a *natural* object. The *political revolution* resolves civil life into its component parts, without *revolutionizing* these components themselves or subjecting them to criticism. It regards civil society, the world of needs, labor, private interests, civil law, as the *basis of its existence*, as a *precondition* not requiring further

substantiation and therefore as its *natural basis*. Finally, man as a member of civil society is held to be man in the proper sense, *homme* as distinct from *citoyen*, because he is man in his sensuous, individual, *immediate* existence, whereas *political* man is only abstract, artificial man, man as an *allegorical, juridical* person. The real man is recognized only in the shape of the *egoistic* individual, the *true* man is recognized only in the shape of the *abstract citizen*.

Therefore, Rousseau correctly described the abstract idea of political man as follows:

“Whoever dares undertake to establish a people’s institutions must feel himself capable of changing, as it were, human nature, of transforming each individual, who by himself is a complete and solitary whole, into a part of a larger whole, from which, in a sense, the individual receives his life and his being, of substituting a limited and mental existence for the physical and independent existence. He has to take from man his own powers, and give him in exchange alien powers which he cannot employ without the help of other men.”

All emancipation is a *reduction* of the human world and relationships to *man himself*.

Political emancipation is the reduction of man, on the one hand, to a member of civil society, to an *egoistic, independent* individual, and, on the other hand, to a *citizen*, a juridical person.

Only when the real, individual man re-absorbs in himself the abstract citizen, and as an individual human being has become a *species-being* in his everyday life, in his particular work, and in his particular situation, only when man has recognized and organized his “own powers” as *social* powers, and, consequently, no longer separates social power from himself in the shape of *political* power, only then will human emancipation have been accomplished.

## II

**Bruno Bauer,**

**“The Capacity of Present-day Jews and Christians to Become Free,”**

***Einundzwanzig Bogen aus der Schweiz, pp. 56-71***

It is in this form that Bauer deals with the relation between the Jewish and the Christian religions, and also with their relation to criticism. Their relation to criticism is their relation “to the capacity to become free.”

The result arrived at is:

“The Christian has to surmount only one stage, namely, that of his religion, in order to give up religion altogether,”

and therefore become free.

“The Jew, on the other hand, has to break not only with his Jewish nature, but also with the development towards perfecting his religion, a development which has remained alien to him.” (p. 71)

Thus, Bauer here transforms the question of Jewish emancipation into a purely religious question. The theological problem as to whether the Jew or the Christian has the better prospect of salvation is repeated here in the enlightened form: which of them is *more capable of emancipation*. No longer is the question asked: Is it Judaism or Christianity that makes a man free? On the contrary, the question is now: Which makes man freer, the negation of Judaism or the negation of Christianity?

“If the Jews want to become free, they should profess belief not in Christianity, but in the dissolution of Christianity, in the dissolution of religion in general, that is to say, in enlightenment, criticism, and its consequences, free humanity.” (p. 70)

For the Jew, it is still a matter of a profession of faith, but no longer a profession of belief in Christianity, but of belief in Christianity in dissolution.

Bauer demands of the Jews that they should break with the essence of the Christian religion, a demand which, as he says himself, does not arise out of the development of Judaism.

Since Bauer, at the end of his work on the Jewish question, had conceived Judaism only as crude religious criticism of Christianity, and therefore saw in it “merely” a religious significance, it could be foreseen that the emancipation of the Jews, too, would be transformed into a philosophical-theological act.

Bauer considers that the *ideal*, abstract nature of the Jew, his *religion*, is his *entire* nature. Hence, he rightly concludes:

“The Jew contributes nothing to mankind if he himself disregards his narrow law,” if he invalidates his entire Judaism. (p. 65)

Accordingly, the relation between Jews and Christians becomes the following: the sole interest of the Christian in the emancipation of the Jew is a general human interest, a *theoretical* interest. Judaism is a fact that offends the religious eye of the Christian. As soon as his eye ceases to be religious, this fact ceases to be offensive. The emancipation of the Jew is, in itself, not a task for the Christian.

The Jew, on the other hand, in order to emancipate himself, has to carry out not only his own work, but also that of the Christian – *i.e.*, the *Critique of the Evangelical History of the Synoptics* and the *Life of Jesus*, etc.

“It is up to them to deal with it: they themselves will decide their fate; but history is not to be trifled with.” (p. 71)

We are trying to break with the theological formulation of the question. For us, the question of the Jew's capacity for emancipation becomes the question: What particular *social* element has to be overcome in order to abolish Judaism? For the present-day Jew's capacity for emancipation is the relation of Judaism to the emancipation of the modern world. This relation necessarily results from the special position of Judaism in the contemporary enslaved world.

Let us consider the actual, worldly Jew – not the *Sabbath Jew*, as Bauer does, but the *everyday Jew*.

Let us not look for the secret of the Jew in his religion, but let us look for the secret of his religion in the real Jew.

What is the secular basis of Judaism? *Practical* need, *self-interest*. What is the worldly religion of the Jew? *Huckstering*. What is his worldly God? *Money*.

Very well then! Emancipation from *huckstering* and *money*, consequently from practical, real Judaism, would be the self-emancipation of our time.

An organization of society which would abolish the preconditions for huckstering, and therefore the possibility of huckstering, would make the Jew impossible. His religious consciousness would be dissipated like a thin haze in the real, vital air of society. On the other hand, if the Jew recognizes that this *practical* nature of his is futile and works to abolish it, he extricates himself from his previous development and works for *human emancipation* as such and turns against the supreme practical expression of human self-estrangement.

We recognize in Judaism, therefore, a general *anti-social* element of the *present time*, an element which through historical development – to which in this harmful respect the Jews have zealously contributed – has been brought to its present high level, at which it must necessarily begin to disintegrate.

In the final analysis, the *emancipation of the Jews* is the emancipation of mankind from *Judaism*.

The Jew has already emancipated himself in a Jewish way.

“The Jew, who in Vienna, for example, is only tolerated, determines the fate of the whole Empire by his financial power. The Jew, who may have no rights in the smallest German state, decides the fate of Europe. While corporations and guilds refuse to admit Jews, or have not yet adopted a favorable attitude towards them, the audacity of industry mocks at the obstinacy of the material institutions.” (Bruno Bauer, *The Jewish Question*, p. 114)

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

Captain Hamilton, for example, reports:

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

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

“The man who you see at the head of a respectable congregation began as a trader; his business having failed, he became a minister. The other began as a priest but as soon as he had some money at his disposal he left the pulpit to become a trader. In the eyes of very many people, the religious ministry is a veritable business career.” (Beaumont, op. cit., pp. 185,186)

According to Bauer, it is

“a fictitious state of affairs when in theory the Jew is deprived of political rights, whereas in practice he has immense power and exerts his political influence *en gros*, although it is curtailed *en détail*.” (*Die Judenfrage*, p. 114)

The contradiction that exists between the practical political power of the Jew and his political rights is the contradiction between politics and the power of money in general. Although theoretically the former is superior to the latter, in actual fact politics has become the serf of financial power.

Judaism has held its own *alongside* Christianity, not only as religious criticism of Christianity, not only as the embodiment of doubt in the religious derivation of Christianity, but equally because the practical Jewish spirit, Judaism, has maintained itself and even attained its highest development in Christian society. The Jew, who exists as a distinct member of civil society, is only a particular manifestation of the Judaism of civil society.

Judaism continues to exist not in spite of history, but owing to history.

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

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

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

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

The god of the Jews has become secularized and has become the god of the world. The bill of exchange is the real god of the Jew. His god is only an illusory bill of exchange.

The view of nature attained under the domination of private property and money is a real contempt for, and practical debasement of, nature; in the Jewish religion, nature exists, it is true, but it exists only in imagination.

It is in this sense that [in a 1524 pamphlet] Thomas Münzer declares it intolerable

“that all creatures have been turned into property, the fishes in the water, the birds in the air, the plants on the earth; the creatures, too, must become free.”

Contempt for theory, art, history, and for man as an end in himself, which is contained in an abstract form in the Jewish religion, is the real, conscious standpoint, the virtue of the man of money. The species-relation itself, the relation between man and woman, etc., becomes an object of trade! The woman is bought and sold.

The *chimerical* nationality of the Jew is the nationality of the merchant, of the man of money in general.

The groundless law of the Jew is only a religious caricature of groundless morality and right in general, of the purely *formal* rites with which the world of self-interest surrounds itself.

Here, too, man's supreme relation is the *legal* one, his relation to laws that are valid for him not because they are laws of his own will and nature, but because they are the *dominant* laws and because departure from them is *avenged*.

Jewish Jesuitism, the same practical Jesuitism which Bauer discovers in the Talmud, is the relation of the world of self-interest to the laws governing that world, the chief art of which consists in the cunning circumvention of these laws.

Indeed, the movement of this world within its framework of laws is bound to be a continual suspension of law.

*Judaism* could not develop further as a *religion*, could not develop further theoretically, because the world outlook of practical need is essentially limited and is completed in a few strokes.

By its very nature, the religion of practical need could find its consummation not in theory, but only in *practice*, precisely because its truth is practice.

Judaism could not create a new world; it could only draw the new creations and conditions of the world into the sphere of its activity, because practical need, the rationale of which is self-interest, is passive and does not expand at will, but *finds* itself enlarged as a result of the continuous development of social conditions.

Judaism reaches its highest point with the perfection of civil society, but it is only in the *Christian* world that civil society attains perfection. Only under the dominance of Christianity, which makes *all* national, natural, moral, and theoretical conditions *extrinsic* to man, could civil society separate itself completely from the life of the state, sever all the species-ties of man, put egoism and selfish need in the place of these species-ties, and dissolve the human world into a world of atomistic individuals who are inimically opposed to one another.

Christianity sprang from Judaism. It has merged again in Judaism.

From the outset, the Christian was the theorizing Jew, the Jew is, therefore, the practical Christian, and the practical Christian has become a Jew again.

Christianity had only in semblance overcome real Judaism. It was too *noble-minded*, too spiritualistic to eliminate the crudity of practical need in any other way than by elevation to the skies.

Christianity is the sublime thought of Judaism, Judaism is the common practical application of Christianity, but this application could only become general after Christianity as a developed religion had completed *theoretically* the estrangement of man from himself and from nature.

Only then could Judaism achieve universal dominance and make alienated man and alienated nature into *alienable*, vendible objects subjected to the slavery of egoistic need and to trading.

Selling [*verausserung*] is the practical aspect of alienation [*Entausserung*]. Just as man, as long as he is in the grip of religion, is able to objectify his essential nature only by turning it into something *alien*, something fantastic, so under the domination of egoistic need he can be active practically, and produce objects in practice, only by putting his products, and his activity, under the domination of an alien being, and bestowing the significance of an alien entity – money – on them.

In its perfected practice, Christian egoism of heavenly bliss is necessarily transformed into the corporal egoism of the Jew, heavenly need is turned into world need, subjectivism into self-interest. We explain the tenacity of the Jew not by his religion, but, on the contrary, by the human basis of his religion – practical need, egoism.

Since in civil society the real nature of the Jew has been universally realized and secularized, civil society could not convince the Jew of the *unreality* of his *religious* nature, which is indeed only the ideal aspect of practical need. Consequently, not only in the Pentateuch and the Talmud, but in present-day society we find the nature of the modern Jew, and not as an abstract nature but as one that is in the highest degree empirical, not merely as a narrowness of the Jew, but as the Jewish narrowness of society.

Once society has succeeded in abolishing the *empirical* essence of Judaism – huckstering and its preconditions – the Jew will have become *impossible*, because his consciousness no longer has an object, because the subjective basis of Judaism, practical need, has been humanized, and because the conflict between man's individual-sensuous existence and his species-existence has been abolished.

The *social* emancipation of the Jew is the *emancipation of society from Judaism*.

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Karl Marx 1844

# Economic & Philosophic Manuscripts of 1844<sup>1</sup>

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## Preface

||XXXIX| I have already announced in the *Deutsch-Französische Jahrbücher* the critique of jurisprudence and political science in the form of a critique of the *Hegelian* philosophy of law. While preparing it for publication, the intermingling of criticism directed only against speculation with criticism of the various subjects themselves proved utterly unsuitable, hampering the development of the argument and rendering comprehension difficult. Moreover, the wealth and diversity of the subjects to be treated could have been compressed into *one* work only in a purely aphoristic style; whilst an aphoristic presentation of this kind, for its part, would have given the *impression* of arbitrary systematism. I shall therefore publish the critique of law, ethics, politics, etc., in a series of distinct, independent pamphlets, and afterwards try in a special work to present them again as a connected whole showing the interrelationship of the separate parts, and lastly attempt a critique of the speculative elaboration of that material. For this reason it will be found that the interconnection between political economy and the state, law, ethics, civil life, etc., is touched upon in the present work only to the extent to which political economy itself expressly touches upon these subjects.

It is hardly necessary to assure the reader conversant with political economy that my results have been attained by means of a wholly empirical analysis based on a conscientious critical study of political economy.

(Whereas the uninformed reviewer who tries to hide his complete ignorance and intellectual poverty by hurling the “utopian phrase” at the positive critic’s head, or again such phrases as “quite pure, quite resolute, quite critical criticism,” the “not merely legal but social – utterly social – society”, the “compact, massy mass”, the “outspoken spokesmen of the massy mass”<sup>2</sup> this reviewer has yet to furnish the first proof that besides his theological family affairs he has anything to contribute to a discussion of *worldly* matters.)

It goes without saying that besides the French and English socialists I have also used German socialist works. The only *original* German works of substance in this science, however – other than Weitling’s writings – are the essays by *Hess* published in *Einundzwanzig Bogen*<sup>3</sup> and *Umriss zu einer Kritik der Nationalökonomie* by Engels in the *Deutsch-Französische Jahrbücher*, where also the basic elements of this work [*Economic and Philosophic Manuscripts of 1844*] have been indicated by me in a very general way.

(Besides being indebted to these authors who have given critical attention to political economy, positive criticism as a whole – and therefore also German positive criticism of political economy – owes its true foundation to the discoveries of Feuerbach, against whose *Philosophie der Zukunft*

and *Thesen zur Reform der Philosophie in the Anekdoten*, despite the tacit use that is made of them, the petty envy of some and the veritable wrath of others seem to have instigated a regular conspiracy of silence.

It is only with *Feuerbach* that *positive*, humanistic and naturalistic criticism begins. The less noise they make, the more certain, profound, extensive, and enduring is the effect of *Feuerbach's* writings, the only writings since Hegel's *Phänomenologie* and *Logik* to contain a real theoretical revolution.

In contrast to the *critical theologian* of our day, I have deemed the concluding chapter of this work – a critical discussion of *Hegelian dialectic* and philosophy as a whole to be absolutely necessary, ||XL| a task not yet performed. This lack of thoroughness is not accidental, since even the *critical theologian* remains a *theologian*. Hence, either he has to start from certain presuppositions of philosophy accepted as authoritative; or, if in the process of criticism and as a result of other people's discoveries doubts about these philosophical presuppositions have arisen in him, he abandons them in a cowardly and unwarrantable fashion, *abstracts* from them, thus showing his servile dependence on these presuppositions and his resentment at this servility merely in a negative, unconscious and sophistical manner.

(He does this either by constantly repeating assurances concerning the *purity* of his own criticism, or by trying to make it seem as though all that was left for criticism to deal with now was some other limited form of criticism outside itself – say eighteenth-century criticism – and also the limitations of the *masses*, in order to divert the observer's attention as well as his own from the *necessary* task of settling accounts between *criticism* and its point of origin – Hegelian *dialectic* and German philosophy as a whole – that is, from this necessary raising of modern criticism above its own limitation and crudity. Eventually, however, whenever discoveries (such as *Feuerbach's*) are made regarding the nature of his own philosophic presuppositions, the critical theologian partly makes it appear as if *he* were the one who had accomplished this, producing that appearance by taking the results of these discoveries and, without being able to develop them, hurling them in the form of *catch-phrases* at writers still caught in the confines of philosophy. He partly even manages to acquire a sense of his own superiority to such discoveries by asserting in a mysterious way and in a veiled, malicious and skeptical fashion elements of the Hegelian *dialectic* which he still finds lacking in the criticism of that dialectic (which have not yet been critically served up to him for his use) against such criticism – not having tried to bring such elements into their proper relation or having been capable of doing so, asserting, say, the category of mediating proof against the category of positive, self-originating truth, [...] in a way *peculiar* to Hegelian dialectic. For to the theological critic it seems quite natural that everything has to be *done* by philosophy, so that he can *chatter away* about purity, resoluteness, and quite critical criticism; and he fancies himself the true *conqueror of philosophy* whenever he happens to *feel* some element<sup>4</sup> in Hegel to be lacking in Feuerbach – for however much he practices the spiritual idolatry of “*self-consciousness*” and “*mind*” the theological critic does not get beyond feeling to consciousness.)

On close inspection *theological criticism* – genuinely progressive though it was at the inception of the movement – is seen in the final analysis to be nothing but the culmination and consequence of the old *philosophical*, and especially the *Hegelian, transcendentalism*, twisted into a *theological caricature*. This interesting example of historical justice, which now assigns to theology, ever philosophy's spot of infection, the further role of portraying in itself the negative dissolution of philosophy, i.e., the process of its decay – this historical nemesis I shall demonstrate on another occasion.<sup>5</sup>

(How far, on the other hand, *Feuerbach's* discoveries about the nature of philosophy still, for their *proof* at least, called for a critical discussion of philosophical dialectic will be seen from my exposition itself.) |XL|

# First Manuscript

## Wages of Labor

Wages are determined through the antagonistic struggle between capitalist and worker. Victory goes necessarily to the capitalist. The capitalist can live longer without the worker than can the worker without the capitalist. Combination among the capitalists is customary and effective; workers' combination is prohibited and painful in its consequences for them. Besides, the landowner and the capitalist can make use of industrial advantages to augment their revenues; the worker has neither rent nor interest on capital to supplement his industrial income. Hence the intensity of the competition among the workers. Thus only for the workers is the separation of capital, landed property, and labour an inevitable, essential and detrimental separation. Capital and landed property need not remain fixed in this abstraction, as must the labor of the workers.

The separation of capital, rent, and labor is thus fatal for the worker.

The lowest and the only necessary wage rate is that providing for the subsistence of the worker for the duration of his work and as much more as is necessary for him to support a family and for the race of laborers not to die out. The ordinary wage, according to Smith, is the lowest compatible with common humanity<sup>6</sup>, that is, with cattle-like existence.

The demand for men necessarily governs the production of men, as of every other commodity. Should supply greatly exceed demand, a section of the workers sinks into beggary or starvation. The worker's existence is thus brought under the same condition as the existence of every other commodity. The worker has become a commodity, and it is a bit of luck for him if he can find a buyer. And the demand on which the life of the worker depends, depends on the whim of the rich and the capitalists. Should supply exceed demand, then one of the constituent parts of the price — profit, rent or wages — is paid below its rate, [a part of these] factors is therefore withdrawn from this application, and thus the market price gravitates [towards the] natural price as the center-point. But (1) where there is considerable division of labor it is most difficult for the worker to direct his labor into other channels; (2) because of his subordinate relation to the capitalist, he is the first to suffer.

Thus in the gravitation of market price to natural price it is the worker who loses most of all and necessarily. And it is just the capacity of the capitalist to direct his capital into another channel which either renders the worker, who is restricted to some particular branch of labor, destitute, or forces him to submit to every demand of this capitalist.

The accidental and sudden fluctuations in market price hit rent less than they do that part of the price which is resolved into profit and wages; but they hit profit less than they do wages. In most cases, for every wage that rises, one remains stationary and one falls.

***The worker need not necessarily gain when the capitalist does, but he necessarily loses when the latter loses.*** Thus, the worker does not gain if the capitalist keeps the market price above the natural price by virtue of some manufacturing or trading secret, or by virtue of monopoly or the favorable situation of his land.

Furthermore, the prices of labor are much more constant than the prices of provisions. Often they stand in inverse proportion. In a dear year wages fall on account of the decrease in demand, but rise on account of the increase in the prices of provisions — and thus balance. In any case, a number of workers are left without bread. In cheap years wages rise on account of the rise in demand, but decrease on account of the fall in the prices of provisions — and thus balance.

Another respect in which the worker is at a disadvantage:

***The labor prices of the various kinds of workers show much wider differences than the profits in the various branches in which capital is applied.*** In labor all the natural, spiritual, and social variety of individual activity is manifested and is variously rewarded, whilst dead capital always keeps the same pace and is indifferent to real individual activity.

In general we should observe that in those cases where worker and capitalist equally suffer, the worker suffers in his very existence, the capitalist in the profit on his dead mammon.

The worker has to struggle not only for his physical means of subsistence; he has to struggle to get work, i.e., the possibility, the means, to perform his activity.

Let us take the three chief conditions in which society can find itself and consider the situation of the worker in them:

(1) If the wealth of society declines the worker suffers most of all, and for the following reason: although the working class cannot gain so much as can the class of property owners in a prosperous state of society, *no one suffers so cruelly from its decline as the working class.*

(2) Let us now take a society in which wealth is increasing. This condition is the only one favorable to the worker. Here competition between the capitalists sets in. The demand for workers exceeds their supply. But:

*In the first place*, the raising of wages gives rise to overwork among the workers. The more they wish to earn, the more must they sacrifice their time and carry out slave-labor, completely losing all their freedom, in the service of greed. Thereby they shorten their lives. This shortening of their life-span is a favorable circumstance for the working class as a whole, for as a result of it an ever-fresh supply of labor becomes necessary. This class has always to sacrifice a part of itself in order not to be wholly destroyed.

***Furthermore:*** When does a society find itself in a condition of advancing wealth? When the capitals and the revenues of a country are growing. But this is only possible:

(a) As the result of the accumulation of much labor, capital being accumulated labor; as the result, therefore, of the fact that more and more of his products are being taken away from the worker, that to an increasing extent his own labor confronts him as another man's property and that the means of his existence and his activity are increasingly concentrated in the hands of the capitalist.

(b) The accumulation of capital increases the division of labor, and the division of labor increases the number of workers. Conversely, the number of workers increases the division of labor, just as the division of labor increases the accumulation of capital. With this division of labor on the one hand and the accumulation of capital on the other, the worker becomes ever more exclusively dependent on labor, and on a particular, very one-sided, machine-like labor at that. Just as he is thus depressed spiritually and physically to the condition of a machine and from being a man becomes an abstract activity and a belly, so he also becomes ever more dependent on every fluctuation in market price, on the application of capital, and on the whim of the rich. Equally, the increase in the class of people wholly dependent on work intensifies competition among the workers, thus lowering their price. In the factory system this situation of the worker reaches its climax.

(c) In an increasingly prosperous society only the richest of the rich can continue to live on money interest. Everyone else has to carry on a business with his capital, or venture it in trade. As a result, the competition between the capitalists becomes more intense. The concentration of capital increases, the big capitalists ruin the small, and a section of the erstwhile capitalists sinks into the working class, which as a result of this supply again suffers to some extent a depression of wages and passes into a still greater dependence on the few big capitalists. The number of capitalists having been diminished, their competition with respect to the workers scarcely exists any longer; and the number of workers having been increased, their competition among themselves has become all the more intense, unnatural, and violent. Consequently, a section of

the working class falls into beggary or starvation just as necessarily as a section of the middle capitalists falls into the working class.

Hence even in the condition of society most favorable to the worker, the inevitable result for the worker is overwork and premature death, decline to a mere machine, a bond servant of capital, which piles up dangerously over and against him, more competition, and starvation or beggary for a section of the workers.

The raising of wages excites in the worker the capitalist's mania to get rich, which he, however, can only satisfy by the sacrifice of his mind and body. The raising of wages presupposes and entails the accumulation of capital, and thus sets the product of labor against the worker as something ever more alien to him. Similarly, the division of labor renders him ever more one-sided and dependent, bringing with it the competition not only of men but also of machines. Since the worker has sunk to the level of a machine, he can be confronted by the machine as a competitor. Finally, as the amassing of capital increases the amount of industry and therefore the number of workers, it causes the same amount of industry to manufacture *a larger amount of products*, which leads to over-production and thus either ends by throwing a large section of workers out of work or by reducing their wages to the most miserable minimum.

Such are the consequences of a state of society most favorable to the worker — namely, of a state of growing, advancing wealth.

Eventually, however, this state of growth must sooner or later reach its peak. What is the worker's position now?

3) "In a country which had acquired that full complement of riches both the wages of labor and the profits of stock would probably be very low the competition for employment would necessarily be so great as to reduce the wages of labor to what was barely sufficient to keep up the number of laborers, and, the country being already fully peopled, that number could never be augmented." [Adam Smith, *Wealth of Nations*, Vol. I, p. 84.]

The surplus would have to die.

Thus in a declining state of society — increasing misery of the worker; in an advancing state — misery with complications; and in a fully developed state of society — static misery.

Since, however, according to Smith, a society is not happy, of which the greater part suffers — yet even the wealthiest state of society leads to this suffering of the majority — and since the economic system<sup>7</sup> (and in general a society based on private interest) leads to this wealthiest condition, it follows that the goal of the economic system is the *unhappiness* of society.

Concerning the relationship between worker and capitalist we should add that the capitalist is more than compensated for rising wages by the reduction in the amount of labor time, and that rising wages and rising interest on capital operate on the price of commodities like simple and compound interest respectively.

Let us put ourselves now wholly at the standpoint of the political economist, and follow him in comparing the theoretical and practical claims of the workers.

He tells us that originally and in theory the whole product of labor belongs to the worker. But at the same time he tells us that in actual fact what the worker gets is the smallest and utterly indispensable part of the product — as much, only, as is necessary for his existence, not as a human being, but as a worker, and for the propagation, not of humanity, but of the slave class of workers.

The political economist tells us that everything is bought with labor and that capital is nothing but accumulated labor; but at the same time he tells us that the worker, far from being able to buy everything, must sell himself and his humanity.

Whilst the rent of the idle landowner usually amounts to a third of the product of the soil, and the profit of the busy capitalist to as much as twice the interest on money, the “something more” which the worker himself earns at the best of times amounts to so little that of four children of his, two must starve and die.

Whilst according to the political economists it is solely through labor that man enhances the value of the products of nature, whilst labor is man’s active possession, according to this same political economy the landowner and the capitalist, who *qua* landowner and capitalist are merely privileged and idle gods, are everywhere superior to the worker and lay down the law to him.

Whilst according to the political economists labor is the sole unchanging price of things, there is nothing more fortuitous than the price of labor, nothing exposed to greater fluctuations.

Whilst the division of labor raises the productive power of labor and increases the wealth and refinement of society, it impoverishes the worker and reduces him to a machine. Whilst labor brings about the accumulation of capital and with this the increasing prosperity of society, it renders the worker ever more dependent on the capitalist, leads him into competition of a new intensity, and drives him into the headlong rush of overproduction, with its subsequent corresponding slump.

Whilst the interest of the worker, according to the political economists, never stands opposed to the interest of society, society always and necessarily stands opposed to the interest of the worker.

According to the political economists, the interest of the worker is never opposed to that of society: (1) because the rising wages are more than compensated by the reduction in the amount of labor time, together with the other consequences set forth above; and (2) because in relation to society the whole gross product is the net product, and only in relation to the private individual has the net product any significance.

But that labor itself, not merely in present conditions but insofar as its purpose in general is the mere increase of wealth — that labor itself, I say, is harmful and pernicious — follows from the political economist’s line of argument, without his being aware of it.

In theory, rent of land and profit on capital are *deductions* suffered by wages. In actual fact, however, wages are a deduction which land and capital allow to go to the worker, a concession from the product of labor to the workers, to labor.

When society is in a state of decline, the worker suffers most severely. The specific severity of his burden he owes to his position as a worker, but the burden as such to the position of society.

But when society is in a state of progress, the ruin and impoverishment of the worker is the product of his labor and of the wealth produced by him. The misery results, therefore, from the *essence* of present-day labor itself.

Society in a state of maximum wealth — an ideal, but one which is approximately attained, and which at least is the aim of political economy as of civil society — means for the workers *static* misery.

It goes without saying that the *proletarian*, i.e., the man who, being without capital and rent, lives purely by labor, and by a one-sided, abstract labor, is considered by political economy only as a *worker*. Political economy can therefore advance the proposition that the proletarian, the same as any horse, must get as much as will enable him to work. It does not consider him when he is not working, as a human being; but leaves such consideration to criminal law, to doctors, to religion, to the statistical tables, to politics and to the poor-house overseer.

Let us now rise above the level of political economy and try to answer two questions on the basis of the above exposition, which has been presented almost in the words of the political economists:

- (1) What in the evolution of mankind is the meaning of this reduction of the greater part of mankind to abstract labor?
- (2) What are the mistakes committed by the piecemeal reformers, who either want to raise wages and in this way to improve the situation of the working class, or regard equality of wages (as Proudhon does) as the goal of social revolution?

In political economy *labor* occurs only in the form of *activity* as a *source of livelihood*.

“It can be asserted that those occupations which presuppose specific talents or longer training have become on the whole more lucrative; whilst the proportionate reward for mechanically monotonous activity in which one person can be trained as easily and quickly as another has fallen with growing competition, and was inevitably bound to fall. And it is just *this* sort of work which in the present state of the organization of labor is still by far the commonest. If therefore a worker in the first category now earns seven times as much as he did, say, fifty years ago, whilst the earnings of another in the second category have remained unchanged, then of course both are earning *on the average* four times as much. But if the first category comprises only a thousand workers in a particular country, and the second a million, then 999,000 are no better off than fifty years ago — and they are *worse off* if at the same time the prices of the necessaries of life have risen. With such superficial *calculations of averages* people try to deceive themselves about the most numerous class of the population. Moreover, the size of the *wage* is only one factor in the estimation of the *worker's income*, because it is essential for the measurement of the latter to take into account the certainty of its *duration* — which is obviously out of the question in the anarchy of so-called free competition, with its ever-recurring fluctuations and periods of stagnation. Finally, *the hours of work* customary formerly and now have to be considered. And for the English cotton-workers these have been increased, as a result of the entrepreneurs' mania for profit. to between twelve and sixteen hours a day during the past twenty-five years or so — that is to say, precisely during the period of the introduction of labor-saving machines; and this increase in one country and in one branch of industry inevitably asserted itself elsewhere to a greater or lesser degree, for the right of the unlimited exploitation of the poor by the rich is still universally recognised.” (Wilhelm Schulz, *Die Bewegung der Production*, p. 65)

“But even if it were as true as it is false that the average income of *every* class of society has increased, the income-differences and *relative* income-distances may nevertheless have become greater and the contrasts between wealth and poverty accordingly stand out more sharply. For just *because* total production rises — and in the same measure as it rises — needs, desires and claims also multiply and thus *relative* poverty can increase whilst absolute poverty diminishes. The Samoyed living on fish oil and rancid fish is not poor because in his secluded society all have the same needs. But in a state *that is forging ahead*, which in the course of a decade, say, increased by a third its total production in proportion to the population, the worker who is getting as much at the end of ten years as at the beginning has not remained as well off, but has become poorer by a third.” (Ibid. pp. 65-66)

But political economy knows the worker only as a working animal — as a beast reduced to the strictest bodily needs.

“To develop in greater spiritual freedom, a people must break their bondage to their bodily needs — they must cease to be the slaves of the body. They must, above all, have *time* at their disposal for spiritual creative activity and spiritual enjoyment. The developments in the labor organism gain this time. Indeed, with

new motive forces and improved machinery, a single worker in the cotton mills now often performs the work formerly requiring a hundred, or even 250 to 350 workers. Similar results can be observed in all branches of production, because external natural forces are being compelled to participate to an ever-greater degree in human labor. If the satisfaction of a given amount of material needs formerly required a certain expenditure of time and human effort which has later been reduced by half, then without any loss of material comfort the scope for spiritual activity and enjoyment has been simultaneously extended by as much.... But again the way in which the booty, that we win from old Kronos himself in his most private domain, is shared out is still decided by the dice-throw of blind, unjust Chance. In France it has been calculated that at the present stage in the development of production an average working period of five hours a day by every person capable of work could suffice for the satisfaction of all the material interests of society.... Notwithstanding the time saved by the perfecting of machinery. the duration of the slave-labor performed by a large population in the factories has only increased.” (Schulz, op. cit., pp. 67, 68.)

“The transition from compound manual labor rests on a break-down of the latter into its simple operations. At first, however, only some of the uniformly-recurring operations will devolve on machines, while some will devolve on men. From the nature of things, and from confirmatory experience, it is clear that unendingly monotonous activity of this kind is as harmful to the mind as to the body; thus this combination of machinery with mere division of labor among a greater number of hands must inevitably show all the disadvantages of the latter. These disadvantages appear, among other things, in the greater mortality of factory workers.... Consideration has not been given ... to this big distinction as to how far men work through machines or how far as machines.” (Ibid. p. 69)

“In the future life of the peoples, however, the inanimate forces of nature working in machines will be our slaves and serfs.” (Ibid. p. 74)

“The English spinning mills employ 196,818 women and only 158,818 men. For every 100 male workers in the cotton mills of Lancashire there are 103 female workers, and in Scotland as many as 209. In the English flax mills of Leeds, for every 100 male workers there were found to be 147 female workers. In Dundee and on the east coast of Scotland as many as 280. In the English silk mills ... many female workers; male workers predominate in the wool-mills where the work requires greater physical strength. In 1833, no fewer than 38,927 women were employed alongside 18,593 men in the North American cotton mills. As a result of the changes in the labor organism, a wider sphere of gainful employment has thus fallen to the share of the female sex.... Women now occupying an economically more independent position ... the two sexes are drawn closer together in their social conditions.” (Ibid. pp. 71, 72)

“Working in the English steam- and water-driven spinning mills in 1835 were: 20,558 children between the ages of eight and twelve; 35,867 between the ages of twelve and thirteen; and, lastly, 108,208 children between the ages of thirteen and eighteen.... Admittedly, further advances in mechanization, by more and more removing all monotonous work from human hands, are operating in the direction of a gradual elimination of this evil. But standing in the way of these more rapid advances is the very circumstance that the capitalists can, in the easiest and cheapest fashion, appropriate the energies of the lower classes down to the children, to be used instead of mechanical devices.” (Ibid. pp. 70-71)

“Lord Brougham’s call to the workers — ‘Become capitalists’. ... This is the evil that millions are able to earn a bare subsistence for themselves only by strenuous

labor which shatters the body and cripples them morally and intellectually; that they are even obliged to consider the misfortune of finding such work a piece of good fortune.” (Ibid. p. 60)

“In order to live, then, the non-owners are obliged to place themselves, directly or indirectly, at the service of the owners — to put themselves, that is to say, into a position of dependence upon them.” (Pecqueur, *Théorie nouvelle d'économie soc.*, etc., p. 409)

“Servants — pay: workers — wages; employees — salary or emoluments.” (Ibid. pp. 409-410)

“To hire out one’s labor”, “to lend one’s labor at interest”, “to work in another’s place.”

“To hire out the materials of labor”, “to lend the materials of labor at interest”, “to make others work in one’s place.” (Ibid. p. 411)

“Such an economic order condemns men to occupations so mean, to a degradation so devastating and bitter, that by comparison savagery seems like a kingly condition.... (Ibid. pp. 417, 418) “Prostitution of the non-owning class in all its forms.” (Ibid. p. 421f) “Ragmen.”

Charles Loudon in the book *Solution du problème de la population, etc.*, Paris, 1842<sup>8</sup>, declares the number of prostitutes in England to be between sixty and seventy thousand. The number of women of doubtful virtue is said to be equally large (p. 228).

“The average life of these unfortunate creatures on the streets, after they have embarked on their career of vice, is about six or seven years. To maintain the number of sixty to seventy thousand prostitutes, there must be in the three kingdoms at least eight to nine thousand women who commit themselves to this abject profession each year, or about twenty-four new victims each day — an average of *one* per hour; and it follows that if the same proportion holds good over the whole surface of the globe, there must constantly be in existence one and a half million unfortunate women of this kind”. (Ibid. p. 229)

“The numbers of the poverty-stricken grow with their poverty, and at the extreme limit of destitution human beings are crowded together in the greatest numbers contending with each other for the right to suffer.... In 1821 the population of Ireland was 6,801,827. In 1831 it had risen to 7,764,010 — an increase of 14 per cent in ten years. In Leinster, the wealthiest province, the population increased by only 8 per cent; whilst in Connaught, the most poverty-stricken province, the increase reached 21 per cent. (*Extract from the Enquiries Published in England on Ireland, Vienna, 1840.*)” (Buret, *De la misère, etc.*, t. 1, pp. 36, 37)

Political economy considers labor in the abstract as a thing; “labor is a commodity.” If the price is high, then the commodity is in great demand; if the price is low, then the commodity is in great supply: “the price of labor as a commodity must fall lower and lower.” (Buret, op. cit.) This is made inevitable partly by the competition between capitalist and worker, partly by the competition amongst the workers. “The working population, the seller of labor, is necessarily reduced to accepting the most meager part of the product.... Is the theory of labor as a commodity anything other than a theory of disguised bondage?” (Ibid. p. 43)

“Why then has nothing but an exchange-value been seen in labor?” (Ibid. p. 44)

The large workshops prefer to buy the labor of women and children, because this costs less than that of men. (Op. cit.) “The worker is not at all in the position of a *free seller vis-à-vis* the one who employs him.... The capitalist is always free to employ labor, and the worker is always forced to sell it. The value of labor is

completely destroyed if it is not sold every instant. Labor can neither be accumulated nor even be saved, unlike true [commodities].

“Labor is life, and if life is not each day exchanged for food, it suffers and soon perishes. To claim that human life is a commodity, one must, therefore, admit slavery.” (Ibid. pp. 49, 50) If then labor is a commodity, it is a commodity with the most unfortunate attributes. But even by the principles of political economy it is no commodity, for it is not the “*free result of a free transaction.*” The present economic regime “simultaneously lowers the price and the remuneration of labor; it perfects the worker and degrades the man.” (Ibid. pp. 52, 53) “Industry has become a war, and commerce a gamble.” (Ibid. p. 62)

The cotton-working machines (in England) alone represent 84,000,000 manual workers. (Ibid. p. 193)

Up to the present, industry has been in a state of war, a war of conquest: “It has squandered the lives of the men who made up its army with the same indifference as the great conquerors. Its aim was the possession of wealth, not the happiness of men.” (Buret, op. cit., p. 20) “These interests” (that is, economic interests), “freely left to themselves ... must necessarily come into conflict; they have no other arbiter but war, and the decisions of war assign defeat and death to some, in order to give victory to the others.... It is in the conflict of opposed forces that science seeks order and equilibrium: *perpetual war*, according to it, is the sole means of obtaining peace; that war is called competition.” (Ibid. p. 23)

“The industrial war, to be conducted with success, demands large armies which it can amass on one spot and profusely decimate. And it is neither from devotion nor from duty that the soldiers of this army bear the exertions imposed on them, but only to escape the hard necessity of hunger. They feel neither attachment nor gratitude towards their bosses, nor are these bound to their subordinates by any feeling of benevolence. They do not know them as men, but only as instruments of production which have to yield as much as possible with as little cost as possible. These populations of workers, ever more crowded together, have not even the assurance of always being employed. Industry, which has called them together, only lets them live while it needs them, and as soon as it can get rid of them it abandons them without the slightest scruple; and the workers are compelled to offer their persons and their powers for whatever price they can get. The longer, more painful and more disgusting the work they are given, the less they are paid. There are those who, with sixteen hours’ work a day and unremitting exertion, scarcely buy the right not to die.” (Ibid. pp. 68-69)

“We are convinced ... as are the commissioners charged with the inquiry into the condition of the hand-loom weavers, that the large industrial towns would in a short time lose their population of workers if they were not all the time receiving from the neighboring rural areas constant recruitments of healthy men, a constant flow of fresh blood.” (Ibid. p. 362)

## Profit of Capital

### 1. Capital

What is the basis of capital, that is, of private property in the products of other men’s labor?

“Even if capital itself does not merely amount to theft or fraud, it still requires the cooperation of legislation to sanctify inheritance.” (Say, *Traité d’économie politique*, t. I. P. 136, footnote)<sup>9</sup>

How does one become a proprietor of productive stock? How does one become owner of the products created by means of this stock?

By virtue of positive law. (Say, t. II, p. 4 )

What does one acquire with capital, with the inheritance of a large fortune, for instance?

“The person who [either acquires, or] succeeds to a great fortune, does not necessarily [acquire or] succeed to any political power [... ] The power which that possession immediately and directly conveys to him, is the power of purchasing; a certain command over all the labor, or over all the produce of labor, which is then in the market.” (Wealth of Nations, by Adam Smith, Vol. I, pp. 26-27.)<sup>10</sup>

Capital is thus the governing power over labor and its products. The capitalist possesses this power, not on account of his personal or human qualities, but inasmuch as he is an owner of capital. His power is the purchasing power of his capital, which nothing can withstand.

Later we shall see first how the capitalist, by means of capital, exercises his governing power over labor, then, however, we shall see the governing power of capital over the capitalist himself.

What is capital?

“A certain quantity of *labor stocked* and stored up to be employed.” (Adam Smith, op. cit., Vol. I, p. 295.)

Capital is *stored-up labor*.

(2) *Funds*, or stock, is any accumulation of products of the soil or of manufacture. Stock is called *capital* only when it yields to its owner a revenue or profit. (Adam Smith, op. cit., p. 243)

## 2. The Profit of Capital

The *profit or gain of capital* is altogether different from the wages of labor. This difference is manifested in two ways: in the first place, the profits of capital are regulated altogether by the value of the capital employed, although the labor of inspection and direction associated with different capitals may be the same. Moreover in large works the whole of this labor is committed to some principal clerk, whose salary bears no regular proportion to the capital of which he oversees the management. And although the labor of the proprietor is here reduced almost to nothing, he still demands profits in proportion to his capital. (Adam Smith, op. cit., Vol. I, p. 43)<sup>11</sup>

Why does the capitalist demand this proportion between profit and capital?

He would have no *interest* in employing the workers, unless he expected from the sale of their work something more than is necessary to replace the stock advanced by him as wages and he would have no *interest* to employ a great stock rather than a small one, unless his profits were to bear some proportion to the extent of his stock. (Adam Smith, op. cit., Vol. I, p. 42)

The capitalist thus makes a profit, first, on the wages, and secondly on the raw materials advanced by him.

What proportion, then, does profit bear to capital?

If it is already difficult to determine the usual average level of wages at a particular place and at a particular time, it is even more difficult to determine the profit on capitals. A change in the price of the commodities in which the capitalist deals, the good or bad fortune of his rivals and customers, a thousand other accidents to which commodities are exposed both in transit and in the warehouses — all produce a daily, almost hourly variation in profit. (Adam Smith, op. cit., Vol. I, pp. 78-79) But though it is impossible to determine with precision what are the profits on capitals, some notion may be formed of them from the *interest of*

*money*. Wherever a great deal can be made by the use of money, a great deal will be given for the use of it; wherever little can be made by it, little will be given. (Adam Smith, op. cit., Vol. I, p. 79) The proportion which the usual market rate of interest ought to bear to the rate of clear profit, necessarily varies as profit rises or falls. Double interest is in Great Britain reckoned what the merchants call a good, moderate, reasonable profit, terms which mean no more than a *common and usual profit*. (Adam Smith, op. cit., Vol. I, p. 87)

What is the *lowest* rate of profit? And what the *highest*?

The *lowest rate of ordinary profit* on capital must always be something more than what is sufficient to compensate the occasional losses to which every employment of stock is exposed. It is this surplus only which is neat or clear profit. The same holds for the lowest rate of interest. (Adam Smith, op. cit., Vol. I, p. 86)

The *highest rate* to which ordinary profits can rise is that which in the price of the greater part of commodities *eats up the whole of the rent of the land*, and reduces the wages of labor contained in the commodity supplied to the *lowest rate*, the bare subsistence of the laborer during his work. The worker must always be fed in some way or other while he is required to work; rent can disappear entirely. For example: the servants of the East India Company in Bengal. (Adam Smith, op. cit., Vol. I, pp. 86-87)

Besides all the advantages of limited competition which the capitalist may *exploit* in this case, he can keep the market price above the natural price by quite decorous means.

*For one thing*, by keeping *secrets in trade* if the market is at a great distance from those who supply it, that is, by concealing a price change, its rise above the natural level. This concealment has the effect that other capitalists do not follow him in investing their capital in this branch of industry or trade.

*Then again* by keeping *secrets in manufacture*, which enable the capitalist to reduce the costs of production and supply his commodity at the same or even at lower prices than his competitors while obtaining a higher profit. (Deceiving by keeping secrets is not immoral? Dealings on the Stock Exchange.) *Furthermore*, where production is restricted to a particular locality (as in the case of a rare wine), and where the *effective demand* can never be satisfied. *Finally*, through monopolies exercised by individuals or companies. Monopoly price is the highest possible. (Adam Smith, op. cit., Vol. I, pp. 53-54)

Other fortuitous causes which can raise the profit on capital: the acquisition of new territories, or of new branches of trade, often increases the profit on capital even in a wealthy country, because they withdraw some capital from the old branches of trade, reduce competition, and cause the market to be supplied with fewer commodities, the prices of which then rise: those who deal in these commodities can then afford to borrow at a higher rate of interest. (Adam Smith, op. cit., Vol. I, p. 83)

The more a commodity comes to be manufactured — the more it becomes an object of manufacture — the greater becomes that part of the price which resolves itself into wages and profit in proportion to that which resolves itself into rent. In the progress of the manufacture of a commodity, not only the number of profits increases, but every subsequent profit is greater than the foregoing; because the capital from which it is derived must always be greater. The capital which employs the weavers, for example, must always be greater than that which employs the spinners; because it not only replaces that capital with its profits, but pays, besides, the wages of weavers; and the profits must always bear some proportion to the capital. (Op. cit., Vol. I, p. 45)

Thus the advance made by human labor in converting the product of nature into the manufactured product of nature increases, not the wages of labor, but in part the number of profitable capital investments, and in part the size of every subsequent capital in comparison with the foregoing.

More about the advantages which the capitalist derives from the division of labor, later.

He profits doubly — first, by the division of labor; and secondly, in general, by the advance which human labor makes on the natural product. The greater the human share in a commodity, the greater the profit of dead capital.

In one and the same society the average rates of profit on capital are much more nearly on the same level than the wages of the different sorts of labor. (Op. cit., Vol. I, p. 100.) In the different employments of capital, the ordinary rate of profit varies with the certainty or uncertainty of the returns.

The ordinary profit of stock, though it rises with the risk, does not always seem to rise in proportion to it. (Op. cit., Vol. I, pp. 99-100.)

It goes without saying that profits also rise if the means of circulation become less expensive or easier available (e.g., paper money).

### **3. The Rule of Capital over Labor and the Motives of the Capitalist**

The consideration of his own private profit is the sole motive which determines the owner of any capital to employ it either in agriculture, in manufactures, or in some particular branch of the wholesale or retail trade. The different quantities of productive Labor which it may put into motion, and the different values which it may add to the annual produce of the land and labor of his country, according as it is employed in one or other of those different ways, never enter into his thoughts. (Adam Smith, op. cit., Vol. I, p. 335)

The most useful employment of capital for the capitalist is that which, risks being equal, yields him the greatest profit. This employment is not always the most useful for society; the most useful employment is that which utilizes the productive powers of nature. (Say, t. II, pp. 130-31.)

The plans and speculations of the employers of capitals regulate and direct all the most important operations of labor, and profit is the end proposed by all those plans and projects. But the rate of profit does not, like rent and wages, rise with the prosperity and fall with the decline of the society. On the contrary, it is naturally low in rich and high in poor countries, and it is always highest in the countries which are going fastest to ruin. The interest of this class, therefore, has not the same connection with the general interest of the society as that of the other two.... The particular interest of the dealers in any particular branch of trade or manufactures is always in some respects different from, and frequently even in sharp opposition to, that of the public. To widen the market and to narrow the sellers' competition is always the interest of the dealer.... This is a class of people whose interest is never exactly the same as that of society, a class of people who have generally an interest to deceive and to oppress the public. (Adam Smith, op. cit., Vol. I, pp. 231-32)

### **4. The Accumulation of Capitals and the Competition among the Capitalists**

The increase of stock, which raises wages, tends to lower the capitalists' profit, because of the competition amongst the capitalists. (Adam Smith, op. cit., Vol. I, p. 78)

If, for example, the capital which is necessary for the grocery trade of a particular town "is divided between two different grocers, their competition will tend to make both of them sell cheaper than if it were in the hands of one only; and if it were divided among twenty, their competition would be just so much the greater,

and the chance of their combining together, in order to raise the price, just so much the less.” (Adam Smith, op. cit., Vol. I, p. 322)

Since we already know that monopoly prices are as high as possible, since the interest of the capitalists, even from the point of view commonly held by political economists, stands in hostile opposition to society, and since a rise of profit operates like compound interest on the price of the commodity (Adam Smith, op. cit., Vol. I, pp. 87-88), it follows that the sole defense against the capitalists is *competition*, which according to the evidence of political economy acts beneficently by both raising wages and lowering the prices of commodities to the advantage of the consuming public.

But competition is only possible if capital multiplies, and is held in many hands. The formation of many capital investments is only possible as a result of multilateral accumulation, since capital comes into being only by accumulation; and multilateral accumulation necessarily turns into unilateral accumulation. Competition among capitalists increases the accumulation of capital. Accumulation, where private property prevails, is the concentration of capital in the hands of a few, it is in general an inevitable consequence if capital is left to follow its natural course, and it is precisely through competition that the way is cleared for this natural disposition of capital.

We have been told that the profit on capital is in proportion to the size of the capital. A large capital therefore accumulates more quickly than a small capital in proportion to its size, even if we disregard for the time being deliberate competition.

<sup>12</sup>Accordingly, the accumulation of large capital proceeds much more rapidly than that of smaller capital, quite irrespective of competition. But let us follow this process further.

With the increase of capital the profit on capital diminishes, because of competition. The first to suffer, therefore, is the small capitalist.

The increase of capitals and a large number of capital investments presuppose, further, a condition of advancing wealth in the country.

“In a country which had acquired its full complement of riches [ ... ] the ordinary rate of clear profit would be very small, so the usual [market] rate of interest which could be afforded out of it would be so low as to render it impossible for any but the very wealthiest people to live upon the interest of their money. All people of [...] middling fortunes would be obliged to superintend themselves the employment of their own stocks. It would be necessary that almost every man should be a man of business, or engage in some sort of trade.” (Adam Smith, op. cit., Vol. I, p. 86)

This is the situation most dear to the heart of political economy.

“The proportion between capital and revenue, therefore, seems everywhere to regulate the proportion between industry and idleness; wherever capital predominates, industry prevails; wherever revenue, idleness.” (Adam Smith, op. cit., Vol. I, p. 301.)

What about the employment of capital, then, in this condition of increased competition?

“As stock increases, the quantity of stock to be lent at interest grows gradually greater and greater. As the quantity of stock to be lent at interest increases, the interest ... diminishes (i) because the market price of things commonly diminishes as their quantity increases. ... and (ii) because with the increase of capitals in any country, “it becomes gradually more and more difficult to find within the country a profitable method of employing any new capital. There arises in consequence a competition between different capitals, the owner of one endeavoring to get possession of that employment which is occupied by another. But upon most occasions he can hope to jostle that other out of this employment by no other

means but by dealing upon more reasonable terms. He must not only sell what he deals in somewhat cheaper, but in order to get it to sell, he must sometimes, too, buy it dearer. The demand for productive labor, by the increase of the funds which are destined for maintaining it, grows every day greater and greater. Laborers easily find employment, but the owners of capitals find it difficult to get laborers to employ. Their competition raises the wages of labor and sinks the profits of stock.” (Adam Smith, op. cit., Vol. I, p. 316)

Thus the small capitalist has the choice: (1) either to consume his capital, since he can no longer live on the interest — and thus cease to be a capitalist; or (2) to set up a business himself, sell his commodity cheaper, buy dearer than the wealthier capitalist, and pay higher wages — thus ruining himself, the market price being already very low as a result of the intense competition presupposed. If, however, the big capitalist wants to squeeze out the smaller capitalist, he has all the advantages over him which the capitalist has as a capitalist over the worker. The larger size of his capital compensates him for the smaller profits, and he can even bear temporary losses until the smaller capitalist is ruined and he finds himself freed from this competition. In this way, he accumulates the small capitalist’s profits.

Furthermore: the big capitalist always buys cheaper than the small one, because he buys bigger quantities. He can therefore well afford to sell cheaper.

But if a fall in the rate of interest turns the middle capitalists from rentiers into businessmen, the increase in business capital and the resulting smaller profit produce conversely a fall in the rate of interest.

“When the profits which can be made by the use of a capital are diminished the price which can be paid for the use of it [...] must necessarily be diminished with them.” (Adam Smith, loc. cit., Vol. I, p. 316)

“As riches, improvement, and population have increased, interest has declined,” and consequently the profits of capitalists, “after these [profits] are diminished, stock may not only continue to increase, but to increase much faster than before. [...] A great stock though with small profits, generally increases faster than a small stock with great profits. Money, says the proverb, makes money.” (op. cit., Vol. I, p. 83)

When, therefore, this large capital is opposed by small capitals with small profits, as it is under the presupposed condition of intense competition, it crushes them completely.

The necessary result of this competition is a general deterioration of commodities, adulteration, fake production and universal poisoning, evident in large towns.

An important circumstance in the competition of large and small capital is, furthermore, the relation between *fixed capital* and *circulating capital*.

*Circulating capital* is a capital which is “employed in raising” provisions, “manufacturing, or purchasing goods, and selling them again. [...] The capital employed in this manner yields no revenue or profit to its employer, while it either remains in his possession, or continues in the same shape. [...] His capital is continually going from him in one shape, and returning to him in another, and it is only by means of such circulation, or successive exchanges” and transformations “that it can yield him any profit.” *Fixed capital* consists of capital invested “in the improvement of land, in the purchase of useful machines and instruments of trade, or in such-like things.” (Adam Smith, op. cit., Vol. I, pp. 243-44)

“Every saving in the expense of supporting the fixed capital is an improvement of the net revenue of the society. The whole capital of the undertaker of every work is necessarily divided between his fixed and his circulating capital. [Marx uses the French terms *capital fixe* and *capital circulant*. – Ed.] While his whole capital

remains the same, the smaller the one part, the greater must necessarily be the other. It is the circulating capital which furnishes the materials and wages of labor, and puts industry into motion. Every saving, therefore, in the expense of maintaining the fixed capital, which does not diminish the productive powers of labor, must increase the fund which puts industry into motion.” (Adam Smith, *op. cit.*, Vol. I, p. 257)

It is clear from the outset that the relation of fixed capital and circulating capital is much more favorable to the big capitalist than to the smaller capitalist. The extra fixed capital required by a very big banker as against a very small one is insignificant. Their fixed capital amounts to nothing more than the office. The equipment of the bigger landowner does not increase in proportion to the size of his estate. Similarly, the credit which a big capitalist enjoys compared with a smaller one means for him all the greater saving in fixed capital — that is, in the amount of ready money he must always have at hand. Finally, it is obvious that where industrial labor has reached a high level, and where therefore almost all manual labor has become factory labor, the entire capital of a small capitalist does not suffice to provide him even with the necessary fixed capital. [*As is well known, large-scale cultivation usually provides employment only for a small number of hands.* Note by Marx in French.]

It is generally true that the accumulation of large capital is also accompanied by a proportional concentration and simplification of fixed capital, as compared to the smaller capitalists. The big capitalist introduces for himself some kind of organization of the instruments of labor.

“Similarly, in the sphere of industry every manufactory and mill is already a comprehensive combination of a large material fortune with numerous and varied intellectual capacities and technical skills serving the common purpose of production.... Where legislation preserves landed property in large units, the surplus of a growing population flocks into trades, and it is therefore as in Great Britain in the field of industry, principally, that proletarians aggregate in great numbers. Where, however, the law permits the continuous division of the land, the number of small, debt-encumbered proprietors increases, as in France; and the continuing process of fragmentation throws them into the class of the needy and the discontented. When eventually this fragmentation and indebtedness reaches a higher degree still, big landed property once more swallows up small property, just as large-scale industry destroys small industry. And as larger estates are formed again, large numbers of propertyless workers not required for the cultivation of the soil are again driven into industry.” (Schulz, *Bewegung der Production*, pp. 58, 59.)

“Commodities of the same kind change in character as a result of changes in the method of production, and especially as a result of the use of machinery. Only by the exclusion of human power has it become possible to spin from a pound of cotton worth 3 shillings and 8 pence 350 hanks of a total length of 167 English miles (i.e., 36 German miles), and of a commercial value of 25 guineas.” (*op. cit.*, p. 62.)

“On the average the prices of cotton-goods have decreased in England during the past 45 years by eleven-twelfths, and according to Marshall’s calculations the same amount of manufactured goods for which 16 shillings was still paid in 1814 is now supplied at 1 shilling and 10 pence. The greater cheapness of industrial products expands both consumption at home and the market abroad, and because of this the number of workers in cotton has not only not fallen in Great Britain after the introduction of machines but has risen from forty thousand to one and a half million. As to the earnings of industrial entrepreneurs and workers, the growing competition between the factory owners has resulted in their profits

necessarily falling relative to the amount of products supplied by them. In the years 1820-33 the Manchester manufacturer's gross profit on a piece of calico fell from four shillings 1 1/3 pence to one shilling 9 pence. But to make up for this loss, the volume of manufacture has been correspondingly increased. The consequence of this is that separate branches of industry experience over-production to some extent, that frequent bankruptcies occur causing property to fluctuate and vacillate unstably within the class of capitalists and masters of labor, thus throwing into the proletariat some of those who have been ruined economically; and that, frequently and suddenly, close-downs or cuts in employment become necessary, the painful effects of which are always bitterly felt by the class of wage-laborers." (Op. cit., p. 63.)

"To hire out one's labor is to begin one's enslavement. To hire out the materials of labor is to establish one's freedom.... Labor is man; the materials, on the other hand, contain nothing human." (Pecqueur, *Théorie sociale*, etc.)

"The material element, which is quite incapable of creating wealth without the other element, labor, acquires the magical virtue of being fertile for them [who own this material element] as if by their own action they had placed there this indispensable element." (Op. cit.)

"Supposing that the daily labor of a worker brings him on the average 400 francs a year and that this sum suffices for every adult to live some sort of crude life, then any proprietor receiving 2,000 francs in interest or rent, from a farm, a house, etc., compels indirectly five men to work for him; an income of 100,000 francs represents the labor of 250 men, and that of 1,000,000 francs the labor of 2,500 individuals (hence, 300 million [Louis Philippe] therefore the labor of 750,000 workers)." (Op. cit., pp. 412-13.)

"The human law has given owners the right to use and to abuse — that is to say, the right to do what they will with the materials of labor.... They are in no way obliged by law to provide work for the propertyless when required and at all times, or to pay them always an adequate wage, etc. (Op. cit., p. 413.) "Complete freedom concerning the nature, the quantity, the quality and the expediency of production; concerning the use and the disposal of wealth; and full command over the materials of all labor. Everyone is free to exchange what belongs to him as he thinks fit, without considering anything other than his own interest as an individual." (Op. cit. p. 413.)

"Competition is merely the expression of the freedom to exchange, which itself is the immediate and logical consequence of the individual's right to use and abuse all the instruments of production. The right to use and abuse, freedom of exchange, and arbitrary competition — these three economic moments, which form one unit, entail the following consequences; each produces what he wishes, as he wishes, when he wishes, where he wishes, produces well or produces badly, produces too much or not enough, too soon or too late, at too high a price or too low a price; none knows whether he will sell, to whom he will sell, how he will sell, when he will sell, where he will sell. And it is the same with regard to purchases. The producer is ignorant of needs and resources, of demand and supply. He sells when he wishes, when he can, where he wishes, to whom he wishes, at the price he wishes. And he buys in the same way. In all this he is ever the plaything of chance, the slave of the law of the strongest, of the least harassed, of the richest.... Whilst at one place there is scarcity, at another there is glut and waste. Whilst one producer sells a lot or at a very high price, and at an enormous profit, the other sells nothing or sells at a loss.... The supply does not know the demand, and the demand does not know the supply. You produce, trusting to a

taste, a fashion, which prevails amongst the consuming public. But by the time you are ready to deliver the commodity, the whim has already passed and has settled on some other kind of product.... The inevitable consequences: bankruptcies occurring constantly and universally; miscalculations, sudden ruin and unexpected fortunes, commercial crises, stoppages, periodic gluts or shortages; instability and depreciation of wages and profits, the loss or enormous waste of wealth, time and effort in the arena of fierce competition.” (Op. cit., pp. 414-16.)

Ricardo in his book [*On the Principles of Political Economy and Taxation (rent of land)*]: Nations are merely production-shops; man is a machine for consuming and producing; human life is a kind of capital; economic laws blindly rule the world. For Ricardo men are nothing, the product everything. In the 26th chapter of the French translation it says:

“To an individual with a capital of £20,000 whose profits were £2,000 per annum, it would be a matter quite indifferent whether his capital would employ a hundred or a thousand men.... Is not the real interest of the nation similar? Provided its net real income, its rent and profits be the same, it is of no importance whether the nation consists of ten or twelve millions of inhabitants.” — [t. II, pp. 194, 195.]

“In fact, says M. Sismondi (*Nouveaux principes d'économie politique*, t. II, p. 331), nothing remains to be desired but that the King, living quite alone on the island, should by continuously turning a crank cause automatons to do all the work of England.”<sup>13</sup>

“The master who buys the worker’s labor at such a low price that it scarcely suffices for the worker’s most pressing needs is responsible neither for the inadequacy of the wage nor for the excessive duration of the labor: he himself has to submit to the law which he imposes.... Poverty is not so much caused by men as by the power of things.” (Buret, op. cit., p. 82.)

“The inhabitants of many different parts of Great Britain have not capital sufficient to improve and cultivate all their lands. The wool of the southern counties of Scotland is, a great part of it, after a long land carriage through very bad roads, manufactured in Yorkshire, for want of capital to manufacture it at home. There are many little manufacturing towns in Great Britain, of which the inhabitants have not capital sufficient to transport the produce of their own industry to those distant markets where there is demand and consumption for it. If there are any merchants among them, they are properly only the agents of wealthier merchants who reside in some of the greater commercial cities.” (Adam Smith, *Wealth of Nations*, Vol. I, pp. 326-27)

“The annual produce of the land and labor of any nation can be increased in its value by no other means but by increasing either the number of its productive laborers, or the productive power of those laborers who had before been employed.... In either case an additional capital is almost always required.” (Adam Smith, op. cit., Vol. I, pp. 306-07.)

“As the accumulation of stock must, in the nature of things, be previous to the division of labor, so labor can be more and more subdivided in proportion only as stock is previously more and more accumulated. The quantity of materials which the same number of people can work up, increases in a great proportion as labor comes to be more and more subdivided; and as the operations of each workman are gradually reduced to a greater degree of simplicity, a variety of new machines come to be invented for facilitating and abridging those operations. As the division of labor advances, therefore, in order to give constant employment to an equal number of workmen, an equal stock of provisions, and a greater stock of

materials and tools than what would have been necessary in a ruder state of things, must be accumulated beforehand. But the number of workmen in every branch of business generally increases with the division of labor in that branch, or rather it is the increase of their number which enables them to class and subdivide themselves in this manner.” (Adam Smith, op. cit., Vol. I, pp. 241-42)

“As the accumulation of stock is previously necessary for carrying on this great improvement in the productive powers of labor, so that accumulation naturally leads to this improvement. The person who employs his stock in maintaining labor, necessarily wishes to employ it in such a manner as to produce as great a quantity of work as possible. He endeavors, therefore, both to make among his workmen the most proper distribution of employment, and to furnish them with the best machines [...]. His abilities in both these respects are generally in proportion to the extent of his stock, or to the number of people whom it can employ. The quantity of industry, therefore, not only increases in every country with the increase of the stock which employs it, but, in consequence of that increase, the same quantity of industry produces a much greater quantity of work.” (Adam Smith, op. cit., Vol. I, p. 242) Hence *overproduction*.

“More comprehensive combinations of productive forces ... in industry and trade by uniting more numerous and more diverse human and natural powers in larger-scale enterprises. Already here and there, closer association of the chief branches of production. Thus, big manufacturers will try to acquire also large estates in order to become independent of others for at least a part of the raw materials required for their industry; or they will go into trade in conjunction with their industrial enterprises, not only to sell their own manufactures, but also to purchase other kinds of products and to sell these to their workers. In England, where a single factory owner sometimes employs ten to twelve thousand workers ... it is already not uncommon to find such combinations of various branches of production controlled by one brain, such smaller states or provinces within the state. Thus, the mine owners in the Birmingham area have recently taken over the whole process of iron production, which was previously distributed among various entrepreneurs and owners, (See “Der bergmännische Distrikt bei Birmingham,” Deutsche Vierteljahr-Schrift No. 3, 1838.) Finally in the large joint-stock enterprises which have become so numerous, we see far-reaching combinations of the financial resources of many participants with the scientific and technical knowledge and skills of others to whom the carrying-out of the work is handed over. The capitalists are thereby enabled to apply their savings in more diverse ways and perhaps even to employ them simultaneously in agriculture, industry and commerce. As a consequence their interest becomes more comprehensive, and the contradictions between agricultural, industrial, and commercial interests are reduced and disappear. But this increased possibility of applying capital profitably in the most diverse ways cannot but intensify the antagonism between the propertied and the non-propertied classes.” (Schulz, op. cit., pp. 40-41.)

The enormous profit which the landlords of houses make out of poverty. House rent stands in inverse proportion to industrial poverty. So does the interest obtained from the vices of the ruined proletarians. (Prostitution, drunkenness, pawnbroking.)

The accumulation of capital increases and the competition between capitalists decreases, when capital and landed property are united in the same hand, also when capital is enabled by its size to combine different branches of production.

Indifference towards men. Smith's twenty lottery-tickets.<sup>14</sup> Say's net and gross revenue. [XVII]

## Rent of Land

Landlords' right has its origin in robbery. (Say, t. 1) The landlords, like all other men, love to reap where they never sowed, and demand a rent even for the natural produce of the earth. (Adam Smith, op. cit., Vol. I, p. 44.)

“The rent of land, it may be thought, is frequently no more than a reasonable profit or interest for the stock laid out by the landlord upon its improvement. This, no doubt, may be partly the case upon some occasions.... The landlord demands” (1) “a rent even for unimproved land, and the supposed interest or profit upon the expense of improvement is generally an addition to this original rent.” (2) “Those improvements, besides, are not always made by the stock of the landlord, but sometimes by that of the tenant. When the lease comes to be renewed, however, the landlord commonly demands the same augmentation of rent as if they had been all made by his own.” (3) “He sometimes demands rent for what is altogether incapable of human improvement.” (Adam Smith, op. cit., Vol. I, p. 131.)

Smith cites as an instance of the last case kelp,

“a species of seaweed, which, when burnt, yields an alkaline salt, useful for making glass, soap, etc. It grows in several parts of Great Britain, particularly in Scotland, upon such rocks only as lie within the high-water mark, which are twice every day covered with the sea, and of which the produce, therefore, was never augmented by human industry. The landlord, however, whose estate is bounded by a kelp shore of this kind, demands a rent for it as much as for his corn fields. The sea in the neighborhood of the Islands of Shetland is more than commonly abundant in fish, which make a great part of the subsistence of their inhabitants. But in order to profit by the produce of the water they must have a habitation upon the neighboring land. The rent of the landlord is in proportion, not to what the farmer can make by the land, but to what he can make both by the land and by the water.” (Adam Smith, op. cit., Vol. I, p. 131.)

“This rent may be considered as the produce of those *powers of nature*, the use of which the landlord lends to the farmer. It is greater or smaller according to the supposed extent of those powers, or in other words, according to the supposed natural or improved fertility of the land. It is the work of nature which remains after deducting or compensating everything which can be regarded as the work of man.” (Adam Smith, op. cit., Vol. I, pp. 324-25.)

“The *rent of land*, therefore, considered as the price paid for the use of the land, is naturally a *monopoly price*. It is not at all proportioned to what the landlord may have laid out upon the improvement of the land, or to what he can afford to take; but to what the farmer can afford to give.” (Adam Smith, op. cit., p. 131.)

Of the three original classes, that of the landlords is the one “whose revenue costs them neither labor nor care, but comes to them, as it were, of its own accord, and independent of any plan or project of their own”. (Adam Smith, op. cit., Vol. I, p. 230.)

We have already learnt that the size of the rent depends on the degree of *fertility* of the land.

Another factor in its determination is situation.

“The rent of land not only varies with its *fertility*, whatever be its produce, but with its situation whatever be its fertility.” (Adam Smith, op. cit., Vol. I, p. 133.)

“The produce of land, mines, and fisheries, when their natural fertility is equal, is in proportion to the extent and proper application of the capitals employed about them. When the capitals are equal and equally well applied, it is in proportion to their natural fertility.” (Op. cit., Vol. I, p. 249.)

These propositions of Smith are important, because, given equal costs of production and capital of equal size, they reduce the rent of land to the greater or lesser fertility of the soil. Thereby showing clearly the perversion of concepts in political economy, which turns the fertility of the land into an attribute of the landlord.

Now, however, let us consider the rent of land as it is formed in real life.

The rent of land is established as a result of *the struggle between tenant and landlord*. We find that the hostile antagonism of interests, the struggle, the war is recognised throughout political economy as the basis of social organization.

Let us see now what the relations are between landlord and tenant.

“In adjusting the terms of the lease, the landlord endeavors to leave him no greater share of the produce than what is sufficient to keep up the stock from which he furnishes the seed, pays the labor, and purchases and maintains the cattle and other instruments of husbandry, together with the ordinary profits of farming stock in the neighborhood. This is evidently the smallest share with which the tenant can content himself without being a loser, and the landlord seldom means to leave him any more. Whatever part of the produce, or, what is the same thing, whatever part of its price is over and above this share, he naturally endeavors to reserve to himself as the rent of his land, which is evidently the highest the tenant can afford to pay in the actual circumstances of the land. [...] This portion, however, may still be considered as the natural rent of land, or the rent for which it is naturally meant that land should for the most part be let.” (Adam Smith, op. cit., Vol. I, pp. 130-31)

“The landlords,” says Say, “operate a certain kind of monopoly against the tenants. The demand for their commodity, site and soil, can go on expanding indefinitely; but there is only a given, limited amount of their commodity.... The bargain struck between landlord and tenant is always advantageous to the former in the greatest possible degree.... Besides the advantage he derives from the nature of the case, he derives a further advantage from his position, his larger fortune and greater credit and standing. But the first by itself suffices to enable him and him alone to profit from the favorable circumstances of the land. The opening of a canal, or a road; the increase of population and of the prosperity of a district, always raises the rent.... Indeed, the tenant himself may improve the ground at his own expense; but he only derives the profit from this capital for the duration of his lease, with the expiry of which it remains with the proprietor of the land; henceforth it is the latter who reaps the interest thereon, without having made the outlay, for there is now a proportionate increase in the rent.” (Say, t. II.)

“Rent, considered as the price paid for the use of land, is naturally the highest which the tenant can afford to pay in the actual circumstances of the land.” (Adam Smith, op. cit., Vol. I, p. 130.)

“The rent of an estate above ground commonly amounts to what is supposed to be a third of the gross produce; and it is generally a rent certain and independent of the occasional variations in the crop.” (Adam Smith, op. cit., Vol. I, p. 153.) This rent “is seldom less than a fourth ... of the whole produce”. (Op. cit., Vol. I, p. 325.)

*Rent* cannot be paid on all commodities. For instance, in many districts no rent is paid for stones.

“Such parts only of the produce of land can commonly be brought to market of which the ordinary price is sufficient to replace the stock which must be employed in bringing them thither, together with its ordinary profits. If the ordinary price is more than this, the surplus part of it will naturally go to the rent of the land. If it is

not more, though the commodity may be brought to market, it can afford no rent to the landlord. Whether the price is or is not more depends upon the demand.”

(Adam Smith, op. cit., Vol. I, p. 132.)

“Rent, it is to be observed, therefore, enters into the composition of the price of commodities in a different way from wages and profit. High or low wages and profit are the causes of high or low price; high or low rent is the effect of it.”

(Adam Smith, op. cit., Vol. I, p. 132.)

*Food* belongs to the products which always yield a *rent*.

As men, like all other animals, naturally multiply in proportion to the means of their subsistence, food is always, more or less, in demand. It can always purchase or command a greater or smaller quantity of labor, and somebody can always be found who is willing to do something in order to obtain it. The quantity of labor, indeed, which it can purchase is not always equal to what it could maintain, if managed in the most economical manner, on account of the high wages which are sometimes given to labor. But it can always purchase such a quantity of labor as it can maintain, according to the rate at which the sort of labor is commonly maintained in the neighborhood.

“But land, in almost any situation, produces a greater quantity of food than what is sufficient to maintain all the labor necessary for bringing it to market [... ] The surplus, too, is always more than sufficient to replace the stock which employed that labor, together with its profits. Something, therefore, always remains for a rent to the landlord.” (Adam Smith, op. cit., Vol. I, pp. 132-33.)

“Food is in this manner not only the original source of rent, but every other part of the produce of land which afterwards affords rent derives that part of its value from the improvement of the powers of labor in producing food by means of the improvement and cultivation of land.” (Adam Smith, op. cit., Vol. I, p. 150.)

“Human food seems to be the only produce of land which always and necessarily affords some rent to the landlord.” (Op. cit., Vol. I, p. 147.)

“Countries are populous not in proportion to the number of people whom their produce can clothe and lodge, but in proportion to that of those whom it can feed.” (Adam Smith, op. cit., Vol. I, p. 149.)

“After food, clothing and lodging are the two great wants of mankind.” They usually yield a rent, but not inevitably. (Op. cit., Vol. I, p. 147.)

<sup>15</sup> Let us now see how the landlord exploits everything from which society benefits.

(1) The rent of land increases with population. (Adam Smith, op. cit., Vol. I, p. 146.)

(2) We have already learnt from Say how the rent of land increases with railways, etc., with the improvement, safety, and multiplication of the means of communication.

(3) “Every improvement in the circumstances of the society tends either directly or indirectly to raise the real rent of land, to increase the real wealth of the landlord, his power of purchasing the labor, or the produce of the labor of other people.

“The extension of improvement and cultivation tends to raise it directly. The landlord’s share of the produce necessarily increases with the increase of the produce.

“That rise in the real price of those parts of the rude produce of land [...] the rise in the price of cattle, for example, tends too to raise the rent of land directly, and in a still greater proportion. The real value of the landlord’s share, his real command of the labor of other people, not only rises with the real value of the produce, but the proportion of his share to the whole produce rises with it. That produce, after

the rise in its real price, requires no more labor to collect it than before. A smaller proportion of it will, therefore, be sufficient to replace, with the ordinary profit, the stock which employs that labor. A greater proportion of it must, consequently, belong to the landlord.” (Adam Smith, *op. cit.*, Vol. I, pp. 228-29.)

The greater demand for raw produce, and therefore the rise in value, may in part result from the increase of population and from the increase of their needs. But every new invention, every new application in manufacture of a previously unused or little-used raw material, augments rent. Thus, for example, there was a tremendous rise in the rent of coal mines with the advent of the railways, steamships, etc.

Besides this advantage which the landlord derives from manufacture, discoveries, and labor, there is yet another, as we shall presently see.

(4) “All those improvements in the productive powers of labor, which tend directly to reduce the real price of manufactures, tend indirectly to raise the real rent of land. The landlord exchanges that part of his rude produce, which is over and above his own consumption, or what comes to the same thing, the price of that part of it, for manufactured produce. Whatever reduces the real price of the latter, raises that of the former. An equal quantity of the former becomes thereby equivalent to a greater quantity of the latter; and the landlord is enabled to purchase a greater quantity of the conveniences, ornaments, or luxuries, which he has occasion for.” (Adam Smith, *op. cit.*, Vol. I, p. 229)

But it is silly to conclude, as Smith does, that since the landlord exploits every benefit which comes to society the interest of the landlord is always identical with that of society. (*Op. cit.*, Vol. I, p. 230.) In the economic system, under the rule of private property, the interest which an individual has in society is in precisely inverse proportion to the interest society has in him — just as the interest of the usurer in the spendthrift is by no means identical with the interest of the spendthrift.

We shall mention only in passing the landlord’s obsession with monopoly directed against the landed property of foreign countries, from which the Corn Laws<sup>16</sup>, for instance, originate. Likewise, we shall here pass over medieval serfdom, the slavery in the colonies, and the miserable condition of the country folk, the day-laborers, in Great Britain. Let us confine ourselves to the propositions of political economy itself.

(1) The landlord being interested in the welfare of society means, according to the principles of political economy, that he is interested in the growth of its population and manufacture, in the expansion of its needs — in short, in the increase of wealth; and this increase of wealth is, as we have already seen, identical with the increase of poverty and slavery. The relation between increasing house rent and increasing poverty is an example of the landlord’s interest in society, for the ground rent, the interest obtained from the land on which the house stands, goes up with the rent of the house.

(2) According to the political economists themselves, the landlord’s interest is inimically opposed to the interest of the tenant farmer—and thus already to a significant section of society.

(3) As the landlord can demand all the more rent from the tenant farmer the less wages the farmer pays, and as the farmer forces down wages all the lower the more rent the landlord demands, it follows that the interest of the landlord is just as hostile to that of the farm workers as is that of the manufacturers to their workers. He likewise forces down wages to the minimum.

(4) Since a real reduction in the price of manufactured products raises the rent of land, the landowner has a direct interest in lowering the wages of industrial workers, in competition amongst the capitalists, in over-production, in all the misery associated with industrial production.

(5) While, thus, the landlord's interest, far from being identical with the interest of society, stands inimically opposed to the interest of tenant farmers, farm laborers, factory workers and capitalists, on the other hand, the interest of one landlord is not even identical with that of another, on account of the competition which we will now consider.

In general the relationship of large and small landed property is like that of big and small capital. But in addition, there are special circumstances which lead inevitably to the accumulation of large landed property and to the absorption of small property by it.

(1) Nowhere does the relative number of workers and implements decrease more with increases in the size of the stock than in landed property. Likewise, the possibility of all-round exploitation, of economizing production costs, and of effective division of labor, increases nowhere more with the size of the stock than in landed property. However small a field may be, it requires for its working a certain irreducible minimum of implements (plough, saw, etc.), whilst the size of a piece of landed property can be reduced far below this minimum.

(2) Big landed property accumulates to itself the interest on the capital which the tenant farmer has employed to improve the land. Small landed property has to employ its own capital, and therefore does not get this profit at all.

(3) While every social improvement benefits the big estate, it harms small property, because it increases its need for ready cash.

(4) Two important laws concerning this competition remain to be considered:

(a) The rent of the cultivated land, of which the produce is human food, regulates the rent of the greater part of other cultivated land. (Adam Smith, *op. cit.*, Vol. I, p. 144.)

Ultimately, only the big estate can produce such food as cattle, etc. Therefore it regulates the rent of other land and can force it down to a minimum.

The small landed proprietor working on his own land stands then to the big landowner in the same relation as an artisan possessing his own tool to the factory owner. Small property in land has become a mere instrument of labor.<sup>17</sup> Rent entirely disappears for the small proprietor; there remains to him at the most the interest on his capital, and his wages. For rent can be driven down by competition till it is nothing more than the interest on capital not invested by the proprietor.

(b) In addition, we have already learnt that with equal fertility and equally efficient exploitation of lands, mines and fisheries, the produce is proportionate to the size of the capital. Hence the victory of the big landowner. Similarly, where equal capitals are employed the product is proportionate to the fertility. Hence, where capitals are equal, victory goes to the proprietor of the more fertile soil.

(c) "A mine of any kind may be said to be either fertile or barren, according as the quantity of mineral which can be brought from it by a certain quantity of labor is greater or less than what can be brought by an equal quantity from the greater part of other mines of the same kind." (Adam Smith, *op. cit.*, Vol. I, p. 151.)

"The most fertile coal-mine, too, regulates the price of coal at all the other mines in its neighborhood. Both the proprietor and the undertaker of the work find, the one that he can get a greater rent, the other that he can get a greater profit, by somewhat underselling all their neighbors. Their neighbors are soon obliged to sell at the same price, though they cannot so well afford it, and though it always diminishes, and sometimes takes away altogether both their rent and their profit. Some works are abandoned altogether; others can afford no rent, and can be wrought only by the proprietor." (Adam Smith, *op. cit.*, Vol. I, pp. 152-53.)

"After the discovery of the mines of Peru, the silver mines of Europe were, the greater part of them, abandoned.... This was the case, too, with the mines of Cuba

and St. Domingo, and even with the ancient mines of Peru, after the discovery of those of Potosi.” (Op. cit., Vol. I, p. 154.)

What Smith here says of mines applies more or less to landed property generally:

(d) “The ordinary market price of land, it is to be observed, depends everywhere upon the ordinary market rate of interest.... If the rent of land should fall short of the interest of money by a greater difference, nobody would buy land, which would soon reduce its ordinary price. On the contrary, if the advantages should much more than compensate the difference, everybody would buy land, which again would soon raise its ordinary price.” (Op. cit., Vol. I, p. 320.)

From this relation of rent of land to interest on money it follows that rent must fall more and more, so that eventually only the wealthiest people can live on rent. Hence the ever greater competition between landowners who do not lease their land to tenants. Ruin of some of these; further accumulation of large landed property.

This competition has the further consequence that a large part of landed property falls into the hands of the capitalists and that capitalists thus become simultaneously landowners, just as the smaller landowners are on the whole already nothing more than capitalists. Similarly, a section of large landowners become at the same time industrialists.

The final consequence is thus the abolition of the distinction between capitalist and landowner, so that there remain altogether only two classes of the population — the working class and the class of capitalists. This huckstering with landed property, the transformation of landed property into a commodity, constitutes the final overthrow of the old and the final establishment of the money aristocracy.

(1) We will not join in the sentimental tears wept over this by romanticism. Romanticism always confuses the shamefulness of *huckstering the land* with the perfectly rational consequence, inevitable and desirable within the realm of private property, of the *huckstering of private property* in land. In the first place, feudal landed property is already by its very nature huckstered land — the earth which is estranged from man and hence confronts him in the shape of a few great lords.

The domination of the land as an alien power over men is already inherent in feudal landed property. The serf is the adjunct of the land. Likewise, the lord of an entailed estate, the first-born son, belongs to the land. It inherits him. Indeed, the dominion of private property begins with property in land — that is its basis. But in feudal landed property the lord at least *appears* as the king of the estate. Similarly, there still exists the semblance of a more intimate connection between the proprietor and the land than that of mere *material* wealth. The estate is individualized with its lord: it has his rank, is baronial or ducal with him, has his privileges, his jurisdiction, his political position, etc. It appears as the inorganic body of its lord. Hence the proverb *nulle terre sans maître* [There is no land without its master. – Ed.], which expresses the fusion of nobility and landed property. Similarly, the rule of landed property does not appear directly as the rule of mere capital. For those belonging to it, the estate is more like their fatherland. It is a constricted sort of nationality.

In the same way, feudal landed property gives its name to its lord, as does a kingdom to its king. His family history, the history of his house, etc. — all this individualizes the estate for him and makes it literally his house, personifies it. Similarly those working on the estate have not the position of *day-laborers*; but they are in part themselves his property, as are serfs; and in part they are bound to him by ties of respect, allegiance, and duty. His relation to them is therefore directly political, and has likewise a human, intimate side. Customs, character, etc., vary from one estate to another and seem to be one with the land to which they belong; whereas later, it is only his purse and not his character, his individuals, which connects a man with an estate. Finally, the feudal lord does not try to extract the utmost advantage from his land. Rather, he consumes what

is there and calmly leaves the worry of producing to the serfs and the tenants. Such is *nobility's* relationship to landed property, which casts a romantic glory on its lords.

It is necessary that this appearance be abolished — that landed property, the root of private property, be dragged completely into the movement of private property and that it become a commodity; that the rule of the proprietor appear as the undisguised rule of private property, of capital, freed of all political tincture; that the relationship between proprietor and worker be reduced to the economic relationship of exploiter and exploited; that all [ ... ] a personal relationship between the proprietor and his property cease, property becoming merely *objective*, material wealth; that the marriage of convenience should take the place of the marriage of honor with the land; and that the land should likewise sink to the status of a commercial value, like man. It is essential that that which is the root of landed property — filthy self-interest — make its appearance, too, in its cynical form. It is essential that the immovable monopoly turn into the mobile and restless monopoly, into competition; and that the idle enjoyment of the products of other people's blood and sweat turn into a bustling commerce in the same commodity. Lastly, it is essential that in this competition landed property, in the form of capital, manifest its dominion over both the working class and the proprietors themselves who are either being ruined or raised by the laws governing the movement of capital. The medieval proverb *nulle terre sans seigneur* [There is no land without its lord. – Ed.] is thereby replaced by that other proverb, *l'argent n'a pas de maître* [Money knows no master. – Ed.], wherein is expressed the complete domination of dead matter over man.

(2) Concerning the argument of division or non-division of landed property, the following is to be observed.

The *division of landed property* negates the *large-scale monopoly* of property in land — abolishes it; but only by *generalizing* this monopoly. It does not abolish the source of monopoly, private property. It attacks the existing form, but not the essence, of monopoly. The consequence is that it falls victim to the laws of private property. For the division of landed property corresponds to the movement of competition in the sphere of industry. In addition to the economic disadvantages of such a dividing-up of the instruments of labor, and the dispersal of labor (to be clearly distinguished from the division of labor: in separated labor the work is not shared out amongst many, but each carries on the same work by himself, it is a multiplication of the same work), this division [of land], like that competition [in industry], necessarily turns again into accumulation.

Therefore, where the division of landed property takes place, there remains nothing for it but to return to monopoly in a still more malignant form, or to negate, to abolish the division of landed property itself. To do that, however, is not to return to feudal ownership, but to abolish private property in the soil altogether. The first abolition of monopoly is always its generalization, the broadening of its existence. The abolition of monopoly, once it has come to exist in its utmost breadth and inclusiveness, is its total annihilation. Association, applied to land, shares the economic advantage of large-scale landed property, and first brings to realization the original tendency inherent in [land] division, namely, equality. In the same way association also re-establishes, now on a rational basis, no longer mediated by serfdom, overlordship and the silly mysticism of property, the intimate ties of man with the earth, since the earth ceases to be an object of huckstering, and through free labor and free enjoyment becomes once more a true personal property of man. A great advantage of the division of landed property is that the masses, which can no longer resign themselves to servitude, perish through property in a different way than in industry.

As for large landed property, its defenders have always, sophistically, identified the economic advantages offered by large-scale agriculture with large-scale landed property, as if it were not precisely as a result of the abolition of property that this advantage, for one thing, would receive its greatest possible extension, and, for another, only then would be of social benefit. In the same way, they have attacked the huckstering spirit of small landed property, as if large landed

property did not contain huckstering latent within it, even in its feudal form — not to speak of the modern English form, which combines the landlord's feudalism with the tenant farmer's huckstering and industry.

Just as large landed property can return the reproach of monopoly leveled against it by partitioned land, since partitioned land is also based on the monopoly of private property, so can partitioned landed property likewise return to large landed property the reproach of partition, since partition also prevails there, though in a rigid and frozen form. Indeed, private property rests altogether on partitioning. Moreover, just as division of the land leads back to large landed property as a form of capital wealth, so must feudal landed property necessarily lead to partitioning or at least fall into the hands of the capitalists, turn and twist as it may.

For large landed property, as in England, drives the overwhelming majority of the population into the arms of industry and reduces its own workers to utter wretchedness. Thus, it engenders and enlarges the power of its enemy, capital, industry, by throwing poor people and an entire activity of the country on to the other side. It makes the majority of the people of the country industrial and thus opponents of large landed property. Where industry has attained to great power, as in England at the present time, it progressively forces from large landed property its monopoly against foreign countries and throws it into competition with landed property abroad. For under the sway of industry landed property could keep its feudal grandeur secure only by means of monopolies against foreign countries, thereby protecting itself against the general laws of trade, which are incompatible with its feudal character. Once thrown into competition, landed property obeys the laws of competition, like every other commodity subjected to competition. It begins thus to fluctuate, to decrease and to increase, to fly from one hand to another; and no law can keep it any longer in a few predestined hands. The immediate consequence is the splitting up of the land amongst many hands, and in any case subjection to the power of industrial capitals.

Finally, large landed property which has been forcibly preserved in this way and which has begotten by its side a tremendous industry leads to crisis even more quickly than the partitioning of land, in comparison with which the power of industry remains constantly of second rank.

Large landed property, as we see in England, has already cast off its feudal character and adopted an industrial character insofar as it is aiming to make as much money as possible. To the owner it yields the utmost possible rent, to the tenant farmer the utmost possible profit on his capital. The workers on the land, in consequence, have already been reduced to the minimum, and the class of tenant farmers already represents within landed property the power of industry and capital. As a result of foreign competition, rent in most cases can no longer form an independent income. A large number of landowners are forced to displace tenant farmers, some of whom in this way [ ...] sink into the proletariat. On the other hand, many tenant farmers will take over landed property; for the big proprietors, who with their comfortable incomes have mostly given themselves over to extravagance and for the most part are not competent to conduct large-scale agriculture, often possess neither the capital nor the ability for the exploitation of the land. Hence a section of this class, too, is completely ruined. Eventually wages, which have already been reduced to a minimum, must be reduced yet further, to meet the new competition. This then necessarily leads to revolution.

Landed property had to develop in each of these two ways so as to experience in both its necessary downfall, just as industry both in the form of monopoly and in that of competition had to ruin itself so as to learn to believe in man. [XXI]

## [Estranged Labor]

||XXII| We have proceeded from the premises of political economy. We have accepted its language and its laws. We presupposed private property, the separation of labor, capital and land, and of wages, profit of capital and rent of land – likewise division of labor, competition, the concept of exchange value, etc. On the basis of political economy itself, in its own words, we have shown that the worker sinks to the level of a commodity and becomes indeed the most wretched of commodities; that the wretchedness of the worker is in inverse proportion to the power and magnitude of his production; that the necessary result of competition is the accumulation of capital in a few hands, and thus the restoration of monopoly in a more terrible form; and that finally the distinction between capitalist and land rentier, like that between the tiller of the soil and the factory worker, disappears and that the whole of society must fall apart into the two classes – property owners and propertyless workers.

Political economy starts with the fact of private property; it does not explain it to us. It expresses in general, abstract formulas the *material* process through which private property actually passes, and these formulas it then takes for *laws*. It does not *comprehend* these laws – i.e., it does not demonstrate how they arise from the very nature of private property. Political economy throws no light on the cause of the division between labor and capital, and between capital and land. When, for example, it defines the relationship of wages to profit, it takes the interest of the capitalists to be the ultimate cause, i.e., it takes for granted what it is supposed to explain. Similarly, competition comes in everywhere. It is explained from external circumstances. As to how far these external and apparently accidental circumstances are but the expression of a necessary course of development, political economy teaches us nothing. We have seen how exchange itself appears to it as an accidental fact. The only wheels which political economy sets in motion are *greed*, and the *war amongst the greedy – competition*. [After this paragraph the following sentence is crossed out in the manuscript: “We now have to examine the nature of this *material* movement of property.” – *Ed.*]

Precisely because political economy does not grasp the way the movement is connected, it was possible to oppose, for instance, the doctrine of competition to the doctrine of monopoly, the doctrine of the freedom of the crafts to the doctrine of the guild, the doctrine of the division of landed property to the doctrine of the big estate – for competition, freedom of the crafts and the division of landed property were explained and comprehended only as accidental, premeditated and violent consequences of monopoly, of the guild system, and of feudal property, not as their necessary, inevitable and natural consequences.

Now, therefore, we have to grasp the intrinsic connection between private property, greed, the separation of labor, capital and landed property; the connection of exchange and competition, of value and the devaluation of man, of monopoly and competition, etc. – the connection between this whole estrangement and the *money* system.

Do not let us go back to a fictitious primordial condition as the political economist does, when he tries to explain. Such a primordial condition explains nothing; it merely pushes the question away into a grey nebulous distance. The economist assumes in the form of a fact, of an event, what he is supposed to deduce – namely, the necessary relationship between two things – between, for example, division of labor and exchange. Thus the theologian explains the origin of evil by the fall of man – that is, he assumes as a fact, in historical form, what has to be explained.

We proceed from an *actual* economic fact.

The worker becomes all the poorer the more wealth he produces, the more his production increases in power and size. The worker becomes an ever cheaper commodity the more commodities he creates. The *devaluation* of the world of men is in direct proportion to the *increasing value* of the world of things. Labor produces not only commodities; it produces itself

and the worker as a *commodity* – and this at the same rate at which it produces commodities in general.

This fact expresses merely that the object which labor produces – labor's product – confronts it as *something alien*, as a *power independent* of the producer. The product of labor is labor which has been embodied in an object, which has become material: it is the *objectification* of labor. Labor's realization is its objectification. Under these economic conditions this realization of labor appears as *loss of realization* for the workers;<sup>18</sup> objectification as *loss of the object and bondage to it*; appropriation as *estrangement*, as *alienation*.<sup>19</sup>

So much does labor's realization appear as loss of realization that the worker loses realization to the point of starving to death. So much does objectification appear as loss of the object that the worker is robbed of the objects most necessary not only for his life but for his work. Indeed, labor itself becomes an object which he can obtain only with the greatest effort and with the most irregular interruptions. So much does the appropriation of the object appear as estrangement that the more objects the worker produces the less he can possess and the more he falls under the sway of his product, capital.

All these consequences are implied in the statement that the worker is related to the *product of his labor* as to an alien object. For on this premise it is clear that the more the worker spends himself, the more powerful becomes the alien world of objects which he creates over and against himself, the poorer he himself – his inner world – becomes, the less belongs to him as his own. It is the same in religion. The more man puts into God, the less he retains in himself. The worker puts his life into the object; but now his life no longer belongs to him but to the object. Hence, the greater this activity, the more the worker lacks objects. Whatever the product of his labor is, he is not. Therefore, the greater this product, the less is he himself. The *alienation* of the worker in his product means not only that his labor becomes an object, an *external* existence, but that it exists *outside him*, independently, as something alien to him, and that it becomes a power on its own confronting him. It means that the life which he has conferred on the object confronts him as something hostile and alien.

||XXIII| Let us now look more closely at the *objectification*, at the production of the worker; and in it at the *estrangement*, the *loss* of the object, of his product.

The worker can create nothing without *nature*, without the *sensuous external world*. It is the material on which his labor is realized, in which it is active, from which, and by means of which it produces.

But just as nature provides labor with [the] *means of life* in the sense that labor cannot *live* without objects on which to operate, on the other hand, it also provides the *means of life* in the more restricted sense, i.e., the means for the physical subsistence of the *worker* himself.

Thus the more the worker by his labor *appropriates* the external world, sensuous nature, the more he deprives himself of *means of life* in two respects: first, in that the sensuous external world more and more ceases to be an object belonging to his labor – to be his labor's *means of life*; and, second, in that it more and more ceases to be *means of life* in the immediate sense, means for the physical subsistence of the worker.

In both respects, therefore, the worker becomes a servant of his object, first, in that he receives an *object of labor*, i.e., in that he receives *work*, and, secondly, in that he receives *means of subsistence*. This enables him to exist, first as a *worker*; and second, as a *physical subject*. The height of this servitude is that it is only as a *worker* that he can maintain himself as a *physical subject* and that it is only as a *physical subject* that he is a worker.

(According to the economic laws the estrangement of the worker in his object is expressed thus: the more the worker produces, the less he has to consume; the more values he creates, the more valueless, the more unworthy he becomes; the better formed his product, the more deformed becomes the worker; the more civilized his object, the more barbarous becomes the worker; the

more powerful labor becomes, the more powerless becomes the worker; the more ingenious labor becomes, the less ingenious becomes the worker and the more he becomes nature's servant.)

*Political economy conceals the estrangement inherent in the nature of labor by not considering the **direct** relationship between the **worker** (labor) and production.* It is true that labor produces for the rich wonderful things – but for the worker it produces privation. It produces palaces – but for the worker, hovels. It produces beauty – but for the worker, deformity. It replaces labor by machines, but it throws one section of the workers back into barbarous types of labor and it turns the other section into a machine. It produces intelligence – but for the worker, stupidity, cretinism.

*The direct relationship of labor to its products is the relationship of the worker to the objects of his production.* The relationship of the man of means to the objects of production and to production itself is only a *consequence* of this first relationship – and confirms it. We shall consider this other aspect later. When we ask, then, what is the essential relationship of labor we are asking about the relationship of the *worker* to production.

Till now we have been considering the estrangement, the alienation of the worker only in one of its aspects, i.e., the worker's relationship to the products of his labor. But the estrangement is manifested not only in the result but in the act of production, within the producing activity, itself. How could the worker come to face the product of his activity as a stranger, were it not that in the very act of production he was estranging himself from himself? The product is after all but the summary of the activity, of production. If then the product of labor is alienation, production itself must be active alienation, the alienation of activity, the activity of alienation. In the estrangement of the object of labor is merely summarized the estrangement, the alienation, in the activity of labor itself.

What, then, constitutes the alienation of labor?

First, the fact that labor is *external* to the worker, i.e., it does not belong to his intrinsic nature; that in his work, therefore, he does not affirm himself but denies himself, does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and ruins his mind. The worker therefore only feels himself outside his work, and in his work feels outside himself. He feels at home when he is not working, and when he is working he does not feel at home. His labor is therefore not voluntary, but coerced; it is *forced labor*. It is therefore not the satisfaction of a need; it is merely a *means* to satisfy needs external to it. Its alien character emerges clearly in the fact that as soon as no physical or other compulsion exists, labor is shunned like the plague. External labor, labor in which man alienates himself, is a labor of self-sacrifice, of mortification. Lastly, the external character of labor for the worker appears in the fact that it is not his own, but someone else's, that it does not belong to him, that in it he belongs, not to himself, but to another. Just as in religion the spontaneous activity of the human imagination, of the human brain and the human heart, operates on the individual independently of him – that is, operates as an alien, divine or diabolical activity – so is the worker's activity not his spontaneous activity. It belongs to another; it is the loss of his self.

As a result, therefore, man (the worker) only feels himself freely active in his animal functions – eating, drinking, procreating, or at most in his dwelling and in dressing-up, etc.; and in his human functions he no longer feels himself to be anything but an animal. What is animal becomes human and what is human becomes animal.

Certainly eating, drinking, procreating, etc., are also genuinely human functions. But taken abstractly, separated from the sphere of all other human activity and turned into sole and ultimate ends, they are animal functions.

We have considered the act of estranging practical human activity, labor, in two of its aspects. (1) The relation of the worker to the *product of labor* as an alien object exercising power over him. This relation is at the same time the relation to the sensuous external world, to the objects of

nature, as an alien world inimically opposed to him. (2) The relation of labor to the *act of production* within the *labor* process. This relation is the relation of the worker to his own activity as an alien activity not belonging to him; it is activity as suffering, strength as weakness, begetting as emasculating, the worker's *own* physical and mental energy, his personal life – for what is life but activity? – as an activity which is turned against him, independent of him and not belonging to him. Here we have *self-estrangement*, as previously we had the estrangement of the *thing*.

||XXIV| We have still a third aspect of *estranged labor* to deduce from the two already considered.

Man is a species-being,<sup>20</sup> not only because in practice and in theory he adopts the species (his own as well as those of other things) as his object, but – and this is only another way of expressing it – also because he treats himself as the actual, living species; because he treats himself as a *universal* and therefore a free being.

The life of the species, both in man and in animals, consists physically in the fact that man (like the animal) lives on organic nature; and the more universal man (or the animal) is, the more universal is the sphere of inorganic nature on which he lives. Just as plants, animals, stones, air, light, etc., constitute theoretically a part of human consciousness, partly as objects of natural science, partly as objects of art – his spiritual inorganic nature, spiritual nourishment which he must first prepare to make palatable and digestible – so also in the realm of practice they constitute a part of human life and human activity. Physically man lives only on these products of nature, whether they appear in the form of food, heating, clothes, a dwelling, etc. The universality of man appears in practice precisely in the universality which makes all nature his *inorganic* body – both inasmuch as nature is (1) his direct means of life, and (2) the material, the object, and the instrument of his life activity. Nature is man's *inorganic body* – nature, that is, insofar as it is not itself human body. Man *lives* on nature – means that nature is his *body*, with which he must remain in continuous interchange if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is a part of nature.

In estranging from man (1) nature, and (2) himself, his own active functions, his life activity, estranged labor estranges the *species* from man. It changes for him the *life of the species* into a means of individual life. First it estranges the life of the species and individual life, and secondly it makes individual life in its abstract form the purpose of the life of the species, likewise in its abstract and estranged form.

For labor, *life activity*, *productive life* itself, appears to man in the first place merely as a *means* of satisfying a need – the need to maintain physical existence. Yet the productive life is the life of the species. It is life-engendering life. The whole character of a species, its species-character, is contained in the character of its life activity; and free, conscious activity is man's species-character. Life itself appears only as a *means to life*.

The animal is immediately one with its life activity. It does not distinguish itself from it. It is *its life activity*. Man makes his life activity itself the object of his will and of his consciousness. He has conscious life activity. It is not a determination with which he directly merges. Conscious life activity distinguishes man immediately from animal life activity. It is just because of this that he is a species-being. Or it is only because he is a species-being that he is a conscious being, i.e., that his own life is an object for him. Only because of that is his activity free activity. Estranged labor reverses the relationship, so that it is just because man is a conscious being that he makes his life activity, his *essential being*, a mere means to his *existence*.

In creating a *world of objects* by his personal activity, in his *work upon* inorganic nature, man proves himself a conscious species-being, i.e., as a being that treats the species as his own essential being, or that treats itself as a species-being. Admittedly animals also produce. They build themselves nests, dwellings, like the bees, beavers, ants, etc. But an animal only produces

what it immediately needs for itself or its young. It produces one-sidedly, whilst man produces universally. It produces only under the dominion of immediate physical need, whilst man produces even when he is free from physical need and only truly produces in freedom therefrom. An animal produces only itself, whilst man reproduces the whole of nature. An animal's product belongs immediately to its physical body, whilst man freely confronts his product. An animal forms only in accordance with the standard and the need of the species to which it belongs, whilst man knows how to produce in accordance with the standard of every species, and knows how to apply everywhere the inherent standard to the object. Man therefore also forms objects in accordance with the laws of beauty.

It is just in his work upon the objective world, therefore, that man really proves himself to be a *species-being*. This production is his active species-life. Through this production, nature appears as *his* work and his reality. The object of labor is, therefore, the *objectification of man's species-life*: for he duplicates himself not only, as in consciousness, intellectually, but also actively, in reality, and therefore he sees himself in a world that he has created. In tearing away from man the object of his production, therefore, estranged labor tears from him his *species-life*, his real objectivity as a member of the species and transforms his advantage over animals into the disadvantage that his inorganic body, nature, is taken from him.

Similarly, in degrading spontaneous, free activity to a means, estranged labor makes man's species-life a means to his physical existence.

The consciousness which man has of his species is thus transformed by estrangement in such a way that species [-life] becomes for him a means.

Estranged labor turns thus:

(3) *Man's species-being*, both nature and his spiritual species-property, into a being *alien* to him, into a *means* of his *individual existence*. It estranges from man his own body, as well as external nature and his spiritual aspect, his *human aspect*.

(4) An immediate consequence of the fact that man is estranged from the product of his labor, from his life activity, from his species-being, is the *estrangement of man from man*. When man confronts himself, he confronts the *other* man. What applies to a man's relation to his work, to the product of his labor and to himself, also holds of a man's relation to the other man, and to the other man's labor and object of labor.

In fact, the proposition that man's species-nature is estranged from him means that one man is estranged from the other, as each of them is from man's essential nature.

The estrangement of man, and in fact every relationship in which man [stands] to himself, is realized and expressed only in the relationship in which a man stands to other men.

Hence within the relationship of estranged labor each man views the other in accordance with the standard and the relationship in which he finds himself as a worker.

||XXV| We took our departure from a fact of political economy – the estrangement of the worker and his production. We have formulated this fact in conceptual terms as *estranged, alienated* labor. We have analyzed this concept – hence analyzing merely a fact of political economy.

Let us now see, further, how the concept of estranged, alienated labor must express and present itself in real life.

If the product of labor is alien to me, if it confronts me as an alien power, to whom, then, does it belong?

To a being *other* than myself.

Who is this being?

The *gods*? To be sure, in the earliest times the principal production (for example, the building of temples, etc., in Egypt, India and Mexico) appears to be in the service of the gods, and the

product belongs to the gods. However, the gods on their own were never the lords of labor. No more was *nature*. And what a contradiction it would be if, the more man subjugated nature by his labor and the more the miracles of the gods were rendered superfluous by the miracles of industry, the more man were to renounce the joy of production and the enjoyment of the product to please these powers.

The *alien* being, to whom labor and the product of labor belongs, in whose service labor is done and for whose benefit the product of labor is provided, can only be *man* himself.

If the product of labor does not belong to the worker, if it confronts him as an alien power, then this can only be because it belongs to some *other man than the worker*. If the worker's activity is a torment to him, to another it must give *satisfaction* and pleasure. Not the gods, not nature, but only man himself can be this alien power over man.

We must bear in mind the previous proposition that man's relation to himself becomes for him *objective* and *actual* through his relation to the other man. Thus, if the product of his labor, his labor objectified, is for him an *alien, hostile*, powerful object independent of him, then his position towards it is such that someone else is master of this object, someone who is alien, hostile, powerful, and independent of him. If he treats his own activity as an unfree activity, then he treats it as an activity performed in the service, under the dominion, the coercion, and the yoke of another man.

Every self-estrangement of man, from himself and from nature, appears in the relation in which he places himself and nature to men other than and differentiated from himself. For this reason religious self-estrangement necessarily appears in the relationship of the layman to the priest, or again to a mediator, etc., since we are here dealing with the intellectual world. In the real practical world self-estrangement can only become manifest through the real practical relationship to other men. The medium through which estrangement takes place is itself *practical*. Thus through estranged labor man not only creates his relationship to the object and to the act of production as to powers [in the manuscript *Menschen* (men) instead of *Mächte* (powers). – Ed.] that are alien and hostile to him; he also creates the relationship in which other men stand to his production and to his product, and the relationship in which he stands to these other men. Just as he creates his own production as the loss of his reality, as his punishment; his own product as a loss, as a product not belonging to him; so he creates the domination of the person who does not produce over production and over the product. Just as he estranges his own activity from himself, so he confers upon the stranger an activity which is not his own.

We have until now considered this relationship only from the standpoint of the worker and later on we shall be considering it also from the standpoint of the non-worker.

Through *estranged, alienated labor*, then, the worker produces the relationship to this labor of a man alien to labor and standing outside it. The relationship of the worker to labor creates the relationship to it of the capitalist (or whatever one chooses to call the master of labor). *Private property* is thus the product, the result, the necessary consequence, of *alienated labor*, of the external relation of the worker to nature and to himself.

*Private property* thus results by analysis from the concept of *alienated labor*, i.e., of *alienated man*, of estranged labor, of estranged life, of *estranged man*.

True, it is as a result of the *movement of private property* that we have obtained the concept of *alienated labor* (of *alienated life*) in political economy. But on analysis of this concept it becomes clear that though private property appears to be the reason, the cause of alienated labor, it is rather its consequence, just as the gods are *originally* not the cause but the effect of man's intellectual confusion. Later this relationship becomes reciprocal.

Only at the culmination of the development of private property does this, its secret, appear again, namely, that on the one hand it is the *product* of alienated labor, and that on the other it is the *means* by which labor alienates itself, the *realization of this alienation*.

This exposition immediately sheds light on various hitherto unsolved conflicts.

(1) Political economy starts from labor as the real soul of production; yet to labor it gives nothing, and to private property everything. Confronting this contradiction, Proudhon has decided in favor of labor against private property<sup>21</sup>. We understand, however, that this apparent contradiction is the contradiction of *estranged labor* with itself, and that political economy has merely formulated the laws of estranged labor.

We also understand, therefore, that *wages* and *private property* are identical. Indeed, where the product, as the object of labor, pays for labor itself, there the wage is but a necessary consequence of labor's estrangement. Likewise, in the wage of labor, labor does not appear as an end in itself but as the servant of the wage. We shall develop this point later, and meanwhile will only draw some conclusions. ||XXVI|<sup>22</sup>

An enforced *increase of wages* (disregarding all other difficulties, including the fact that it would only be by force, too, that such an increase, being an anomaly, could be maintained) would therefore be nothing but better *payment for the slave*, and would not win either for the worker or for labor their human status and dignity.

Indeed, even the *equality of wages*, as demanded by Proudhon, only transforms the relationship of the present-day worker to his labor into the relationship of all men to labor. Society is then conceived as an abstract capitalist.

Wages are a direct consequence of estranged labor, and estranged labor is the direct cause of private property. The downfall of the one must therefore involve the downfall of the other.

(2) From the relationship of estranged labor to private property it follows further that the emancipation of society from private property, etc., from servitude, is expressed in the *political* form of the *emancipation of the workers*; not that *their* emancipation alone is at stake, but because the emancipation of the workers contains universal human emancipation – and it contains this because the whole of human servitude is involved in the relation of the worker to production, and all relations of servitude are but modifications and consequences of this relation.

Just as we have derived the concept of *private property* from the concept of *estranged, alienated labor* by *analysis*, so we can develop every *category* of political economy with the help of these two factors; and we shall find again in each category, e.g., trade, competition, capital, money only a *particular* and *developed expression* of these first elements.

But before considering this phenomenon, however, let us try to solve two other problems.

(1) To define the general *nature of private property*, as it has arisen as a result of estranged labor, in its relation to *truly human* and *social property*.

(2) We have accepted the *estrangement of labor*, its *alienation*, as a fact, and we have analyzed this fact. How, we now ask, does *man* come to *alienate*, to estrange, his *labor*? How is this estrangement rooted in the nature of human development? We have already gone a long way to the solution of this problem by *transforming* the question of the *origin of private property* into the question of the relation of *alienated labor* to the course of humanity's development. For when one speaks of *private property*, one thinks of dealing with something external to man. When one speaks of labor, one is directly dealing with man himself. This new formulation of the question already contains its solution.

*As to (1): The general nature of private property and its relation to truly human property.*

Alienated labor has resolved itself for us into two components which depend on one another, or which are but different expressions of one and the same relationship. *Appropriation* appears as *estrangement*, as *alienation*; and *alienation* appears as *appropriation*, *estrangement* as *truly becoming a citizen*.<sup>23</sup>

We have considered the one side – *alienated labor* in relation to the *worker* himself, i.e., the *relation of alienated labor to itself*. The product, the necessary outcome of this relationship, as we

have seen, is the *property relation of the non-worker to the worker and to labor*. *Private property*, as the material, summary expression of alienated labor, embraces both relations – the *relation of the worker to work and to the product of his labor and to the non-worker*, and the relation of the *non-worker to the worker and to the product of his labor*.

Having seen that in relation to the worker who *appropriates* nature by means of his labor, this appropriation appears as estrangement, his own spontaneous activity as activity for another and as activity of another, vitality as a sacrifice of life, production of the object as loss of the object to an alien power, to an *alien* person – we shall now consider the relation to the worker, to labor and its object of this person who is *alien* to labor and the worker.

First it has to be noted that everything which appears in the worker as an *activity of alienation, of estrangement*, appears in the non-worker as a *state of alienation, of estrangement*.

Secondly, that the worker's *real, practical attitude* in production and to the product (as a state of mind) appears in the non-worker who confronting him as a *theoretical* attitude.

||XXVII| *Thirdly*, the non-worker does everything against the worker which the worker does against himself; but he does not do against himself what he does against the worker.

Let us look more closely at these three relations. |XXVII|

[First Manuscript breaks off here.]

## Second Manuscript

### Antithesis of Capital and Labor. Landed Property and Capital

[...] ||XL| forms the interest on his capital. The worker is the subjective manifestation of the fact that capital is man wholly lost to himself, just as capital is the objective manifestation of the fact that labor is man lost to himself. But the worker has the misfortune to be a living capital, and therefore an indigent capital, one which loses its interest, and hence its livelihood, every moment it is not working. The value of the worker as capital rises according to demand and supply, and physically too his existence, his life, was and is looked upon as a supply of a commodity like any other. The worker produces capital, capital produces him – hence he produces himself, and man as worker, as a commodity, is the product of this entire cycle. To the man who is nothing more than a worker – and to him as a worker – his human qualities only exist insofar as they exist for capital alien to him. Because man and capital are alien, foreign to each other, however, and thus stand in an indifferent, external and accidental relationship to each other, it is inevitable that this foreignness should also appear as something real. As soon, therefore, as it occurs to capital (whether from necessity or caprice) no longer to be for the worker, he himself is no longer for himself: he has no work, hence no wages, and since he has no existence as a human being but only as a worker, he can go and bury himself, starve to death, etc. The worker exists as a worker only when he exists for himself as capital; and he exists as capital only when some capital exists for him. The existence of capital is his existence, his life; as it determines the tenor of his life in a manner indifferent to him.

Political economy, therefore, does not recognize the unemployed worker, the workingman, insofar as he happens to be outside this labor relationship. The rascal, swindler, beggar, the unemployed, the starving, wretched and criminal workingman – these are *figures* who do not exist *for political economy* but only for other eyes, those of the doctor, the judge, the gravedigger, and bum-bailiff, etc.; such figures are specters outside its domain. For it, therefore, the worker's needs are but the one *need* – to maintain him *whilst he is working* and insofar as may be necessary to prevent the *race of laborers* from [dying] out. The wages of labor have thus exactly the same significance as the *maintenance* and *servicing* of any other productive instrument, or as the *consumption of capital* in general, required for its reproduction with interest, like the oil which is applied to wheels to keep them turning. Wages, therefore, belong to capital's and the capitalist's *necessary costs*, and must not exceed the bounds of this necessity. It was therefore quite logical for the English factory owners, before the Amendment Bill of 1834, to deduct from the wages of the worker the public charity which he was receiving out of the Poor Rate and to consider this to be an integral part of wages.<sup>24</sup>

Production does not simply produce man as a *commodity*, the *human commodity*, man in the role of *commodity*; it produces him in keeping with this role as a *mentally* and physically *dehumanized* being. – Immorality, deformity, and dulling of the workers and the capitalists. – Its product is the *self-conscious and self-acting commodity* ... the *human commodity*.... Great advance of Ricardo, Mill, etc., on Smith and Say, to declare the *existence* of the human being – the greater or lesser human productivity of the commodity – to be *indifferent* and even *harmful*. Not how many workers are maintained by a given capital, but rather how much interest it brings in, the sum-total of the annual *savings*, is said to be the true purpose of production.

It was likewise a great and consistent advance of modern ||XLI| English political economy, that, whilst elevating *labor* to the position of its *sole* principle, it should at the same time expound with complete clarity the *inverse* relation between wages and interest on capital, and the fact that the capitalist could normally *only* gain by pressing down wages, and vice versa. Not the defrauding

of the consumer, but the capitalist and the worker taking advantage of each other, is shown to be the *normal* relationship.

The relations of private property contain latent within them the relation of private property as *labor*, the relation of private property as *capital*, and the *mutual relation* of these two to one another. There is the production of human activity as *labor* – that is, as an activity quite alien to itself, to man and to nature, and therefore to consciousness and the expression of life – the *abstract* existence of man as a mere *workman* who may therefore daily fall from his filled void into the absolute void – into his social, and therefore actual, non-existence. On the other hand, there is the production of the object of human activity as *capital* – in which all the natural and social characteristic of the object is *extinguished*; in which private property has lost its natural and social quality (and therefore every political and social illusion, and is not associated with any *apparently* human relations); in which the *selfsame* capital remains the *same* in the most diverse natural and social manifestations, totally indifferent to its *real* content. This contradiction, driven to the limit, is of necessity the limit, the culmination, and the downfall of the whole private-property relationship.

It is therefore another great achievement of modern English political economy to have declared rent of land to be the difference in the interest yielded by the worst and the best land under cultivation; to have [exposed] the landowner's romantic illusions – his alleged social importance and the identity of his interest with the interest of society, a view still maintained by *Adam Smith* after the Physiocrats; and to [have] anticipated and prepared the movement of the real world which will transform the landowner into an ordinary, prosaic capitalist, and thus simplify and sharpen the contradiction [between capital and labor] and hasten its resolution. *Land* as *land*, and *rent* as *rent*, have lost their *distinction of rank* and become insignificant *capital* and *interest* – or rather, *capital* and *interest* that signify only money.

The *distinction* between capital and land, between profit and rent, and between both and wages, and *industry*, and *agriculture*, and *immovable* and *movable* private property – this distinction is not rooted in the nature of things, but is a *historical* distinction, a *fixed* historical moment in the formation and development of the contradiction between capital and labor. In industry, etc., as opposed to immovable landed property, is only expressed the way in which [industry] came into being and the contradiction to agriculture in which industry developed. This distinction only continues to exist as a *special* sort of work – as an *essential*, *important* and *life-embracing* distinction – so long as industry (town life) develops *over* and *against* landed property (aristocratic feudal life) and itself continues to bear the feudal character of its opposite in the form of monopoly, craft, guild, corporation, etc., within which labor still has a *seemingly social* significance, still the significance of the *real* community, and has not yet reached the stage of *indifference* to its content, of complete being-for-self<sup>25</sup>, i.e., of abstraction from all other being, and hence has not yet become *liberated* capital.

||XLII| But liberated *industry*, industry constituted for itself as such, and *liberated capital*, are the necessary *development* of labor. The power of industry over its opposite is at once revealed in the emergence of *agriculture* as a real industry, while previously it left most of the work to the soil and to the *slave* of the soil, through whom the land cultivated itself. With the transformation of the slave into a *free* worker – i.e., into a *hireling* – the landlord himself is transformed into a captain of industry, into a capitalist – a transformation which takes place at first through the intermediacy of the *tenant farmer*. The *tenant farmer*, however, is the landowner's representative – the landowner's revealed *secret*: it is only through him that the landowner has his *economic* existence – his existence as a private proprietor – for the rent of his land only exists due to the competition between the farmers.

Thus, in the person of the *tenant farmer* the landlord *has* already become in essence a *common* capitalist. And this must come to pass, too, in actual fact: the capitalist engaged in agriculture –

the tenant – must become a landlord, or vice versa. The tenant's *industrial hucksterism* is the *landowner's* industrial hucksterism, for the being of the former postulates the being of the latter.

But mindful of their contrasting origin, of their line of descent, the landowner knows the capitalist as his insolent, liberated, enriched slave of yesterday and sees himself as a *capitalist* who is threatened by him. The capitalist knows the landowner as the idle, cruel, egotistical master of yesterday; he knows that he injures him as a capitalist, but that it is to industry that he owes all his present social significance, his possessions and his pleasures; he sees in him [the landowner] a contradiction to *free* industry and to *free* capital – to capital independent of every natural limitation. This contradiction [between landowner and capitalist] is extremely bitter, and each side tells the truth about the other. One need only read the attacks of immovable on movable property and vice versa to obtain a clear picture of their respective worthlessness. The landowner lays stress on the noble lineage of his property, on feudal souvenirs or reminiscences, the poetry of recollection, on his romantic disposition, on his political importance, etc.; and when he talks economics, it is *only* agriculture that he holds to be productive. At the same time he depicts his adversary as a sly, hawking, carping, deceitful, greedy, mercenary, rebellious, heart- and soulless person who is estranged from the community and freely trades it away, who breeds, nourishes and cherishes competition, and with it pauperism, crime, and the dissolution of all social bonds, an extorting, pimping, servile, smooth, flattering, fleecing, dried-up *rogue* without honor, principles, poetry, substance, or anything else. (Amongst others see the Physiocrat *Bergasse*, whom Camille Desmoulins flays in his journal, *Révolutions de France et de Brabant*<sup>26</sup>; see von Vincke, Lancizolle, Haller, Leo, Kosegarten and also *Sismondi*.)

[See on the other hand the garrulous, old-Hegelian theologian *Funke* who tells, after Herr Leo, with tears in his eyes how a slave had refused, when serfdom was abolished, to cease being the property of the gentry<sup>27</sup>. See also the *patriotic visions of Justus Möser*, which distinguish themselves by the fact that they never for a moment [...] abandon the respectable, petty-bourgeois "home-baked", ordinary, narrow horizon of the philistine, and which nevertheless remain *pure* fancy. This contradiction has given them such an appeal to the German heart. - Note by Marx.]

Movable property, for its part, points to the miracles of industry and progress. It is the child of modern times, whose legitimate, native-born son it is. It pities its adversary as a simpleton, *unenlightened* about his own nature (and in this it is completely right), who wants to replace moral capital and free labor by brute, immoral violence and serfdom. It depicts him as a Don Quixote, who under the guise of *bluntness, respectability, the general interest, and stability*, conceals incapacity for progress, greedy self-indulgence, selfishness, sectional interest, and evil intent. It declares him an artful *monopolist*; it pours cold water on his reminiscences, his poetry, and his romanticism by a historical and sarcastic enumeration of the baseness, cruelty, degradation, prostitution, infamy, anarchy and rebellion, of which romantic castles were the workshops.

||XLIII|| It claims to have obtained political freedom for everybody; to have loosed the chains which fettered civil society; to have linked together different worlds; to have created trade promoting friendship between the peoples; to have created pure morality and a pleasant culture; to have given the people civilized needs in place of their crude wants, and the means of satisfying them. Meanwhile, it claims, the landowner – this idle, parasitic grain-profitteer – raises the price of the people's basic necessities and so forces the capitalist to raise wages without being able to increase productivity, thus impeding [the growth of] the nation's annual income, the accumulation of capital, and therefore the possibility of providing work for the people and wealth for the country, eventually cancelling it, thus producing a general decline – whilst he parasitically exploits *every* advantage of modern civilization without doing the least thing for it, and without even abating in the slightest his feudal prejudices. Finally, let him – for whom the cultivation of the land and the land itself exist only as a source of money, which comes to him as a present – let him just take a look at his *tenant farmer* and say whether he himself is not a *downright, fantastic*,

*sly* scoundrel who in his heart and in actual fact has for a long time belonged to *free* industry and to *lovely* trade, however much he may protest and prattle about historical memories and ethical or political goals. Everything which he can really advance to justify himself is true only of the *cultivator of the land* (the capitalist and the laborers), of whom the *landowner* is rather the *enemy*. Thus he gives evidence against himself. [Movable property claims that] *without* capital landed property is dead, worthless matter; that its civilized victory has discovered and made human labor the source of wealth in place of the dead thing. (See Paul Louis Courier, Saint-Simon, Ganilh, Ricardo, Mill, McCulloch and Destutt de Tracy and Michel Chevalier.)

The *real* course of development (to be inserted at this point) results in the necessary victory of the *capitalist* over the *landowner* – that is to say, of developed over undeveloped, immature private property – just as in general, movement must triumph over immobility; open, self-conscious baseness over hidden, unconscious baseness; *cupidity* over *self-indulgence*; the avowedly restless, adroit self-interest of *enlightenment* over the parochial, worldly-wise, respectable, idle and fantastic *self-interest of superstition*; and *money* over the other forms of private property.

Those states which sense something of the danger attaching to fully developed free industry, to fully developed pure morality and to fully developed philanthropic trade, try, but in vain, to hold in check the capitalization of landed property.

*Landed property* in its distinction from capital is private property – capital – still afflicted with *local* and political prejudices; it is capital which has not yet extricated itself from its entanglement with the world and found the form proper to itself – capital *not yet fully developed*. It must achieve its abstract, that is, its *pure*, expression in the course of its *cosmogony*.

The character of *private property* is expressed by labor, capital, and the relations between these two. The movement through which these constituents have to pass is:

*First. Unmediated or mediated unity of the two.*

Capital and labor are at first still united. Then, though separated and estranged, they reciprocally develop and promote each other as *positive* conditions.

[*Second.*] *The two in opposition*, mutually excluding each other. The worker knows the capitalist as his own non-existence, and vice versa: each tries to rob the other of his existence.

[*Third.*] *Opposition* of each to itself. Capital = stored-up labor = labor. As such it splits into *capital itself* and its *interest*, and this latter again into *interest and profit*. The capitalist is completely sacrificed. He falls into the working class, whilst the worker (but only exceptionally) becomes a capitalist. Labor as a moment of capital – its *costs*. Thus the wages of labor – a sacrifice of capital.

Splitting of labor into *labor itself* and the *wages of labor*. The worker himself a capital, a commodity.

*Clash of mutual contradictions.* [XLIII]

## Third Manuscript<sup>28</sup>

### [Private Property and Labor. Political Economy as a Product of the Movement of Private Property]

[1] Re. p. XXXVI. The *subjective essence* of private property – *private property* as activity for itself,<sup>29</sup> as *subject*, as *person* – is *labor*. It is therefore evident that only the political economy which acknowledged *labor* as its principle – *Adam Smith* – and which therefore no longer looked upon private property as a mere *condition* external to man – that it is this political economy which has to be regarded on the one hand as a product of the real *energy* and the real *movement* of private property (it is a movement of private property become independent for itself in consciousness – the modern industry as *Self*) – as a product of modern *industry* – and on the other hand, as a force which has quickened and glorified the energy and development of *modern industry* and made it a power in the realm of *consciousness*.

To this enlightened political economy, which has discovered – within private property – the *subjective essence* of wealth, the adherents of the Monetary and Mercantile System, who look upon private property *only as an objective* substance confronting men, seem therefore to be *fetishists*, *Catholics*. *Engels* was therefore right to call *Adam Smith* the *Luther of Political Economy* [See *Outlines of a Critique of Political Economy*]. Just as *Luther* recognized *religion - faith* - as the substance of the external *world* and in consequence stood opposed to Catholic paganism – just as he superseded *external* religiosity by making religiosity the *inner* substance of man - just as he negated the priests outside the layman because he transplanted the priest into laymen's hearts, just so with wealth: wealth as something outside man and independent of him, and therefore as something to be maintained and asserted only in an external fashion, is done away with; that is, this *external, mindless objectivity* of wealth is done away with, with private property being incorporated in man himself and with man himself being recognized as its essence. But as a result man is brought within the orbit of private property, just as with *Luther* he is brought within the orbit of religion. Under the semblance of recognizing man, the political economy whose principle is labor rather carries to its logical conclusion the denial of man, since man himself no longer stands in an external relation of tension to the external substance of private property, but has himself become this tense essence of private property. What was previously *being external to oneself* – man's actual externalization – has merely become the act of externalizing – the process of alienating.

This political economy begins by seeming to acknowledge man (his independence, spontaneity, etc.); then, locating private property in man's own being, it can no longer be conditioned by the local, national or other *characteristics of private property* as of *something existing outside itself*. This political economy, consequently, displays a *cosmopolitan*, universal energy which overthrows every restriction and bond so as to establish itself instead as the *sole* politics, the sole universality, the sole limit and sole bond. Hence it must throw aside this *hypocrisy* in the course of its further development and come out in its complete cynicism. And this it does – untroubled by all the apparent contradictions in which it becomes involved as a result of this theory – by developing the idea of *labor* much *more one-sidedly*, and therefore *more sharply* and *more consistently*, as the *sole essence of wealth*; by proving the implications of this theory to be *anti-human* in character, in contrast to the other, original approach. Finally, by dealing the death-blow to rent – that *last, individual, natural* mode of private property and source of wealth existing independently of the movement of labor, that expression of feudal property, an expression which has already become wholly economic in character and therefore incapable of resisting political economy. (The *Ricardo* school.) There is not merely a relative growth in the *cynicism* of political

economy from Smith through Say to Ricardo, Mill, etc., inasmuch as the implications of *industry* appear more developed and more contradictory in the eyes of the last-named; these later economists also advance in a positive sense constantly and consciously further than their predecessors in their estrangement from man. They do so, however, *only* because their science develops more consistently and truthfully. Because they make private property in its active form the subject, thus simultaneously turning man into the essence – and at the same time turning man as non-essentiality into the essence – the contradiction of reality corresponds completely to the contradictory being which they accept as their principle. Far from refuting it, the ruptured ||| world of industry confirms their *self-ruptured* principle. Their principle is, after all, the principle of this rupture.

The Physiocratic doctrine of *Dr. Quesnay* forms the transition from the Mercantile System to Adam Smith. *Physiocracy* represents directly the decomposition of feudal property in *economic* terms, but it therefore just as directly represents its *economic metamorphosis* and restoration, save that now its language is no longer feudal but economic. All wealth is resolved into *land* and *cultivation* (agriculture). Land is not yet *capital*: it is still a *special* mode of its existence, the validity of which is supposed to lie in, and to *derive from*, its natural peculiarity. Yet land is a general natural *element*, whilst the Mercantile System admits the existence of wealth only in the form of *precious metal*. Thus the *object* of wealth – its matter – has straightway obtained the highest degree of universality within the *bounds of nature*, insofar as even as *nature*, it is immediate objective wealth. And land only exists for *man* through labor, through agriculture.

Thus the subjective essence of wealth has already been transferred to labor. But at the same time agriculture is the only *productive labor*. Hence, labor is not yet grasped in its generality and abstraction: it is still bound to a particular *natural element as its matter*, and it is therefore only recognized in a *particular mode of existence determined by nature*. It is therefore still only a *specific, particular* alienation of man, just as its product is likewise conceived nearly [as] a specific form of wealth – due more to nature than to labor itself. The land is here still recognized as a phenomenon of nature independent of man - not yet as capital, i.e., as an aspect of labor itself. Labor appears, rather, as an aspect of the *land*. But since the fetishism of the old external wealth, of wealth existing only as an object, has been reduced to a very simple natural element, and since its essence – even if only partially and in a particular form – has been recognized within its subjective existence, the necessary step forward has been made in revealing the *general nature* of wealth and hence in the raising up of *labor* in its total absoluteness (i.e., its abstraction) as the *principle*. It is argued against physiocracy that *agriculture*, from the economic point of view – that is to say, from the only valid point of view – does not differ from any other industry; and that the *essence* of wealth, therefore, is not a *specific* form of labor bound to a particular element - a particular expression of labor – but labor in general.

Physiocracy denies *particular*, external, merely objective wealth by declaring labor to be the *essence* of wealth. But for physiocracy labor is at first only the *subjective essence* of landed property. (It takes its departure from the type of property which historically appears as the dominant and acknowledged type.) It turns only landed property into *alienated man*. It annuls its feudal character by declaring *industry* (agriculture) as its *essence*. But it disavows the world of industry and acknowledges the feudal system by declaring *agriculture* to be the *only* industry.

It is clear that if the *subjective essence* of industry is now grasped (of industry in opposition to landed property, i.e., of industry constituting itself as industry), this essence includes within itself its opposite. For just as industry incorporates annulled landed property, the *subjective* essence of industry at the same time incorporates the subjective essence of *landed property*.

Just as landed property is the first form of private property, with industry at first confronting it historically merely as a special kind of property – or, rather, as landed property's liberated slave – so this process repeats itself in the scientific analysis of the *subjective* essence of private property, *labor*. Labor appears at first only as *agricultural labor*, but then asserts itself as *labor* in general.

||III| All wealth has become *industrial* wealth, the *wealth* of labor, and *industry* is accomplished labor, just as the *factory system* is the perfected essence of *industry*, that is of labor, and just as *industrial capital* is the accomplished objective form of private property.

We can now see how it is only at this point that private property can complete its dominion over man and become, in its most general form, a world-historical power.

### [Private Property and Communism]

Re p. XXXIX. The antithesis between *lack of property* and *property*, so long as it is not comprehended as the antithesis of *labor* and *capital*, still remains an indifferent antithesis, not grasped in its *active connection*, in its *internal* relation, not yet grasped as a *contradiction*. It can find expression in this *first* form even without the advanced development of private property (as in ancient Rome, Turkey, etc.). It does not yet *appear* as having been established by private property itself. But labor, the subjective essence of private property as exclusion of property, and capital, objective labor as exclusion of labor, constitute *private property* as its developed state of contradiction – hence a dynamic relationship driving towards resolution.

*Re the same page.* The transcendence of self-estrangement follows the same course as self-estrangement. *Private property* is first considered only in its objective aspect – but nevertheless with labor as its essence. Its form of existence is therefore *capital*, which is to be annulled “as such” (Proudhon). Or a *particular form* of labor – labor leveled down, fragmented, and therefore unfree – is conceived as the source of private property’s *perniciousness* and of its existence in estrangement from men. For instance, *Fourier*, who, like the Physiocrats, also conceives *agricultural labor* to be at least the *exemplary* type, whilst *Saint-Simon* declares in contrast that *industrial labor* as such is the essence, and accordingly aspires to the *exclusive* rule of the industrialists and the improvement of the workers’ condition. Finally, *communism* is the *positive* expression of annulled private property – at first as *universal* private property.

By embracing this relation as a *whole*, communism is:

(1) In its first form only a *generalization* and *consummation* of it [of this relation]. As such it appears in a two-fold form: on the one hand, the dominion of *material* property bulks so large that it wants to destroy *everything* which is not capable of being possessed by all as *private property*. It wants to disregard talent, etc., in an *arbitrary* manner. For it the sole purpose of life and existence is direct, physical *possession*. The category of the *worker* is not done away with, but extended to all men. The relationship of private property persists as the relationship of the community to the world of things. Finally, this movement of opposing universal private property to private property finds expression in the brutish form of opposing to *marriage* (certainly a *form of exclusive private property*) the *community of women*, in which a woman becomes a piece of *communal* and *common* property. It may be said that this idea of the *community of women* gives away the *secret* of this as yet completely crude and thoughtless communism.<sup>30</sup> Just as woman passes from marriage to general prostitution, [Prostitution is only a specific expression of the general prostitution of the laborer, and since it is a relationship in which falls not the prostitute alone, but also the one who prostitutes – and the latter’s abomination is still greater – the capitalist, etc., also comes under this head. – Note by Marx]<sup>31</sup> so the entire world of wealth (that is, of man’s objective substance) passes from the relationship of exclusive marriage with the owner of private property to a state of universal prostitution with the community. This type of communism – since it negates the *personality* of man in every sphere – is but the logical expression of private property, which is this negation. General *envy* constituting itself as a power is the disguise in which *greed* re-establishes itself and satisfies itself, only in *another* way. The thought of every piece of private property as such is *at least* turned against *wealthier* private property in the form of envy and the urge to reduce things to a common level, so that this envy and urge even constitute the essence of competition. Crude communism [The manuscript has:

Kommunist. – *Ed.*] is only the culmination of this envy and of this leveling-down proceeding from the *preconceived* minimum. It has a *definite, limited* standard. How little this annulment of private property is really an appropriation is in fact proved by the abstract negation of the entire world of culture and civilization, the regression to the *unnatural* ||IV| simplicity of the *poor* and crude man who has few needs and who has not only failed to go beyond private property, but has not yet even reached it.

The community is only a community of *labor*, and of equality of *wages* paid out by communal capital – by the *community* as the universal capitalist. Both sides of the relationship are raised to an *imagined* universality – *labor* as the category in which every person is placed, and *capital* as the acknowledged universality and power of the community.

In the approach to *woman* as the *spoil* and handmaid of communal lust is expressed the infinite degradation in which man exists for himself, for the secret of this approach has its *unambiguous*, decisive, *plain* and undisguised expression in the relation of *man* to *woman* and in the manner in which the *direct* and *natural* species-relationship is conceived. The direct, natural, and necessary relation of person to person is the *relation of man to woman*. In this *natural* species-relationship man's relation to nature is immediately his relation to man, just as his relation to man is immediately his relation to nature – his own *natural* destination. In this relationship, therefore, is *sensuously manifested*, reduced to an observable *fact*, the extent to which the human essence has become nature to man, or to which nature to him has become the human essence of man. From this relationship one can therefore judge man's whole level of development. From the character of this relationship follows how much *man* as a *species-being*, as *man*, has come to be himself and to comprehend himself; the relation of man to woman is the *most natural* relation of human being to human being. It therefore reveals the extent to which man's *natural* behavior has become *human*, or the extent to which the *human* essence in him has become a *natural* essence – the extent to which his *human nature* has come to be *natural* to him. This relationship also reveals the extent to which man's *need* has become a *human* need; the extent to which, therefore, the *other* person as a person has become for him a need – the extent to which he in his individual existence is at the same time a social being.

The first positive annulment of private property – *crude* communism – is thus merely one *form* in which the vileness of private property, which wants to set itself up as the *positive community system*, comes to the surface.

(2) Communism (a) still political in nature – democratic or despotic; (β) with the abolition of the state, yet still incomplete, and being still affected by private property, i.e., by the estrangement of man. In both forms communism already is aware of being reintegration or return of man to himself, the transcendence of human self-estrangement; but since it has not yet grasped the positive essence of private property, and just as little the *human* nature of need, it remains captive to it and infected by it. It has, indeed, grasped its concept, but not its essence.

(3) *Communism* as the *positive* transcendence of *private property* as *human self-estrangement*, and therefore as the real *appropriation* of the *human* essence by and for man; communism therefore as the complete return of man to himself as a *social* (i.e., human) being – a return accomplished consciously and embracing the entire wealth of previous development. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism; it is the *genuine* resolution of the conflict between man and nature and between man and man – the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between the individual and the species. Communism is the riddle of history solved, and it knows itself to be this solution.

||V| The entire movement of history, just as its *actual* act of genesis – the birth act of its empirical existence – is, therefore, for its thinking consciousness the *comprehended* and *known* process of its *becoming*. Whereas the still immature communism seeks an *historical* proof for itself – a proof

in the realm of what already exists – among disconnected historical phenomena opposed to private property, tearing single phases from the historical process and focusing attention on them as proofs of its historical pedigree (a hobby-horse ridden hard especially by Cabet, Villegardelle, etc.). By so doing it simply makes clear that by far the greater part of this process contradicts its own claim, and that, if it has ever existed, precisely its being in the *past* refutes its pretension to *reality*.

It is easy to see that the entire revolutionary movement necessarily finds both its empirical and its theoretical basis in the movement of *private property* – more precisely, in that of the economy.

This *material*, immediately *perceptible* private property is the material perceptible expression of *estranged human* life. Its movement – production and consumption – is the *perceptible* revelation of the movement of all production until now, i.e., the realization or the reality of man. Religion, family, state, law, morality, science, art, etc., are only *particular* modes of production, and fall under its general law. The positive transcendence of *private property* as the appropriation of *human* life, is therefore the positive transcendence of all estrangement – that is to say, the return of man from religion, family, state, etc., to his *human*, i.e., *social*, existence. Religious estrangement as such occurs only in the realm of *consciousness*, of man's inner life, but economic estrangement is that of *real life*; its transcendence therefore embraces both aspects. It is evident that the *initial* stage of the movement amongst the various peoples depends on whether the true *recognized* life of the people manifests itself more in consciousness or in the external world – is more ideal or real. Communism begins from the outset (*Owen*) with atheism; but atheism is at first far from being *communism*; indeed, that atheism is still mostly an abstraction.

The philanthropy of atheism is therefore at first only *philosophical*, abstract philanthropy, and that of communism is at once *real* and directly bent on *action*.

We have seen how on the assumption of positively annulled private property man produces man – himself and the other man; how the object, being the direct manifestation of his individuality, is simultaneously his own existence for the other man, the existence of the other man, and that existence for him. Likewise, however, both the material of labor and man as the subject, are the point of departure as well as the result of the movement (and precisely in this fact, that they must constitute the *point of departure*, lies the historical *necessity* of private property). Thus the *social* character is the general character of the whole movement: *just as* society itself produces *man as man*, so is society *produced* by him. Activity and enjoyment, both in their content and in their *mode of existence*, are *social*: *social* [This word is crossed out in the manuscript. – *Ed.*] activity and *social* enjoyment. The *human* aspect of nature exists only for *social* man; for only then does nature exist for him as a *bond* with *man* – as his existence for the other and the other's existence for him – and as the life-element of human reality. Only then does nature exist as the *foundation* of his own *human* existence. Only here has what is to him his *natural* existence become his *human* existence, and nature become man for him. Thus *society* is the complete unity of man with nature – the true resurrection of nature – the consistent naturalism of man and the consistent humanism of nature.

||VI| Social activity and social enjoyment exist by no means *only* in the form of some *directly* communal activity and directly *communal* enjoyment, although *communal* activity and *communal* enjoyment – i.e., activity and enjoyment which are manifested and directly revealed in *real association* with other men – will occur wherever such a *direct* expression of sociability stems from the true character of the activity's content and is appropriate to the nature of the enjoyment.

But also when I am active *scientifically*, etc. – an activity which I can seldom perform in direct community with others – then my activity is *social*, because I perform it as a *man*. Not only is the material of my activity given to me as a social product (as is even the language in which the thinker is active): my *own* existence *is* social activity, and therefore that which I make of myself, I make of myself for society and with the consciousness of myself as a social being.

My *general* consciousness is only the *theoretical* shape of that of which the *living* shape is the *real* community, the social fabric, although at the present day *general* consciousness is an abstraction from real life and as such confronts it with hostility. The *activity* of my general consciousness, as an activity, is therefore also my *theoretical* existence as a social being.

Above all we must avoid postulating “society” again as an abstraction vis-à-vis the individual. The individual *is the social being*. His manifestations of life – even if they may not appear in the direct form of *communal* manifestations of life carried out in association with others – are therefore an expression and confirmation of *social life*. Man’s individual and species-life are not *different*, however much – and this is inevitable – the mode of existence of the individual is a more *particular* or more *general* mode of the life of the species, or the life of the species is a more *particular* or more *general* individual life.

In his *consciousness of species* man confirms his real *social life* and simply repeats his real existence in thought, just as conversely the being of the species confirms itself in species-consciousness and exists for itself in its generality as a thinking being.

Man, much as he may therefore be a *particular* individual (and it is precisely his particularity which makes him an individual, and a real *individual* social being), is just as much the *totality* – the ideal totality – the subjective existence of imagined and experienced society for itself; just as he exists also in the real world both as awareness and real enjoyment of social existence, and as a totality of human manifestation of life.

Thinking and being are thus certainly *distinct*, but at the same time they are in *unity* with each other.

*Death* seems to be a harsh victory of the species over the *particular* individual and to contradict their unity. But the particular individual is only a *particular species-being*, and as such mortal.

<(4) [In the manuscript: “5”. – *Ed.*] Just as *private property* is only the perceptible expression of the fact that man becomes *objective* for himself and at the same time becomes to himself a strange and inhuman object; just as it expresses the fact that the manifestation of his life is the alienation of his life, that his realization is his loss of reality, is an *alien* reality: so, the positive transcendence of private property – i.e., the *perceptible* appropriation for and by man of the human essence and of human life, of objective man, of human *achievements* – should not be conceived merely in the sense of *immediate*, one-sided *enjoyment*, merely in the sense of *possessing*, of *having*. Man appropriates his total essence in a total manner, that is to say, as a whole man. Each of his *human* relations to the world – seeing, hearing, smelling, tasting, feeling, thinking, observing, experiencing, wanting, acting, loving – in short, all the organs of his individual being, like those organs which are directly social in their form, ||VII|| are in their *objective* orientation, or in their *orientation to the object*, the appropriation of the object, the appropriation of *human reality*. Their orientation to the object is the *manifestation of the human reality*, [For this reason it is just as highly varied as the determinations of human essence and activities. – *Note by Marx.*] it is human *activity* and human *suffering*, for suffering, humanly considered, is a kind of self-enjoyment of man.

Private property has made us so stupid and one-sided that an object is only *ours* when we have it – when it exists for us as capital, or when it is directly possessed, eaten, drunk, worn, inhabited, etc., – in short, when it is *used* by us. Although private property itself again conceives all these direct realizations of possession only as *means of life*, and the life which they serve as means is the *life of private property* – labor and conversion into capital.

In the place of *all* physical and mental senses there has therefore come the sheer estrangement of *all* these senses, the sense of *having*. The human being had to be reduced to this absolute poverty in order that he might yield his inner wealth to the outer world. [On the category of “having”, see Hess, in the Philosophy of the Deed].

The transcendence of private property is therefore the complete *emancipation* of all human *senses* and qualities, but it is this emancipation precisely because these senses and attributes have become, subjectively and objectively, *human*. The eye has become a *human eye*, just as its *object* has become a social, *human* object – an object made by man for man. The *senses* have therefore become directly in their practice *theoreticians*. They relate themselves to the *thing* for the sake of the thing, but the thing itself is an *objective human* relation to itself and to man, [In practice I can relate myself to a thing humanly only if the thing relates itself humanly to the human being. – *Note by Marx.*] and vice versa. Need or enjoyment have consequently lost their *egotistical* nature, and nature has lost its mere *utility* by use becoming *human* use.

In the same way, the senses and enjoyment of other men have become my *own* appropriation. Besides these direct organs, therefore, *social* organs develop in the *form* of society; thus, for instance, activity in direct association with others, etc., has become an organ for *expressing* my own *life*, and a mode of appropriating *human* life.

It is obvious that the *human* eye enjoys things in a way different from the crude, non-human eye; the human *ear* different from the crude ear, etc.

We have seen that man does not lose himself in his object only when the object becomes for him a *human* object or objective man. This is possible only when the object becomes for him a *social* object, he himself for himself a social being, just as society becomes a being for him in this object.

On the one hand, therefore, it is only when the objective world becomes everywhere for man in society the world of man's essential powers – human reality, and for that reason the reality of his *own* essential powers – that all *objects* become for him the *objectification* of himself, become objects which confirm and realize his individuality, become *his* objects: that is, *man himself* becomes the object. The *manner* in which they become *his* depends on the *nature of the objects* and on the nature of the *essential power corresponding to it*; for it is precisely the *determinate nature* of this relationship which shapes the particular, *real* mode of affirmation. To the *eye* an object comes to be other than it is to the *ear*, and the object of the eye *is* another object than the object of the *ear*. The specific character of each essential power is precisely its *specific essence*, and therefore also the specific mode of its objectification, of its *objectively actual*, living *being*. Thus man is affirmed in the objective world not only in the act of thinking, ||VIII|| but with *all* his senses.

On the other hand, let us look at this in its subjective aspect. Just as only music awakens in man the sense of music, and just as the most beautiful music has *no* sense for the unmusical ear – is [no] object for it, because my object can only be the confirmation of one of my essential powers, therefore can only exist for me insofar as my essential power exists for itself as a subjective capacity because the meaning of an object for me goes only so far as *my* sense goes (has only a meaning for a sense corresponding to that object) – for this reason the *senses* of the social man *differ* from those of the non-social man. Only through the objectively unfolded richness of man's essential being is the richness of subjective *human* sensibility (a musical ear, an eye for beauty of form – in short, *senses* capable of human gratification, senses affirming themselves as essential powers of *man*) either cultivated or brought into being. For not only the five senses but also the so-called mental senses, the practical senses (will, love, etc.), in a word, *human* sense, the human nature of the senses, comes to be by virtue of *its* object, by virtue of *humanized* nature. The *forming* of the five senses is a labor of the entire history of the world down to the present. The *sense* caught up in crude practical need has only a *restricted sense*.> For the starving man, it is not the human form of food that exists, but only its abstract existence as food. It could just as well be there in its crudest form, and it would be impossible to say wherein this feeding activity differs from that of *animals*. The care-burdened, poverty-stricken man has no *sense* for the finest play; the dealer in minerals sees only the commercial value but not the beauty and the specific character of the mineral: he has no mineralogical sense. Thus, the objectification of the human

essence, both in its theoretical and practical aspects, is required to make man's *sense human*, as well as to create the *human sense* corresponding to the entire wealth of human and natural substance.

<Just as through the movement of *private property*, of its wealth as well as its misery— of its material and spiritual wealth and misery – the budding society finds at hand all the material for this *development*, so *established* society produces man in this entire richness of his being produces the *rich man profoundly endowed with all the senses* – as its enduring reality.>

We see how subjectivism and objectivism, spiritualism and materialism, activity and suffering, only lose their antithetical character, and – thus their existence as such antitheses only within the framework of society; <we see how the resolution of the *theoretical* antitheses is *only* possible in a *practical* way, by virtue of the practical energy of man. Their resolution is therefore by no means merely a problem of understanding, but a *real* problem of life, which *philosophy* could not solve precisely because it conceived this problem as *merely* a theoretical one.

We see how the history of *industry* and the established *objective* existence of industry are the *open* book of *man's essential powers*, the perceptibly existing human *psychology*. Hitherto this was not conceived in its connection with man's *essential being*, but only in an external relation of utility, because, moving in the realm of estrangement, people could only think of man's general mode of being – religion or history in its abstract–general character as politics, art, literature, etc. – ||XI|| as the reality of man's essential powers and *man's species-activity*. We have before us the *objectified essential powers* of man in the form of *sensuous, alien, useful objects*, in the form of estrangement, displayed in *ordinary material industry* (which can be conceived either as a part of that general movement, or that movement can be conceived as a *particular* part of industry, since all human activity hitherto has been labor – that is, industry – activity estranged from itself).

A *psychology* for which this, the part of history existing in the most perceptible and accessible form, remains a closed book, cannot become a genuine, comprehensive and *real* science.> What indeed are we to think of a science which *airily* abstracts from this large part of human labor and which fails to feel its own incompleteness, while such a wealth of human Endeavour, unfolded before it, means nothing more to it than, perhaps, what can be expressed in one word – “need”, “*vulgar need*”?

The *natural sciences* have developed an enormous activity and have accumulated an ever-growing mass of material. Philosophy, however, has remained just as alien to them as they remain to philosophy. Their momentary unity was only a *chimerical illusion*. The will was there, but the power was lacking. Historiography itself pays regard to natural science only occasionally, as a factor of enlightenment, utility, and of some special great discoveries. But natural science has invaded and transformed human life all the more *practically* through the medium of industry; and has prepared human emancipation, although its immediate effect had to be the furthering of the dehumanization of man. *Industry* is the *actual*, historical relationship of nature, and therefore of natural science, to man. If, therefore, industry is conceived as the *exoteric* revelation of man's *essential powers*, we also gain an understanding of the human essence of nature or the natural essence of man. In consequence, natural science will lose its abstractly material – or rather, its idealistic – tendency, and will become the basis of *human* science, as it has already become – albeit in an estranged form – the basis of actual human life, and to assume *one* basis for life and a different basis for *science* is as a matter of course a lie. <The nature which develops in human history – the genesis of human society – is man's *real* nature; hence nature as it develops through industry, even though in an *estranged* form, is true *anthropological* nature.>

*Sense-perception* (see Feuerbach) must be the basis of all science. Only when it proceeds from sense-perception in the twofold form of *sensuous* consciousness and *sensuous* need – is it *true* science. All history is the history of preparing and developing “man” to become the object of *sensuous* consciousness, and turning the requirements of “man as man” into his needs. History

itself is a *real* part of *natural history* – of nature developing into man. Natural science will in time incorporate into itself the science of man, just as the science of man will incorporate into itself natural science: there will be *one* science.

||X| *Man* is the immediate object of natural science; for immediate, *sensuous nature* for man is, immediately, human sensuousness (the expressions are identical) – presented immediately in the form of the *other* man sensuously present for him. Indeed, his own sensuousness first exists as human sensuousness for himself through the *other* man. But *nature* is the immediate object of the *science of man*: the first – object of man – man – is nature, sensuousness; and the particular human sensuous essential powers can only find their self-understanding in the science of the natural world in general, just as they can find their objective realization only in *natural* objects. The element of thought itself – the element of thought's living expression – *language* – is of a sensuous nature. The *social* reality of nature, and *human* natural science, or the *natural science of man*, are identical terms.

<It will be seen how in place of the *wealth and poverty* of political economy come the *rich human being* and the *rich human need*. The *rich* human being is simultaneously the human being *in need* of a totality of human manifestations of life – the man in whom his own realization exists as an inner necessity, as *need*. Not only *wealth*, but likewise the *poverty* of man – under the assumption of socialism<sup>32</sup> – receives in equal measure a human and therefore social significance. Poverty is the passive bond which causes the human being to experience the need of the greatest wealth – the *other* human being. The dominion of the objective being in me, the sensuous outburst of my life activity, is *passion*, which thus becomes here the *activity* of my being.>

(5) A *being* only considers himself independent when he stands on his own feet; and he only stands on his own feet when he owes his *existence* to himself. A man who lives by the grace of another regards himself as a dependent being. But I live completely by the grace of another if I owe him not only the maintenance of my life, but if he has, moreover, *created* my *life* – if he is the *source* of my life. When it is not of my own creation, my life has necessarily a source of this kind outside of it. The *Creation* is therefore an idea very difficult to dislodge from popular consciousness. The fact that nature and man exist on their own account is *incomprehensible* to it, because it contradicts everything *tangible* in practical life.

The creation of the earth has received a mighty blow from *geognosy* – i.e., from the science which presents the formation of the earth, the development of the earth, as a process, as a self-generation. *Generatio aequivoca* is the only practical refutation of the theory of creation.<sup>33</sup>

Now it is certainly easy to say to the single individual what Aristotle has already said: You have been begotten by your father and your mother; therefore in you the mating of two human beings – a species-act of human beings – has produced the human being. You see, therefore, that even physically man owes his existence to man. Therefore you must not only keep sight of the *one* aspect – the *infinite* progression which leads you further to inquire: Who begot my father? Who his grandfather? etc. You must also hold on to the *circular movement* sensuously perceptible in that progress by which man repeats himself in procreation, *man* thus always remaining the subject. You will reply, however: I grant you this circular movement; now grant me the progress which drives me ever further until I ask: Who begot the first man, and nature as a whole? I can only answer you: Your question is itself a product of abstraction. Ask yourself how you arrived at that question. Ask yourself whether your question is not posed from a standpoint to which I cannot reply, because it is wrongly put. Ask yourself whether that progress as such exists for a reasonable mind. When you ask about the creation of nature and man, you are abstracting, in so doing, from man and nature. You postulate them as *non-existent*, and yet you want me to prove them to you as *existing*. Now I say to you: Give up your abstraction and you will also give up your question. Or if you want to hold on to your abstraction, then be consistent, and if you think of man and nature as *non-existent*, ||XI| then think of yourself as non-existent, for you too are surely nature and man. Don't think, don't ask me, for as soon as you think and ask, your

*abstraction* from the existence of nature and man has no meaning. Or are you such an egotist that you conceive everything as nothing, and yet want yourself to exist?

You can reply: I do not want to postulate the nothingness of nature, etc. I ask you about its *genesis*, just as I ask the anatomist about the formation of bones, etc.

But since for the socialist man *the entire so-called history of the world* is nothing but the creation of man through human labor, nothing but the emergence of nature for man, so he has the visible, irrefutable proof of his *birth* through himself, of his *genesis*. Since the *real existence* of man and nature has become evident in practice, through sense experience, because man has thus become evident for man as the being of nature, and nature for man as the being of man, the question about an *alien* being, about a being above nature and man – a question which implies the admission of the unreality of nature and of man – has become impossible in practice. *Atheism*, as the denial of this unreality, has no longer any meaning, for atheism is a *negation of God*, and postulates *the existence of man* through this negation; but socialism as socialism no longer stands in any need of such a mediation. It proceeds from the *theoretically and practically sensuous consciousness* of man and of nature as the *essence*. Socialism is man's *positive self-consciousness*, no longer mediated through the abolition of religion, just as *real life* is man's positive reality, no longer mediated through the abolition of private property, through *communism*. Communism is the positive mode as the negation of the negation, and is hence the *actual* phase necessary for the next stage of historical development in the process of human emancipation and rehabilitation. *Communism* is the necessary form and the dynamic principle of the immediate future, but communism as such is not the goal of human development, the form of human society. ||XI||<sup>34</sup>

### [Human Requirements and Division of Labor Under the Rule of Private Property and Under Socialism. Division of Labor in Bourgeois Society]

||XIV||<sup>35</sup> (7) We have seen what significance, given socialism, the *wealth* of human needs acquires, and what significance, therefore, both a *new mode of production* and a new *object* of production obtain: a new manifestation of the forces of *human* nature and a new enrichment of *human* nature. Under private property their significance is reversed: every person speculates on creating a *new* need in another, so as to drive him to fresh sacrifice, to place him in a new dependence and to seduce him into a new mode of *enjoyment* and therefore economic ruin. Each tries to establish over the other an *alien* power, so as thereby to find satisfaction of his own selfish need. The increase in the quantity of objects is therefore accompanied by an extension of the realm of the alien powers to which man is subjected, and every new product represents a new *potentiality* of mutual swindling and mutual plundering. Man becomes ever poorer as man, his need for *money* becomes ever greater if he wants to master the hostile power. The power of his *money* declines in inverse proportion to the increase in the volume of production: that is, his neediness grows as the *power* of money increases.

The need for money is therefore the true need produced by the economic system, and it is the only need which the latter produces. The *quantity* of money becomes to an ever greater degree its sole *effective* quality. Just as it reduces everything to its abstract form, so it reduces itself in the course of its own movement to *quantitative* being. *Excess* and *intemperance* come to be its true norm.

Subjectively, this appears partly in the fact that the extension of products and needs becomes a *contriving* and ever-*calculating* subservience to inhuman, sophisticated, unnatural and *imaginary* appetites. Private property does not know how to change crude need into *human* need. Its *idealism* is *fantasy*, *caprice* and *whim*; and no eunuch flatters his despot more basely or uses more despicable means to stimulate his dulled capacity for pleasure in order to sneak a favor for

himself than does the industrial eunuch – the producer – in order to sneak for himself a few pieces of silver, in order to charm the golden birds out of the pockets of his dearly beloved neighbors in Christ. He puts himself at the service of the other's most depraved fancies, plays the pimp between him and his need, excites in him morbid appetites, lies in wait for each of his weaknesses – all so that he can then demand the cash for this service of love. (Every product is a bait with which to seduce away the other's very being, his money; every real and possible need is a weakness which will lead the fly to the glue-pot. General exploitation of communal human nature, just as every imperfection in man, is a bond with heaven – an avenue giving the priest access to his heart; every need is an opportunity to approach one's neighbor under the guise of the utmost amiability and to say to him: Dear friend, I give you what you need, but you know the *conditio sine qua non*; you know the ink in which you have to sign yourself over to me; in providing for your pleasure, I fleece you.)

This estrangement manifests itself in part in that the sophistication of needs and of the means [of their satisfaction] on one side produces a bestial barbarization, a complete, crude, abstract simplicity of need, on the other; or rather in that it merely reproduces itself in its opposite. Even the need for fresh air ceases to be a need for the worker. Man returns to a cave dwelling, which is now, however, contaminated with the pestilential breath of civilization, and which he continues to occupy only *precariously*, it being for him an alien habitation which can be withdrawn from him any day – a place from which, if he does XV not pay, he can be thrown out any day. For this mortuary he has to *pay*. A dwelling in the *light*, which Prometheus in Aeschylus designated as one of the greatest boons, by means of which he made the savage into a human being, ceases to exist for the worker. Light, air, etc. – the simplest *animal* cleanliness – ceases to be a need for man. *Filth*, this stagnation and putrefaction of man – the *sewage* of civilization (speaking quite literally) – comes to be the *element of life* for him. Utter, *unnatural* depravation, putrefied nature, comes to be his *life-element*. None of his senses exist any longer, and not only in its human fashion, but in an *inhuman* fashion, and therefore not even in an animal fashion. The crudest *methods* (and *instruments*) of human labor are coming back: the *treadmill* of the Roman slaves, for instance, is the means of production, the means of existence, of many English workers. It is not only that man has no human needs – even his *animal* needs cease to exist. The Irishman no longer knows any need now but the need to *eat*, and indeed only the need to eat *potatoes* – and *scabby potatoes* at that, the worst kind of potatoes. But in each of their industrial towns England and France have already a *little* Ireland. The savage and the animal have at least the need to hunt, to roam, etc. – the need of companionship. The simplification of the machine, of labor is used to make a worker out of the human being still in the making, the completely immature human being, the *child* – whilst the worker has become a neglected child. The machine accommodates itself to the *weakness* of the human being in order to make the *weak* human being into a machine.

<How the multiplication of needs and of the means [of their satisfaction] breeds the absence of needs and of means is demonstrated by the political economist (and the capitalist: in general it is always *empirical* businessmen we are talking about when we refer to political economists, who are their *scientific* confession and aspect). This he shows:

(1) By reducing the worker's need to the barest and most miserable level of physical subsistence, and by reducing his activity to the most abstract mechanical movement; thus he says: Man has no other need either of activity or of enjoyment. For he call this life, *too*, *human* life and existence.

(2) By *counting* the *most meager* form of life (existence) as the standard, indeed, as the general standard – general because it is applicable to the mass of men. He changes the worker into an insensible being lacking all needs, just as he changes his activity into a pure abstraction from all activity. To him, therefore, every *luxury* of the worker seems to be reprehensible, and everything that goes beyond the most abstract need – be it in the realm of passive enjoyment, or a manifestation of activity – seems to him a luxury. Political economy, this science of *wealth*, is therefore simultaneously the science of renunciation, of want, of *saving* – and it actually reaches

the point where it *saves* man the *need* of either fresh *air* or physical *exercise*. This science of marvelous industry is simultaneously the science of *asceticism*, and its true ideal is the *ascetic* but *extortionate* miser and the *ascetic* but *productive* slave. Its moral ideal is the *worker* who takes part of his wages to the savings-bank, and it has even found ready-made a servile *art* which embodies this pet idea: it has been presented, bathed in sentimentality, on the stage. Thus political economy – despite its worldly and voluptuous appearance – is a true moral science, the most moral of all the sciences. Self-renunciation, the renunciation of life and of all human needs, is its principal thesis. The less you eat, drink and buy books; the less you go to the theater, the dance hall, the public house; the less you think, love, theorize, sing, paint, fence, etc., the more you *save* – the *greater* becomes your treasure which neither moths nor rust will devour – your *capital*. The less you *are*, the less you express your own life, the more you *have*, i.e., the greater is your *alienated* life, the greater is the store of your estranged being. Everything ||XVI|| which the political economist takes from you in life and in humanity, he replaces for you in *money* and in *wealth*; and all the things which you cannot do, your money can do. It can eat and, drink, go to the dance hall and the theater; it can travel, it can appropriate art, learning, the treasures of the past, political power – all this it *can* appropriate for you – it can buy all this: it is true *endowment*. Yet being all this, it *wants* to do nothing but create itself, buy itself; for everything else is after all its servant, and when I have the master I have the servant and do not need his servant. All passions and all activity must therefore be submerged in *avarice*. The worker may only have enough for him to want to live, and may only want to live in order to have that.>

It is true that a controversy now arises in the field of political economy. The one side (Lauderdale, Malthus, etc.) recommends *luxury* and execrates thrift. The other (Say, Ricardo, etc.) recommends thrift and execrates luxury. But the former admits that it wants luxury in order to produce *labor* (i.e., absolute thrift); and the latter admits that it recommends thrift in order to produce *wealth* (i.e., luxury). The Lauderdale-Malthus school has the *romantic* notion that avarice alone ought not to determine the consumption of the rich, and it contradicts its own laws in advancing *extravagance* as a direct means of enrichment. Against it, therefore, the other side very earnestly and circumstantially proves that I do not increase but reduce my *possessions* by being extravagant. The Say-Ricardo school is hypocritical in not admitting that it is precisely whim and caprice which determine production. It forgets the “refined needs”; it forgets that there would be no production without consumption; it forgets that as a result of competition production can only become more extensive and luxurious. It forgets that, according to its views, a thing’s value is determined by use, and that use is determined by fashion. It wishes to see only “useful things” produced, but it forgets that production of too many useful things produces too large a *useless* population. Both sides forget that extravagance and thrift, luxury and privation, wealth and poverty are equal.

And you must not only stint the gratification of your immediate senses, as by stinting yourself on food, etc.: you must also spare yourself all sharing of general interests, all sympathy, all trust, etc., if you want to be economical, if you do not want to be ruined by illusions.

<You must make everything that is yours *saleable*, i.e., useful. If I ask the political economist: Do I obey economic laws if I extract money by offering my body for sale, by surrendering it to another’s lust? (The factory workers in France call the prostitution of their wives and daughters the *n*th working hour, which is literally correct.) – Or am I not acting in keeping with political economy if I sell my friend to the Moroccans? (And the direct sale of men in the form of a trade in conscripts, etc., takes place in all civilized countries.) – Then the political economist replies to me: You do not transgress my laws; but see what Cousin Ethics and Cousin Religion have to say about it. My *political economic* ethics and religion have nothing to reproach you with, but – But whom am I now to believe, political economy or ethics? – The ethics of political economy is *acquisition*, work, thrift, sobriety – but political economy promises to satisfy my needs. – The political economy of ethics is the opulence of a good conscience, of virtue, etc.; but how can I

live virtuously if I do not live? And how can I have a good conscience if I do not know anything? It stems from the very nature of estrangement that each sphere applies to me a different and opposite yardstick – ethics one and political economy another; for each is a specific estrangement of man and > ||XVII|| focuses attention on a particular field of estranged essential activity, and each stands in an estranged relation to the other. Thus M. *Michel Chevalier* reproaches Ricardo with having ignored ethics. But Ricardo is allowing political economy to speak its own language, and if it does not speak ethically, this is not Ricardo's fault. M. Chevalier abstracts from political economy insofar as he moralizes, but he really and necessarily ignores ethics insofar as he practices political economy. The relationship of political economy to ethics, if it is other than an arbitrary, contingent and therefore unfounded and unscientific relationship, if it is not being posited for the sake of *appearance* but is meant to be *essential*, can only be the relationship of the laws of political economy to ethics. If there is no such connection, or if the contrary is rather the case, can Ricardo help it? Moreover, the opposition between political economy and ethics is only an *apparent* opposition and just as much no opposition *as it is* an opposition. All that happens is that political economy expresses moral laws *in its own way*.

<Frugality as the principle of political economy is *most brilliantly* shown in its *theory of population*. There are too *many* people. Even the existence of men is a pure luxury; and if the worker is "*ethical*", he will be *sparing* in procreation. (Mill suggests public acclaim for those who prove themselves continent in their sexual relations, and public rebuke for those who sin against such barrenness of marriage.... Is this not ethics, the teaching of asceticism?) The production of people appears as public misery.>

The meaning which production has in relation to the rich is seen *revealed* in the meaning which it has for the poor. Looking upwards the manifestation is always refined, veiled, ambiguous – outward appearance; downwards, it is rough, straightforward, frank – the real thing. The worker's *crude* need is a far greater source of gain than the *refined* need of the rich. The cellar dwellings in London bring more to those who let them than do the palaces; that is to say, with reference to the landlord they constitute *greater wealth*, and thus (to speak the language of political economy) greater *social* wealth.

Industry speculates on the refinement of needs, it speculates however just as much on their *crudeness*, but on their artificially produced crudeness, whose true enjoyment, therefore, is *self-stupefaction* – this *illusory* satisfaction of need this civilization contained *within* the crude barbarism of need. The English gin shops are therefore the *symbolical* representations of private property. Their *luxury* reveals the true relation of industrial luxury and wealth to man. They are therefore rightly the only Sunday pleasures of the people which the English police treats at least mildly. ||XVIII||

||XVIII||<sup>36</sup> We have already seen how the political economist establishes the unity of labor and capital in a variety of ways: (1) Capital is *accumulated labor*. (2) The purpose of capital within production – partly, reproduction of capital with profit, partly, capital as raw material (material of labor), and partly, as an automatically *working instrument* (the machine is capital directly equated with labor) – is *productive labor*. (3) The worker is a capital. (4) Wages belong to costs of capital. (5) In relation to the worker, labor is the reproduction of his life-capital. (6) In relation to the capitalist, labor is an aspect of his capital's activity.

Finally, (7) the political economist postulates the original unity of capital and labor as the unity of the capitalist and the worker; this is the original state of paradise. The way in which these two aspects, ||XIX|| as two persons, confront each other is for the political economist an *accidental* event, and hence only to be explained by reference to external factors. (See Mill.)

The nations which are still dazzled by the *sensuous* glitter of precious metals, and are therefore still fetish-worshippers of metal money, are not yet fully developed money-nations. Contrast of France and England.

The extent to which the solution of theoretical riddles is the task of practice and effected through practice, the extent to which true practice is the condition of a real and positive theory, is shown, for example, in *fetishism*. The sensuous consciousness of the fetish-worshipper is different from that of the Greek, because his sensuous existence is different. The abstract enmity between sense and spirit is necessary so long as the human feeling for nature, the human sense of nature, and therefore also the *natural* sense of *man*, are not yet produced by man's own labor.

*Equality* is nothing but a translation of the German "Ich = Ich"<sup>37</sup> into the French, i.e., political form. Equality as the *basis* of *communism* is its *political* justification, and it is the same as when the German justifies it by conceiving man as *universal self-consciousness*. Naturally, the transcendence of the estrangement always proceeds from that form of the estrangement which is the *dominant* power: in Germany, *self-consciousness*; in France, *equality*, because it is politics; in England, real, material, *practical* need taking only itself as its standard. It is from this standpoint that Proudhon is to be criticized and appreciated.

If we characterize *communism* itself because of its character as negation of the negation, as the appropriation of the human essence through the intermediary of the negation of private property – as being not yet the *true*, self-originating position but rather a position originating from private property [...] in old-German fashion – in the way of Hegel's phenomenology – [...] finished as a *conquered moment* and [...] one might be satisfied by it, in his consciousness [...] of the human being only by *real* [...] transcendence of his thought now as before [...], since with him therefore the real estrangement of the life of man remains, and remains all the more, the more one is conscious of it as such, hence it [the negation of this estrangement] can be accomplished solely by bringing about communism.

In order to abolish the *idea* of private property, the *idea* of communism is quite sufficient. It takes *actual* communist action to abolish actual private property. History will lead to it; and this movement, *which in theory* we already know to be a self-transcending movement, will constitute in actual fact a very rough and protracted process. But we must regard it as a real advance to have at the outset gained a consciousness of the limited character as well as of the goal of this historical movement – and a consciousness which reaches out beyond it.

When communist *artisans* associate with one another, theory, propaganda, etc., is their first end. But at the same time, as a result of this association, they acquire a new need – the need for society – and what appears as a means becomes an end. In this practical process the most splendid results are to be observed whenever French socialist workers are seen together. Such things as smoking, drinking, eating, etc., are no longer means of contact or means that bring them together. Company, association, and conversation, which again has society as its end, are enough for them; the brotherhood of man is no mere phrase with them, but a fact of life, and the nobility of man shines upon us from their work-hardened bodies.

||XX| <When political economy claims that demand and supply always balance each other, it immediately forgets that according to its own claim (theory of population) the supply of *people* always exceeds the demand, and that, therefore, in the essential result of the whole production process – the existence of man – the disparity between demand and supply gets its most striking expression.

The extent to which money, which appears as a means, constitutes true *power* and the sole *end* – the extent to which in general *the* means which turns me into a being, which gives me possession of the alien objective being, is an *end in itself* ... can be clearly seen from the fact that landed property, wherever land is the source of life, and *horse* and *sword*, wherever these are the *true means of life*, are also acknowledged as the true political powers in life. In the Middle Ages a

social estate is emancipated as soon as it is allowed to carry the *sword*. Amongst nomadic peoples it is the *horse* which makes me a free man and a participant in the life of the community.

We have said above that man is regressing to the *cave dwelling*, etc. – but he is regressing to it in an estranged, malignant form. The savage in his cave – a natural element which freely offers itself for his use and protection – feels himself no more a stranger, or rather feels as much at home as a *fish* in water. But the cellar dwelling of the poor man is a hostile element, "a dwelling which remains an alien power and only gives itself up to him insofar as he gives up to it his own blood and sweat" – a dwelling which he cannot regard as his own hearth – where he might at last exclaim: "Here I am at home" – but where instead he finds himself in *someone else's* house, in the house of a *stranger* who always watches him and throws him out if he does not pay his rent. He is also aware of the contrast in quality between his dwelling and a human dwelling that stands in the *other* world, in the heaven of wealth.

Estrangement is manifested not only in the fact that *my* means of life belong to *someone else*, that my desire is the inaccessible possession of *another*, but also in the fact that everything is itself something *different* from itself – that my activity is *something else* and that, finally (and this applies also to the capitalist), all is under [the sway] of *inhuman* power.

There is a form of inactive, extravagant wealth given over wholly to pleasure, the enjoyer of which on the one hand *behaves* as a mere *ephemeral* individual frantically spending himself to no purpose, and also regards the slave-labor of others (human *sweat and blood*) as the prey of his cupidity. He therefore knows man himself, and hence also his own self, as a sacrificed and futile being. With such wealth contempt of man makes its appearance, partly as arrogance and as squandering of what can give sustenance to a hundred human lives, and partly as the infamous illusion that his own unbridled extravagance and ceaseless, unproductive consumption is the condition of the other's *labor* and therefore of his *subsistence*. He regards the realization of the *essential powers* of man only as the realization of his own excesses, his whims and capricious, bizarre notions. This wealth which, on the other hand, again knows wealth as a mere means, as something that is good for nothing but to be annihilated and which is therefore at once slave and master, at once magnanimous and base, capricious, presumptuous, conceited, refined, cultured and witty – this wealth has not yet experienced *wealth* as an utterly *alien power* over itself: it sees in it, rather, only its own power, and [not] wealth but *enjoyment* [is its final] aim.

This [...] <sup>38</sup> and the glittering illusion about the nature of wealth, blinded by sensuous appearances, is confronted by the *working, sober, prosaic, economical* industrialist who is quite enlightened about the nature of wealth, and who, while providing a wider sphere for the other's self-indulgence and paying fulsome flatteries to him in his products (for his products are just so many base compliments to the appetites of the spendthrift), knows how to appropriate for himself in the only *useful* way the other's waning power. If, therefore, industrial wealth appears at first to be the result of extravagant, fantastic wealth, yet its motion, the motion inherent in it, ousts the latter also in an active way. For the fall in the *rate of interest* is a necessary consequence and result of industrial development. The extravagant rentier's means therefore dwindle day by day in *inverse* proportion to the increasing possibilities and pitfalls of pleasure. Consequently, he must either consume his capital, thus ruining himself, or must become an industrial capitalist.... On the other hand, there is a direct, constant rise in the *rent of land* as a result of the course of industrial development; nevertheless, as we have already seen, there must come a time when landed property, like every other kind of property, is bound to fall within the category of profitably self-reproducing capital <sup>39</sup> – and this in fact results from the same industrial development. Thus the squandering landowner, too, must either consume his capital, and thus be ruined, or himself become the farmer of his own estate – an agricultural industrialist.

The diminution in the interest on money, which Proudhon regards as the annulling of capital and as a tendency to socialize capital, is therefore directly rather only a symptom of the total victory of working capital over squandering wealth – i.e., the transformation of all private property into

industrial capital. It is a total victory of private property over all those of its qualities which are still in *appearance* human, and the complete subjection of the owner of private property to the essence of private property – *labor*. To be sure, the industrial capitalist also takes his pleasures. He does not by any means return to the unnatural simplicity of need; but his pleasure is only a side-issue – recreation – something subordinated to production; at the same time it is a *calculated* and, therefore, itself an *economical* pleasure. For he debits it to his capital's expense account, and what is squandered on his pleasure must therefore amount to no more than will be replaced with profit through the reproduction of capital. Pleasure is therefore subsumed under capital, and the pleasure-taking individual under the capital-accumulating individual, whilst formerly the contrary was the case. The decrease in the interest rate is therefore a symptom of the annulment of capital only inasmuch as it is a symptom of the growing domination of capital – of the estrangement which is growing and therefore hastening to its annulment. This is indeed the only way in which that which exists affirms its opposite.>

The quarrel between the political economists about luxury and thrift is, therefore, only the quarrel between that political economy which has achieved clarity about the nature of wealth, and that political economy which is still afflicted with romantic, anti-industrial memories. Neither side, however, knows how to reduce the subject of the controversy to its simple terms, and neither therefore can make short work of the other. [XXI]

[XXXIV]<sup>40</sup> Moreover, *rent of land* qua rent of land has been overthrown, since, contrary to the argument of the Physiocrats which maintains that the landowner is the only true producer, modern political economy has proved that the landowner as such is rather the only completely unproductive rentier. According to this theory, agriculture is the business of the capitalist, who invests his capital in it provided he can expect the usual profit. The claim of the Physiocrats – that landed property, as the sole productive property, should alone pay state taxes and therefore should alone approve them and participate in the affairs of state – is transformed into the opposite position that the tax on the rent of land is the only tax on unproductive income, and is therefore the only tax not detrimental to national production. It goes without saying that from this point of view also the political privilege of landowners no longer follows from their position as principal tax-payers.

Everything which Proudhon conceives as a movement of labor against capital is only the movement of labor in the determination of capital, of *industrial capital*, against capital not consumed *as* capital, i.e., not consumed industrially. And this movement is proceeding along its triumphant road – the road to the victory of *industrial capital*. It is clear, therefore, that only when *labor* is grasped as the essence of private property, can the economic process as such be analyzed in its real concreteness.

*Society*, as it appears to the political economist, is *civil society*<sup>41</sup> in which every individual is a totality of needs and only [XXXV] exists for the other person, as the other exists for him, insofar as each becomes a means for the other. The political economist reduces everything (just as does politics in its *Rights of Man*) to man, i.e., to the individual whom he strips of all determinateness so as to class him as capitalist or worker.

The *division of labor* is the economic expression of the *social character of labor* within the estrangement. Or, since *labor* is only an expression of human activity within alienation, of the manifestation of life as the alienation of life, the *division of labor*, too, is therefore nothing else but the *estranged, alienated* positing of human activity as a *real activity of the species* or as *activity of man as a species-being*.

As for the *essence of the division of labor* – and of course the division of labor had to be conceived as a major driving force in the production of wealth as soon as *labor* was recognized as

the *essence of private property* – i.e., as for the *estranged and alienated form of human activity as an activity of the species* – the political economists are very vague and self-contradictory about it.

*Adam Smith*: “This *division of labor* [...] is not originally the effect of any human wisdom [...]. It is the necessary, [...] slow and gradual consequence of [...] the propensity to truck, barter, and exchange one thing for another. [...] This propensity” to trade is probably a “necessary consequence of the use of reason and of speech [...]. It is common to all men, and to be found in no other race of animals.” The animal, when it is grown up, is entirely independent. “Man has almost constant occasion for the help of others, and it is in vain for him to expect it from their benevolence only. He will be more likely to prevail if he can appeal to their personal interest, and show them that it is for their own advantage to do for him what he requires of them. [...] We address ourselves, not to their *humanity* but to their *self-love*, and never talk to them of *our own necessities* but of their *advantages*. [...]

“As it is by treaty, by barter, and by purchase that we obtain from one another the greater part of those mutual good offices which we stand in need of, so it is this same *trucking* disposition which originally gives occasion to the *division of labor*. In a tribe of hunters or shepherds a particular person makes bows and arrows, for example, with more readiness and dexterity than any other. He frequently exchanges them for cattle or for venison with his companions; and he finds at last that he can in this manner get more cattle and venison than if he himself went to the field to catch them. From a regard to his own interest, therefore, the making of bows, etc., grows to be his chief business [...]

“The difference of *natural talents* in different men [...] is not [...] so much the *cause* as the *effect* of the division of labor.... Without the disposition to truck [...] and exchange, every man must have procured to himself every necessary and conveniency of life [...] All must have had [...] the *same work* to do, and there could have been no such *difference of employment* as could alone give occasion to any great difference of talents.

“As it is this disposition which forms that difference of talents among men so it is this same disposition which renders that difference useful. Many tribes of animals [...] of the same species derive from nature a much more remarkable distinction of genius, than what, antecedent to custom and education, appears to take place among men. By nature a philosopher is not in talent and in intelligence half so different from a street porter, as a mastiff is from a greyhound, or a greyhound from a spaniel, or this last from a shepherd’s dog. Those different tribes of animals, however, though all of the same species, are of scarce any use to one another. The mastiff cannot add to the advantages of his strength ||XXXVI| by making use of the swiftness of the greyhound, etc. The effects of these different talents or grades of intelligence, for want of the power or disposition to barter and exchange, cannot be brought into a common stock, and do not in the least contribute to the better *accommodation* and *conveniency* of the species. Each animal is still obliged to support and defend itself, separately and independently, and derives no sort of advantage from that variety of talents with which nature has distinguished its fellows. Among men, on the contrary, the most dissimilar geniuses are of use to one another; the *different produces* of their respective talents, by the general disposition to truck, barter, and exchange, being brought, as it were, into a common stock, where every man may purchase whatever part of the produce of other men’s industry he has occasion for. [...]

“As it is the power of *exchanging* that gives occasion to the *division of labor*, so the *extent of this division* must always be limited by the *extent of that power*, or, in other words, by the *extent of the market*. When the market is very small, no person can have any encouragement to dedicate himself entirely to one employment, for want of the power to exchange all that surplus part of the produce of his own labor, which is over and above his own consumption, for such parts of the produce of other men’s labor as he has occasion for ...”

In an *advanced* state of society “every man thus lives by exchanging and becomes in some measure a *merchant*, and the *society itself* grows to be what is properly a *commercial society*.” (See Destutt de Tracy [, *Éléments d’idéologie*, Paris, 1826, pp. 68 and 78]: “Society is a series of reciprocal exchanges; *commerce* contains the whole essence of society.”) ... The accumulation of capitals mounts with the division of labor, and vice versa.”

So much for *Adam Smith*.

“If every family produced all that it consumed, society could keep going although no exchange of any sort took place; *without* being *fundamental*, exchange is indispensable in our advanced state of society. The division of labor is a skillful deployment of man’s powers; it increases society’s production – its power and its pleasures – but it curtails, reduces the ability of every person taken individually. Production cannot take place without exchange.”

Thus J. B. *Say*.

“The powers inherent in man are his intelligence and his physical capacity for work. Those which arise from the condition of society consist of the capacity to *divide up labor* and to *distribute different jobs amongst different people* ... and the *power* to exchange *mutual services* and the products which constitute these means. The motive which impels a man to give his services to another is self- interest – he requires a reward for the services rendered. The right of exclusive private property is indispensable to the establishment of exchange amongst men.” “Exchange and division of labor reciprocally condition each other.”

Thus Skarbek.

*Mill* presents developed exchange – *trade* – as a *consequence of the division of labor*.

“The agency of man can be traced to very simple elements. He can, in fact, do nothing more than produce motion. He can move things towards one another, and he can separate them from one another: ||XXXVII| the properties of matter perform all the rest.” “In the employment of labor and machinery, it is often found that the effects can be increased by skillful distribution, by separating all those operations which have any tendency to impede one another, and by bringing together all those operations which can be made in any way to aid one another. As men in general cannot perform many different operations with the same quickness and dexterity with which they can by practice learn to perform a few, it is always an advantage to limit as much as possible the number of operations imposed upon each. For dividing labor, and distributing the powers of men and machinery, to the greatest advantage, it is in most cases necessary to operate upon a large scale; in other words, to produce the commodities in greater masses. It is this advantage which gives existence to the great manufactories; a few of which, placed in the most convenient situations, frequently supply not one country, but many countries, with as much as they desire of the commodity produced.”

Thus *Mill*.

The whole of modern political economy agrees, however, that division of labor and wealth of production, division of labor and accumulation of capital, mutually determine each other; just as it agrees that only private property which is *at liberty* to follow its own course can produce the most useful and comprehensive division of labor.

*Adam Smith's* argument can be summarized as follows: Division of labor bestows on labor infinite productive capacity. It stems from the *propensity to exchange* and *barter*, a specifically human propensity which is probably not accidental, but is conditioned by the use of reason and speech. The motive of those who engage in exchange is not *humanity* but *egoism*. The diversity of human talents is more the effect than the cause of the division of labor, i.e., of exchange. Besides, it is only the latter which makes such diversity useful. The particular attributes of the different breeds within a species of animal are by nature much more marked than the degrees of difference in human aptitude and activity. But because animals are unable to engage in *exchange*, no individual animal benefits from the difference in the attributes of animals of the same species but of different breeds. Animals are unable to combine the different attributes of their species, and are unable to contribute anything to the *common* advantage and comfort of the species. It is otherwise with *men*, amongst whom the most dissimilar talents and forms of activity are of use to one another, *because* they can bring their *different* products together into a common stock, from which each can purchase. As the division of labor springs from the propensity to *exchange*, so it grows and is limited by the *extent of exchange* – by the *extent of the market*. In advanced conditions, every man is a *merchant*, and society is a *commercial society*.

Say regards *exchange* as accidental and not fundamental. Society could exist without it. It becomes indispensable in the advanced state of society. Yet *production* cannot take place *without* it. Division of labor is a *convenient, useful* means – a skillful deployment of human powers for social wealth; but it reduces the *ability of each person* taken *individually*. The last remark is a step forward on the part of Say.

Skarbek distinguishes the *individual* powers *inherent in man* – intelligence and the physical capacity for work – from the powers *derived* from society – *exchange* and *division of labor*, which mutually condition one another. But the necessary premise of exchange is *private property*. Skarbek here expresses in an objective form what Smith, Say, Ricardo, etc., say when they designate *egoism* and *self-interest* as the basis of exchange, and *buying and selling* as the *essential* and *adequate* form of exchange.

Mill presents *trade* as the consequence of the *division of labor*. With him *human* activity is reduced to *mechanical motion*. Division of labor and use of machinery promote wealth of production. Each person must be entrusted with as small a sphere of operations as possible. Division of labor and use of machinery, in their turn, imply large-scale production of wealth, and hence of products. This is the reason for large manufactories.

||XXXVIII| The examination of *division of labor* and *exchange* is of extreme interest, because these are *perceptibly alienated* expressions of human *activity* and *essential power* as a *species-activity* and -power.

To assert that *division of labor* and *exchange* rest on *private property* is nothing but asserting that *labor* is the essence of private property – an assertion which the political economist cannot prove and which we wish to prove for him. Precisely in the fact that *division of labor* and *exchange* are aspects of private property lies the twofold proof, on the one hand that *human* life required *private property* for its realization, and on the other hand that it now requires the supersession of private property.

*Division of labor* and *exchange* are the two *phenomena* which lead the political economist to boast of the social character of his science, while in the same breath he gives unconscious expression to the contradiction in his science – the motivation of society by unsocial, particular interests.

The factors we have to consider are: Firstly, the *propensity to exchange* – the basis of which is found in egoism – is regarded as the cause or reciprocal effect of the division of labor. Say regards exchange as not *fundamental* to the nature of society. Wealth – production – is explained by division of labor and exchange. The impoverishment of individual activity, and its loss of character as a result of the division of labor, are admitted. Exchange and division of labor are acknowledged as the sources of the great *diversity of human talents* – a diversity which in its turn becomes *useful* as a result of exchange. Skarbek divides man's essential powers of production – or productive powers – into two parts: (1) those which are individual and inherent in him – his intelligence and his special disposition, or capacity, for work; and (2) those *derived* from society and not from the actual individual – division of labor and exchange.

Furthermore, the division of labor is limited by the *market*. Human labor is simple *mechanical motion*: the main work is done by the material properties of the objects. The fewest possible operations must be apportioned to any one individual. Splitting-up of labor and concentration of capital; the insignificance of individual production and the production of wealth in large quantities. Meaning of free private property within the division of labor. [XXXVIII]

### [The Power of Money in Bourgeois Society]

[XL] <sup>42</sup> If man's *feelings*, passions, etc., are not merely anthropological phenomena in the [narrower] [This word cannot be clearly deciphered in the manuscript. – *Ed.*] sense, but truly *ontological*<sup>43</sup> affirmation of being (of nature), and if they are only really affirmed because their *object* exists for them as a *sensual* object, then it is clear that:

1. They have by no means merely one mode of affirmation, but rather that the distinct character of their existence, of their life, is constituted by the distinct mode of their affirmation. In what manner the object exists for them, is the characteristic mode of their *gratification*.
2. Wherever the sensuous affirmation is the direct annulment of the object in its independent form (as in eating, drinking, working up of the object, etc.), this is the affirmation of the object.
3. Insofar as man, and hence also his feeling, etc., is *human*, the affirmation of the object by another is likewise his own gratification.
4. Only through developed industry – i.e., through the medium of private property – does the ontological essence of human passion come into being, in its totality as well as in its humanity; the science of man is therefore itself a product of man's own practical activity.
5. The meaning of private property – apart from its estrangement – is the *existence of essential objects* for man, both as objects of enjoyment and as objects of activity.

By possessing the *property* of buying everything, by possessing the property of appropriating all objects, *money* is thus the *object* of eminent possession. The universality of its *property* is the omnipotence of its being. It is therefore regarded as an omnipotent being. Money is the *procurer* between man's need and the object, between his life and his means of life. But *that which* mediates *my* life for me, also *mediates* the existence of other people for me. For me it is the *other* person.

“What, man! confound it, hands and feet  
 And head and backside, all are yours!  
 And what we take while life is sweet,  
 Is that to be declared not ours?  
 Six stallions, say, I can afford,  
 Is not their strength my property?  
 I tear along, a sporting lord,  
 As if their legs belonged to me.”  
 Goethe: *Faust* (Mephistopheles)

Shakespeare in *Timon of Athens*:

“Gold? Yellow, glittering, precious gold? No, Gods,  
 I am no idle votarist! ... Thus much of this will  
 make black white, foul fair,  
 Wrong right, base noble, old young, coward valiant.  
 ... Why, this  
 Will lug your priests and servants from your sides,  
 Pluck stout men’s pillows from below their heads:  
 This yellow slave  
 Will knit and break religions, bless the accursed;  
 Make the hoar leprosy adored, place thieves  
 And give them title, knee and approbation  
 With senators on the bench: This is it  
 That makes the wappen’d widow wed again;  
 She, whom the spital-house and ulcerous sores  
 Would cast the gorge at, this embalms and spices  
 To the April day again. Come, damned earth,  
 Thou common whore of mankind, that putt’s odds  
 Among the rout of nations.”

And also later:

“O thou sweet king-killer, and dear divorce  
 Twixt natural son and sire! thou bright defiler  
 Of Hymen’s purest bed! thou valiant Mars!  
 Thou ever young, fresh, loved and delicate wooer,  
 Whose blush doth thaw the consecrated snow  
 That lies on Dian’s lap! Thou *visible God!*  
 That solder’s close impossibilities,  
 And makest them kiss! That speak’st with every tongue,  
 ||XLII|| To every purpose! O thou touch of hearts!  
 Think, thy slave man rebels, and by thy virtue  
 Set them into confounding odds, that beasts  
 May have the world in empire!”

Shakespeare excellently depicts the real nature of *money*. To understand him, let us begin, first of all, by expounding the passage from Goethe.

That which is for me through the medium of *money* – that for which I can pay (i.e., which money can buy) – that am *I myself*, the possessor of the money. The extent of the power of money is the extent of my power. Money’s properties are my – the possessor’s – properties and essential powers. Thus, what I *am* and *am capable of* is by no means determined by my individuality. I *am* ugly, but I can buy for myself the *most beautiful* of women. Therefore I am not ugly, for the effect of *ugliness* – its deterrent power – is nullified by money. I, according to my individual characteristics, am *lame*, but money furnishes me with twenty-four feet. Therefore I am not lame. I am bad, dishonest, unscrupulous, stupid; but money is honored, and hence its possessor. Money is the supreme good, therefore its possessor is good. Money, besides, saves me the trouble of being dishonest: I am therefore presumed honest. I am *brainless*, but money is the *real brain* of all things and how then should its possessor be brainless? Besides, he can buy clever people for himself, and is he who has [In the manuscript: “is”. – *Ed.*] power over the clever not more clever than the clever? Do not I, who thanks to money am capable of *all* that the human heart longs for, possess all human capacities? Does not my money, therefore, transform all my incapacities into their contrary?

If *money* is the bond binding me to *human* life, binding society to me, connecting me with nature and man, is not money the bond of all *bonds*? Can it not dissolve and bind all ties? Is it not, therefore, also the universal *agent of separation*? It is the *coin* that really *separates* as well as the real *binding agent* – the [...] [In the manuscript one word cannot be deciphered. – Ed.] *chemical* power of society.

Shakespeare stresses especially two properties of money:

1. It is the visible divinity – the transformation of all human and natural properties into their contraries, the universal confounding and distorting of things: impossibilities are soldered together by it.
2. It is the common whore, the common procurer of people and nations.

The distorting and confounding of all human and natural qualities, the fraternization of impossibilities – the *divine power* of money – lies in its *character* as men's estranged, alienating and self-disposing *species-nature*. Money is the alienated *ability of mankind*.

That which I am unable to do as a *man*, and of which therefore all my individual essential powers are incapable, I am able to do by means of *money*. Money thus turns each of these powers into something which in itself it is not – turns it, that is, into its *contrary*.

If I long for a particular dish or want to take the mail-coach because I am not strong enough to go by foot, money fetches me the dish and the mail-coach: that is, it converts my wishes from something in the realm of imagination, translates them from their meditated, imagined or desired existence into their *sensuous, actual* existence – from imagination to life, from imagined being into real being. In effecting this mediation, [money] is the *truly creative* power.

No doubt the *demand* also exists for him who has no money, but his demand is a mere thing of the imagination without effect or existence for me, for a third party, for the [others], [XLIII] and which therefore remains even for me *unreal* and *objectless*. The difference between effective demand based on money and ineffective demand based on my need, my passion, my wish, etc., is the difference between *being* and *thinking*, between the idea which *exists* within me merely as an idea and the idea which exists as a *real object* outside of me.

If I have no money for travel, I have no *need* – that is, no real and realizable need – to travel. If I have the *vocation* for study but no money for it, I have *no* vocation for study – that is, no *effective*, no *true* vocation. On the other hand, if I have really *no* vocation for study but have the will *and* the money for it, I have an *effective* vocation for it. *Money* as the external, universal *medium* and *faculty* (not springing from man as man or from human society as society) for turning an *image into reality* and *reality into a mere image*, transforms the *real essential powers of man and nature* into what are merely abstract notions and therefore *imperfections* and tormenting chimeras, just as it transforms *real imperfections and chimeras* – essential powers which are really impotent, which exist only in the imagination of the individual – into *real powers* and *faculties*. In the light of this characteristic alone, money is thus the general distorting of *individualities* which turns them into their opposite and confers contradictory attributes upon their attributes.

Money, then, appears as this *distorting* power both against the individual and against the bonds of society, etc., which claim to be *entities* in themselves. It transforms fidelity into infidelity, love into hate, hate into love, virtue into vice, vice into virtue, servant into master, master into servant, idiocy into intelligence, and intelligence into idiocy.

Since money, as the existing and active concept of value, confounds and confuses all things, it is the general *confounding* and *confusing* of all things – the world upside-down – the confounding and confusing of all natural and human qualities.

He who can buy bravery is brave, though he be a coward. As money is not exchanged for any one specific quality, for any one specific thing, or for any particular human essential power, but for

the entire objective world of man and nature, from the standpoint of its possessor it therefore serves to exchange every quality for every other, even contradictory, quality and object: it is the fraternization of impossibilities. It makes contradictions embrace.

Assume *man* to be *man* and his relationship to the world to be a human one: then you can exchange love only for love, trust for trust, etc. If you want to enjoy art, you must be an artistically cultivated person; if you want to exercise influence over other people, you must be a person with a stimulating and encouraging effect on other people. Every one of your relations to man and to nature must be a *specific expression*, corresponding to the object of your will, of your *real individual* life. If you love without evoking love in return – that is, if your loving as loving does not produce reciprocal love; if through a *living expression* of yourself as a loving person you do not make yourself a *beloved one*, then your love is impotent – a misfortune. [XLIII]

## [Critique of the Hegelian Dialectic and Philosophy as a Whole]

||XI| (6) This is perhaps the place at which, by way of explanation and justification, we might offer some considerations in regard to the Hegelian dialectic generally and especially its exposition in the *Phänomenologie* and *Logik* and also, lastly, the relation [to it] of the modern critical movement.<sup>44</sup>

So powerful was modern German criticism's preoccupation with the past – so completely was its development entangled with the subject-matter – that here prevailed a completely uncritical attitude to the method of criticizing, together with a complete lack of awareness about the *apparently formal*, but really *vital* question: how do we now stand as regards the Hegelian *dialectic*? This lack of awareness about the relationship of modern criticism to the Hegelian philosophy as a whole and especially to the Hegelian dialectic has been so great that critics like *Strauss* and *Bruno Bauer* still remain within the confines of the Hegelian logic; the former completely so and the latter at least implicitly so in his *Synoptiker* (where, in opposition to *Strauss*, he replaces the substance of “abstract nature” by the “self-consciousness” of abstract man), and even in *Das entdeckte Christenthum*. Thus in *Das entdeckte Christenthum*, for example, you get:

“As though in positing the world, self-consciousness does not posit that which is different [from itself] and in what it is creating it does not create itself, since it in turn annuls the difference between what it has created and itself, since it itself has being only in creating and in the movement – as though its purpose were not this movement?” etc.; or again: “They” (the French materialists) “have not yet been able to see that it is only as the movement of self-consciousness that the movement of the universe has actually come to be for itself, and achieved unity with itself.” [Pp. 113, 114-15.]

Such expressions do not even show any verbal divergence from the Hegelian approach, but on the contrary repeat it word for word.

||XII| How little consciousness there was in relation to the Hegelian dialectic during the act of criticism (*Bauer*, the *Synoptiker*), and how little this consciousness came into being even after the act of material criticism, is proved by *Bauer* when, in his *Die gute Sache der Freiheit*, he dismisses the brash question put by Herr Gruppe – “What about logic now?” – by referring him to future critics.<sup>45</sup>

But even now – now that *Feuerbach* both in his *Thesen* in the *Anekdoten* and, in detail, in the *Philosophie der Zukunft* has in principle overthrown the old dialectic and philosophy; now that that school of criticism, on the other hand, which was incapable of accomplishing this, has all the same seen it accomplished and has proclaimed itself pure, resolute, absolute criticism that has come into the clear with itself; now that this criticism, in its spiritual pride, has reduced the whole process of history to the relation between the rest of the world and itself (the rest of the world, in contrast to itself, falling under the category of “the masses”) and dissolved all dogmatic antitheses into the *single* dogmatic antithesis of its own cleverness and the stupidity of the world – the antithesis of the critical Christ and Mankind, the “*rabble*”; now that daily and hourly it has demonstrated its own excellence against the dullness of the masses; now, finally, that it has proclaimed the critical *Last Judgment* in the shape of an announcement that the day is approaching when the whole of decadent humanity will assemble before it and be sorted by it into groups, each particular mob receiving its *testimonium paupertatis*; now that it has made known in print its superiority to human feelings as well as its superiority to the world, over which it sits enthroned in sublime solitude, only letting fall from time to time from its sarcastic lips the ringing laughter of the Olympian Gods – even now, after all these delightful antics of idealism (i.e., of Young Hegelianism) expiring in the guise of criticism – even now it has not expressed the

suspicion that the time was ripe for a critical settling of accounts with the mother of Young Hegelianism – the Hegelian dialectic – and even had nothing to say about its critical attitude towards the Feuerbachian dialectic. This shows a completely uncritical attitude to itself.

*Feuerbach* is the only one who has a *serious, critical* attitude to the Hegelian dialectic and who has made genuine discoveries in this field. He is in fact the true conqueror of the old philosophy. The extent of his achievement, and the unpretentious simplicity with which he, Feuerbach, gives it to the world, stand in striking contrast to the opposite attitude (of the others).

Feuerbach's great achievement is:

- (1) The proof that philosophy is nothing else but religion rendered into thought and expounded by thought, i.e., another form and manner of existence of the estrangement of the essence of man; hence equally to be condemned;
- (2) The establishment of *true materialism* and of *real science*, by making the social relationship of "man to man" the basic principle of the theory;
- (3) His opposing to the negation of the negation, which claims to be the absolute positive, the self-supporting positive, positively based on itself.

Feuerbach explains the Hegelian dialectic (and thereby justifies starting out from the positive facts which we know by the senses) as follows:

Hegel sets out from the estrangement of substance (in logic, from the infinite, abstractly universal) – from the absolute and fixed abstraction; which means, put popularly, that he sets out from religion and theology.

*Secondly*, he annuls the infinite, and posits the actual, sensuous, real, finite, particular (philosophy, annulment of religion and theology).

*Thirdly*, he again annuls the positive and restores the abstraction, the infinite – restoration of religion and theology.

Feuerbach thus conceives the negation of the negation *only* as a contradiction of philosophy with itself – as the philosophy which affirms theology (the transcendent, etc.) after having denied it, and which it therefore affirms in opposition to itself.

The positive position or self-affirmation and self-confirmation contained in the negation of the negation is taken to be a position which is not yet sure of itself, which is therefore burdened with its opposite, which is doubtful of itself and therefore in need of proof, and which, therefore, is not a position demonstrating itself by its existence – not an acknowledged ||XIII|| position; hence it is directly and immediately confronted by the position of sense-certainty based on itself. [Feuerbach also defines the negation of the negation, the definite concept, as thinking surpassing itself in thinking and as thinking wanting to be directly awareness, nature, reality. – *Note by Marx*<sup>46</sup>]

But because Hegel has conceived the negation of the negation, from the point of view of the positive relation inherent in it, as the true and only positive, and from the point of view of the negative relation inherent in it as the only true act and spontaneous activity of all being, he has only found the *abstract, logical, speculative* expression for the movement of history, which is not yet the real history of man as a given subject, but only the act of creation, the *history of the origin* of man.

We shall explain both the abstract form of this process and the difference between this process as it is in Hegel in contrast to modern criticism, in contrast to the same process in Feuerbach's *Wesen des Christenthums*, or rather the *critical* form of this in Hegel still uncritical process.

Let us take a look at the Hegelian system. One must begin with Hegel's *Phänomenologie*, the true point of origin and the secret of the Hegelian philosophy.

## **Phenomenology.**

### **A. Self-consciousness.**

**I. Consciousness.** (α) Certainty at the level of sense-experience; or the “this” and *meaning*. (β) *Perception*, or the thing with its properties, and *deception*. (γ) Force and understanding, appearance and the supersensible world.

**II. Self-consciousness.** The truth of certainty of self. (a) Independence and dependence of self-consciousness; mastery and servitude. (b) Freedom of self-consciousness. Stoicism, skepticism, the unhappy consciousness.

**III. Reason.** Reason's certainty and reason's truth. (a) Observation as a process of reason. Observation of nature and of self-consciousness. (b) Realization of rational self-consciousness through its own activity. Pleasure and necessity. The law of the heart and the insanity of self-conceit. Virtue and the course of the world. (c) The individuality which is real in and for itself. The spiritual animal kingdom and the deception or the real fact. Reason as lawgiver. Reason which tests laws.

### **B. Mind.**

**I. True mind, ethics.** **II.** Mind in self-estrangement, culture. **III.** Mind certain of itself, morality.

**C. Religion.** *Natural religion; religion of art; revealed religion.*

### **D. Absolute knowledge.**

Hegel's *Encyklopädie*, beginning as it does with logic, with *pure speculative thought*, and ending with *absolute knowledge* – with the self-conscious, self-comprehending philosophic or absolute (i.e., superhuman) abstract mind – is in its entirety nothing but the *display*, the self-objectification, of the *essence* of the philosophic mind, and the philosophic mind is nothing but the estranged mind of the world thinking within its self-estrangement – i.e., comprehending itself abstractly.

*Logic* – mind's *coin of the realm*, the speculative or *mental value* of man and nature – its essence which has grown totally indifferent to all real determinateness, and hence unreal – is *alienated thinking*, and therefore thinking which abstracts from nature and from real man: *abstract thinking*.

Then: *The externality of this abstract thinking ... nature*, as it is for this abstract thinking. Nature is external to it – its self-loss; and it apprehends nature also in an external fashion, as abstract thought, but as alienated abstract thinking. Finally, *mind*, this thinking returning home to its own point of origin – the thinking which as the anthropological, phenomenological, psychological, ethical, artistic and religious mind is not valid for itself, until ultimately it finds itself, and affirms itself, as *absolute knowledge* and hence absolute, i.e., abstract, mind, thus receiving its conscious embodiment in the mode of existence corresponding to it. For its real mode of existence is *abstraction*.

There is a double error in Hegel.

The **first** emerges most clearly in the *Phänomenologie*, the birth-place of the Hegelian philosophy. When, for instance, wealth, state-power, etc., are understood by Hegel as entities estranged from the human being, this only happens in their form as thoughts ... They are thought-entities, and therefore merely an estrangement of *pure*, i.e., abstract, philosophical thinking. The whole process therefore ends with absolute knowledge. It is precisely abstract thought from which these objects are estranged and which they confront with their presumption of reality. The *philosopher* – who is himself an abstract form of estranged man – takes himself as the *criterion* of the estranged world. The whole *history of the alienation process* [*Entäußerungsgeschichte*] and the whole *process of the retraction* of the alienation is therefore nothing but the *history of the*

production of abstract (i.e., absolute) ||XVII||<sup>47</sup> thought – of logical, speculative thought. The estrangement, [Entfremdung] which therefore forms the real interest of the transcendence [Aufhebung] of this alienation [Entäußerung], is the opposition of *in itself and for itself*, of *consciousness and self-consciousness*, of *object and subject* – that is to say, it is the opposition between abstract thinking and sensuous reality or real sensuousness within thought itself. All other oppositions and movements of these oppositions are but the *semblance*, the *cloak*, the *exoteric* shape of these oppositions which alone matter, and which constitute the *meaning* of these other, profane oppositions. It is not the fact that the human being *objectifies himself inhumanly*, in opposition to himself, but the fact that he *objectifies himself* [selbst sich vergegenständlicht] in *distinction* from and in *opposition* to abstract thinking, that constitutes the posited essence of the estrangement [Entfremdung] and the thing to be superseded [aufzuhebende].

||XVIII|| The appropriation of man's essential powers, which have become objects – indeed, alien objects – is thus in the *first place* only an *appropriation* occurring in *consciousness*, in *pure thought*, i.e., in *abstraction*: it is the appropriation of these objects as *thoughts* and as *movements of thought*. Consequently, despite its thoroughly negative and critical appearance and despite the genuine criticism contained in it, which often anticipates far later development, there is already latent in the *Phänomenologie* as a germ, a potentiality, a secret, the uncritical positivism and the equally uncritical idealism of Hegel's later works – that philosophic dissolution and restoration of the existing empirical world.

In the *second place*: the vindication of the objective world for man – for example, the realization that *sensuous* consciousness is not an *abstractly* sensuous consciousness but a *humanly* sensuous consciousness, that religion, wealth, etc., are but the estranged world of *human* objectification, of *man's* essential powers put to work and that they are therefore but the *path* to the true *human* world – this appropriation or the insight into this process appears in Hegel therefore in this form, that *sense*, *religion*, state power, etc., are *spiritual* entities; for only *mind* is the *true* essence of man, and the true form of mind is thinking mind, theological, speculative mind.

The *human character* of nature and of the nature created by history – man's products – appears in the form that they are *products* of abstract mind and as such, therefore, phases of *mind – thought-entities*. The *Phänomenologie* is, therefore, a hidden, mystifying and still uncertain criticism; but inasmuch as it depicts man's *estrangement*, even though man appears only as mind, there lie concealed in it *all* the elements of criticism, already *prepared* and *elaborated* in a manner often rising far above the Hegelian standpoint. The “unhappy consciousness”, the “honest consciousness”, the struggle of the “noble and base consciousness”, etc., etc. – these separate sections contain, but still in an estranged form, the *critical* elements of whole spheres such as religion, the state, civil life, etc. Just as *entities, objects*, appear as thought-entities, so the *subject* is always *consciousness* or *self-consciousness*; or rather the object appears only as *abstract* consciousness, man only as *self-consciousness*: the distinct forms of estrangement which make their appearance are, therefore, only various forms of consciousness and self-consciousness. Just as *in itself* abstract consciousness (the form in which the object is conceived) is merely a moment of distinction of self-consciousness, what appears as the result of the movement is the identity of self-consciousness with consciousness – absolute knowledge – the movement of abstract thought no longer directed outwards but proceeding now only within its own self: that is to say, the dialectic of pure thought is the result. ||XVIII||

||XXIII||<sup>48</sup> The outstanding achievement of Hegel's *Phänomenologie* and of its final outcome, the dialectic of negativity as the moving and generating principle, is thus first that Hegel conceives the self-creation of man as a process, conceives objectification as loss of the object, as alienation and as transcendence of this alienation; that he thus grasps the essence of *labor* and comprehends objective man – true, because real man – as the outcome of man's *own labor*. The *real, active* orientation of man to himself as a species-being, or his manifestation as a real species-being (i.e.,

as a human being), is only possible if he really brings out all his *species-powers* – something which in turn is only possible through the cooperative action of all of mankind, only as the result of history – and treats these powers as objects: and this, to begin with, is again only possible in the form of estrangement.

We shall now demonstrate in detail Hegel's one-sidedness – and limitations as they are displayed in the final chapter of the *Phänomenologie*, "Absolute Knowledge" – a chapter which contains the condensed spirit of the *Phänomenologie*, the relationship of the *Phänomenologie* to speculative dialectic, and also Hegel's *consciousness* concerning both and their relationship to one another.

Let us provisionally say just this much in advance: Hegel's standpoint is that of modern political economy.<sup>49</sup> He grasps *labor* as the *essence* of man – as man's essence which stands the test: he sees only the positive, not the negative side of labor. Labor is man's *coming-to-be* for himself within *alienation*, or as *alienated* man. The only labor which Hegel knows and recognizes is *abstractly mental* labor. Therefore, that which constitutes the essence of philosophy – the *alienation of man who knows himself*, or *alienated science thinking itself* – Hegel grasps as its essence; and in contradistinction to previous philosophy he is therefore able to combine its separate aspects, and to present his philosophy as *the* philosophy. What the other philosophers did – that they grasped separate phases of nature and of human life as phases of self-consciousness, namely, of abstract self-consciousness – is *known* to Hegel as the *doings* of philosophy. Hence his science is absolute.

Let us now turn to our subject.

"Absolute Knowledge". The last chapter of the "*Phänomenologie*".

The main point is that the *object of consciousness* is nothing else but *self-consciousness*, or that the object is only *objectified self-consciousness* – self-consciousness as object. (Positing of man = self-consciousness).

The issue, therefore, is to surmount the *object of consciousness*. *Objectivity* as such is regarded as an *estranged* human relationship which does not correspond to the *essence of man*, to self-consciousness. The *reappropriation* of the objective essence of man, produced within the orbit of estrangement as something alien, therefore denotes not only the annulment of *estrangement*, but of *objectivity* as well. Man, that is to say, is regarded as a *non-objective, spiritual* being.

The movement of *surmounting the object of consciousness* is now described by Hegel in the following way:

The *object* reveals itself not merely as *returning* into the *self* – this is according to Hegel the *one-sided* way of apprehending this movement, the grasping of only one side. Man is equated with self. The self, however, is only the *abstractly* conceived man – man created by abstraction. Man is selfish. His eye, his ear, etc., are *selfish*. In him every one of his essential powers has the quality of *selfhood*. But it is quite false to say on that account "*self-consciousness* has eyes, ears, essential powers". *Self-consciousness* is rather a quality of human nature, of the human eye, etc.; it is not human nature that is a quality of ||XXIV| self-consciousness.

The self-abstracted entity, fixed for itself, is man as *abstract egoist* – *egoism* raised in its pure abstraction to the level of thought. (We shall return to this point later.)

For Hegel the *human being* – *man* – equals *self-consciousness*. All estrangement of the human being is therefore *nothing* but *estrangement of self-consciousness*. The estrangement of self-consciousness is not regarded as an *expression* – reflected in the realm of knowledge and thought – of the *real* estrangement of the human being. Instead, the *actual* estrangement – that which appears real – is according to its *innermost*, hidden nature (which is only brought to light by philosophy) nothing but the *manifestation* of the estrangement of the real human essence, of *self-consciousness*. The science which comprehends this is therefore called *phenomenology*. All

reappropriation of the estranged objective essence appears therefore, as incorporation into self-consciousness: The man who takes hold of his essential being is *merely* the self-consciousness which takes hold of objective essences. Return of the object into the self is therefore the reappropriation of the object.

Expressed in *all its aspects*, the *surmounting of the object of consciousness* means:

- (1) That the object as such presents itself to consciousness as something vanishing.
- (2) That it is the alienation of self-consciousness which posits thinghood.<sup>50</sup>
- (3) That this alienation has, not merely a *negative* but a *positive* significance
- (4) That it has this meaning not merely *for us* or intrinsically, but *for self-consciousness itself*.
- (5) *For self-consciousness*, the negative of the object, or its annulling of itself, has *positive* significance – or it *knows* this futility of the object – because of the fact that it alienates itself, for in this alienation it posits *itself* as object, or, for the sake of the indivisible unity of *being-for-itself*, posits the object as itself.
- (6) On the other hand, this contains likewise the other moment, that self-consciousness has also just as much superseded this alienation and objectivity and resumed them into itself, being thus *at home* in its other-being *as such*.
- (7) This is the movement of consciousness and this is therefore the totality of its moments.
- (8) Consciousness must similarly be related to the object in the totality of its determinations and have comprehended it in terms of each of them. This totality of its determinations makes the object *intrinsically a spiritual being*; and it becomes so in truth for consciousness through the apprehending of each one of the determinations as *self*, or through what was called above the *spiritual attitude* to them.<sup>51</sup>

As to (1): That the object as such presents itself to consciousness as something vanishing – this is the above-mentioned *return of the object into the self*.

As to (2): The *alienation of self-consciousness* posits *thinghood*. Because man equals self-consciousness, his alienated, objective essence, or *thinghood*, equals *alienated self-consciousness*, and *thinghood* is thus posited through this alienation (*thinghood* being *that* which is an *object for man* and an object for him is really only that which is to him an essential object, therefore his *objective* essence. And since it is not *real man*, nor therefore *nature* – man being *human nature* – who as such is made the subject, but only the abstraction of man – self-consciousness, so *thinghood* cannot be anything but alienated self-consciousness). It is only to be expected that a living, natural being equipped and endowed with objective (i.e., material) essential powers should have *real natural objects* of his essence; and that his self-alienation should lead to the positing of a *real*, objective world, but within the framework of *externality*, and, therefore, an overwhelming world not belonging to his own essential being. There is nothing incomprehensible or mysterious in this. It would be mysterious, rather, if it were otherwise. But it is equally clear that a *self-consciousness* by its alienation can posit only *thinghood*, i.e., only an abstract thing, a thing of abstraction and not a *real* thing.<sup>52</sup> It is ||XXVI|| clear, further, that *thinghood* is therefore utterly without any *independence*, any *essentiality* vis-à-vis self-consciousness; that on the contrary it is a mere creature – something *posited* by self-consciousness. And what is posited, instead of confirming itself, is but confirmation of the act of positing which for a moment fixes its energy as the product, and gives it the *semblance* – but only for a moment – of an independent, real substance.

Whenever real, corporeal *man*, man with his feet firmly on the solid ground, man exhaling and inhaling all the forces of nature, *posits* his real, objective *essential powers* as alien objects by his externalisation, it is not the *act of positing* which is the subject in this process: it is the subjectivity of *objective* essential powers, whose action, therefore, must also be something objective. An objective being acts objectively, and he would not act objectively if the objective

did not reside in the very nature of his being. He only creates or posits objects, because he is posited by objects – because at bottom he is nature. In the act of positing, therefore, this objective being does not fall from his state of “pure activity” into a *creating of the object*; on the contrary, his *objective* product only confirms his *objective* activity, his activity as the activity of an objective, natural being.

Here we see how consistent naturalism or humanism is distinct from both idealism and materialism, and constitutes at the same time the unifying truth of both. We see also how only naturalism is capable of comprehending the action of world history.

<Man is directly a *natural being*. As a natural being and as a living natural being he is on the one hand endowed with *natural powers, vital powers* – he is an *active* natural being. These forces exist in him as tendencies and abilities – as *instincts*. On the other hand, as a natural, corporeal, sensuous objective being he is a *suffering*, conditioned and limited creature, like animals and plants. That is to say, the *objects* of his instincts exist outside him, as *objects* independent of him; yet these objects are *objects* that he *needs* – essential objects, indispensable to the manifestation and confirmation of his essential powers. To say that man is a *corporeal*, living, real, sensuous, objective being full of natural vigor is to say that he has *real, sensuous objects* as the object of his being or of his life, or that he can only *express* his life in real, sensuous objects. *To be* objective, natural and sensuous, and at the same time to have object, nature and sense outside oneself, or oneself to be object, nature and sense for a third party, is one and the same thing.>

*Hunger* is a natural *need*; it therefore needs a *nature* outside itself, an *object* outside itself, in order to satisfy itself, to be stilled. Hunger is an acknowledged need of my body for an *object* existing outside it, indispensable to its integration and to the expression of its essential being. The sun is the *object* of the plant – an indispensable object to it, confirming its life – just as the plant is an object of the sun, being an *expression* of the life-awakening power of the sun, of the sun's *objective* essential power.

A being which does not have its nature outside itself is not a *natural* being, and plays no part in the system of nature. A being which has no object outside itself is not an objective being. A being which is not itself an object for some third being has no being for its *object*; i.e., it is not objectively related. Its being is not objective.

||XXVII| A non-objective being is a *non-being*.

Suppose a being which is neither an object itself, nor has an object. Such a being, in the first place, would be the *unique* being: there would exist no being outside it – it would exist solitary and alone. For as soon as there are objects outside me, as soon as I am not *alone*, I am *another* – *another reality* than the object outside me. For this third object I am thus a *different reality* than myself; that is, I am *its* object. Thus, to suppose a being which is not the object of another being is to presuppose that *no* objective being exists. As soon as I have an object, this object has me for an object. But a *non-objective* being is an unreal, non-sensuous thing – a product of mere thought (i.e., of mere imagination) – an abstraction. To be *sensuous*, that is, to be really existing, means to be an object of sense, to be a *sensuous* object, to have sensuous objects outside oneself – objects of one's sensuousness. To be sensuous is to *suffer*.

Man as an objective, sensuous being is therefore a *suffering* being – and because he feels that he suffers, a *passionate* being. Passion is the essential power of man energetically bent on its object.

<But man is not merely a natural being: he is a *human* natural being. That is to say, he is a being for himself. Therefore he is a *species-being*, and has to confirm and manifest himself as such both in his being and in his knowing. Therefore, *human* objects are not natural objects as they immediately present themselves, and neither is *human sense* as it immediately *is* – as it is objectively – *human* sensibility, human objectivity. Neither nature objectively nor nature subjectively is directly given in a form adequate to the human being.> And as everything natural has to *come into being*, *man* too has his act of origin – *history* – which, however, is for him a

known history, and hence as an act of origin it is a conscious self-transcending act of origin. History is the true natural history of man (on which more later).

Thirdly, because this positing of thinghood is itself only an illusion, an act contradicting the nature of pure activity, it has to be canceled again and thinghood denied.

*Re 3, 4, 5 and 6.* (3) This externalization [*Entäußerung*] of consciousness has not merely a *negative* but a *positive* significance, and (4) it has this meaning not merely *for us* or intrinsically, but for consciousness itself. *For consciousness* the negative of the object, its annulling of itself, has *positive* significance – i.e., consciousness *knows* this nullity of the object – because it alienates *itself*; for, in this alienation it *knows* itself as object, or, for the sake of the indivisible unity of *being-for-itself*, the object as itself. (6) On the other hand, there is also this other moment in the process, that consciousness has also just as much superseded this alienation and objectivity and resumed them into itself, being thus *at home* in its *other-being as such*.

As we have already seen, the appropriation of what is estranged and objective, or the annulling of objectivity in the form of *estrangement* (which has to advance from indifferent strangeness to real, antagonistic estrangement), means likewise or even primarily for Hegel that it is *objectivity* which is to be annulled, because it is not the *determinate* character of the object, but rather its *objective* character that is offensive and constitutes estrangement for self-consciousness. The object is therefore something negative, self-annulling – a *nullity*. This nullity of the object has not only a negative but a *positive* meaning for consciousness, since this nullity of the object is precisely the *self-confirmation* of the non-objectivity, of the XXVIII *abstraction* of itself. *For consciousness itself* the nullity of the object has a positive meaning because it *knows* this nullity, the objective being, as *its self-alienation*; because it knows that it exists only as a result of its own self-alienation....

The way in which consciousness is, and in which something is for it, is *knowing*. Knowing is its sole act. Something therefore comes to be for consciousness insofar as the latter *knows* this *something*. Knowing is its sole objective relation.

It, consciousness, then, knows the nullity of the object (i.e., knows the non-existence of the distinction between the object and itself, the non-existence of the object for it) because it knows the object as its *self-alienation*; that is, it knows itself – knows knowing as object – because the object is only the *semblance* of an object, a piece of mystification, which in its essence, however, is nothing else but knowing itself, which has confronted itself with itself and hence has confronted itself with a *nullity* – a something which has *no* objectivity outside the knowing. Or: knowing knows that in relating itself to an object it is only *outside* itself – that it only externalizes itself; that *it itself* only *appears* to itself as an object – or that that which appears to it as an object is only itself.

On the other hand, says Hegel, there is here at the same time this other moment, that consciousness has just as much annulled and reabsorbed this externalisation and objectivity, being thus *at home* in its *other-being as such*.

In this discussion all the illusions of speculation are brought together.

First of *all*: consciousness, self-consciousness, is *at home* in its *other-being as such*. It is therefore – or if we here abstract from the Hegelian abstraction and put the self-consciousness of man instead of self-consciousness – it is *at home* in its *other being as such*. This implies, for one thing, that consciousness (knowing as knowing, thinking as thinking) pretends to be directly the *other* of itself – to be the world of sense, the real world, life – thought surpassing itself in thought (Feuerbach).<sup>53</sup> This aspect is contained herein, inasmuch as consciousness as mere consciousness takes offence not at estranged objectivity, but at *objectivity as such*.

Secondly, this implies that self-conscious man, insofar as he has recognized and superseded the spiritual world (or his world's spiritual, general mode of being) as self-alienation, nevertheless again confirms it in this alienated shape and passes it off as his true mode of being – re-

establishes it, and pretends to be *at home in his other-being as such*. Thus, for instance, after superseding religion, after recognizing religion to be a product of self-alienation he yet finds confirmation of himself in *religion as religion*. Here is the root of Hegel's *false* positivism, or of his merely *apparent* criticism: this is what Feuerbach designated as the positing, negating and re-establishing of religion or theology – but it has to be expressed in more general terms. Thus reason is at home in unreason as unreason. The man who has recognized that he is leading an alienated life in law, politics, etc., is leading his true human life in this alienated life as such. Self-affirmation, self-confirmation *in contradiction* with itself – in contradiction both with the knowledge of and with the essential being of the object – is thus true *knowledge* and *life*.

There can therefore no longer be any question about an act of accommodation on Hegel's part vis-à-vis religion, the state, etc., since this lie is the lie of his principle.

||XXIX| If I *know* religion as *alienated* human self-consciousness, then what I know in it as religion is not my self-consciousness, but my alienated self-consciousness confirmed in it. I therefore know my self-consciousness that belongs to itself, to its very nature, confirmed not in *religion* but rather in *annihilated* and *superseded* religion.

In Hegel, therefore, the negation of the negation is not the confirmation of the true essence, effected precisely through negation of the pseudo-essence. With him the negation of the negation is the confirmation of the pseudo-essence, or of the self-estranged essence in its denial; or it is the denial of this pseudo-essence as an objective being dwelling outside man and independent of him, and its transformation into the subject.

A peculiar role, therefore, is played by the act of *superseding* in which denial and preservation, i.e., affirmation, are bound together.

Thus, for example, in Hegel's philosophy of law, *civil law* superseded equals *morality*, morality superseded equals the *family*, the family superseded equals *civil society*, civil society superseded equals the *state*, the state superseded equals *world history*. In the *actual world* civil law, morality, the family, civil society, the state, etc., remain in existence, only they have become *moments* – states of the existence and being of man – which have no validity in isolation, but dissolve and engender one another, etc. They have become *moments of motion*.

In their actual existence this *mobile* nature of theirs is hidden. It appears and is made manifest only in thought, in philosophy. Hence my true religious existence is my existence in the *philosophy of religion*; my true political existence is my existence in the *philosophy of law*; my true natural existence, existence in the *philosophy of nature*; my true artistic existence, existence in the *philosophy of art*; my true *human* existence, my *existence* in *philosophy*. Likewise the true existence of religion, the state, nature, art, is the *philosophy* of religion, of nature, of the state and of art. If, however, the philosophy of religion, etc., is for me the sole true existence of religion then, too, it is only as a *philosopher of religion* that I am truly religious, and so I deny *real* religious sentiment and the really *religious* man. But at the same time I *assert* them, in part within my own existence or within the alien existence which I oppose to them – for this *is* only their *philosophic* expression – and in part I assert them in their distinct original shape, since for me they represent merely the *apparent* other-being, allegories, forms of their own true existence (i.e., of my *philosophical* existence) hidden under sensuous disguises.

In just the same way, *quality* superseded equals *quantity*, quantity superseded equals *measure*, measure superseded equals *essence*, essence superseded equals *appearance*, appearance superseded equals *actuality*, actuality superseded equals the *concept*, the concept superseded equals *objectivity*, objectivity superseded equals the *absolute idea*, the absolute idea superseded equals *nature*, nature superseded equals *subjective* mind, subjective mind superseded equals *ethical* objective mind, ethical mind superseded equals *art*, art superseded equals *religion*, religion superseded equals *absolute knowledge*.<sup>54</sup>

On the one hand, this act of superseding is a transcending of a conceptual entity; thus, private property *as a concept* is transcended in the *concept* of morality. And because thought imagines itself to be directly the other of itself, to be *sensuous reality* – and therefore takes its own action for *sensuous, real* action – this superseding in thought, which leaves its object in existence in the real world, believes that it has really overcome it. On the other hand, because the object has now become for it a moment of thought, thought takes it in its reality too to be self-confirmation of itself – of self-consciousness, of abstraction.

||XXX| From the one point of view the entity which Hegel *supersedes* in philosophy is therefore not *real* religion, the *real* state, or *real* nature, but religion itself already as an object of knowledge, i.e., *dogmatics*; the same with *jurisprudence, political science* and *natural science*. From the one point of view, therefore, he stands in opposition both to the *real* thing and to immediate, unphilosophic *science* or the unphilosophic *conceptions* of this thing. He therefore contradicts their conventional conceptions. [The conventional conception of theology, jurisprudence, political science, natural science, etc. – *Ed.*]

On the other hand, the religious, etc., man can find in Hegel his final confirmation.

It is now time to formulate the *positive* aspects of the Hegelian dialectic within the realm of estrangement.

(a) *Supersession* as an objective movement of *retracting* the alienation *into self*. This is the insight, expressed within the estrangement, concerning the *appropriation* of the objective essence through the supersession of its estrangement; it is the estranged insight into the *real objectification* of man, into the real appropriation of his objective essence through the annihilation of the estranged character of the objective world, through the supersession of the objective world in its estranged mode of being. In the same way atheism, being the supersession of God, is the advent of theoretic humanism, and communism, as the supersession of private property, is the vindication of real human life as man's possession and thus the advent of practical humanism, or atheism is humanism mediated with itself through the supersession of religion, whilst communism is humanism mediated with itself through the supersession of private property. Only through the supersession of this mediation – which is itself, however, a necessary premise – does positively self-deriving humanism, *positive* humanism, come into being.

But atheism and communism are no flight, no abstraction, no loss of the objective world created by man – of man's essential powers born to the realm of objectivity; they are not a returning in poverty to unnatural, primitive simplicity. On the contrary, they are but the first real emergence, the actual realization for man of man's essence and of his essence as something real.

Thus, by grasping the *positive* meaning of self-referred negation (although again in estranged fashion) Hegel grasps man's self-estrangement, the alienation of man's essence, man's loss of objectivity and his loss of realness as self-discovery, manifestation of his nature, objectification and realization. <In short, within the sphere of abstraction, Hegel conceives labor as man's act of *self-genesis* – conceives man's relation to himself as an alien being and the manifestation of himself as an alien being to be the emergence of *species-consciousness* and *species-life*.>

(b) However, apart from, or rather in consequence of, the referral already described, this act appears in Hegel:

First as a *merely formal*, because abstract, act, because the human being itself is taken to be only an *abstract, thinking being*, conceived merely as self-consciousness. And,

*Secondly*, because the exposition is *formal* and *abstract*, the supersession of the alienation becomes a confirmation of the alienation; or, for Hegel this movement of *self-genesis* and *self-objectification* in the form of *self-alienation* and *self-estrangement* is the absolute, and hence final, *expression of human life* – of life with itself as its aim, of life at peace with itself, and in unity with its essence.

This movement, in its abstract ||XXXI| form as dialectic, is therefore regarded as *truly human life*, and because it is nevertheless an abstraction – an estrangement of human life – it is regarded as a divine process, but as the *divine process* of man, a process traversed by man's abstract, pure, absolute essence that is distinct from himself.

*Thirdly*, this process must have a bearer, a subject. But the subject only comes into being as a result. This result – the subject knowing itself as absolute self-consciousness – is therefore *God, absolute Spirit, the self-knowing and self-manifesting idea*. Real man and real nature become mere predicates – symbols of this hidden, unreal man and of this unreal nature. Subject and predicate are therefore related to each other in absolute reversal – a *mystical subject-object* or a *subjectivity reaching beyond the object* – the *absolute subject* as a *process*, as *subject alienating* itself and returning from alienation into itself, but at the same time retracting this alienation into itself, and the subject as this process; a pure, *incessant* revolving within itself.

*First. Formal and abstract* conception of man's act of self-creation or self-objectification.

Hegel having posited man as equivalent to self-consciousness, the estranged object – the estranged essential reality of man – is nothing but *consciousness*, the thought of estrangement merely – estrangement's *abstract* and therefore empty and unreal expression, *negation*. The supersession of the alienation is therefore likewise nothing but an abstract, empty supersession of that empty abstraction – the *negation of the negation*. The rich, living, sensuous, concrete activity of self-objectification is therefore reduced to its mere abstraction, *absolute negativity* – an abstraction which is again fixed as such and considered as an independent activity – as sheer activity. Because this so-called negativity is nothing but the *abstract, empty* form of that real living act, its content can in consequence be merely a *formal* content produced by abstraction from all content. As a result therefore one gets general, abstract *forms of abstraction* pertaining to every content and on that account indifferent to, and, consequently, valid for, all content – the thought-forms or logical categories torn from *real* mind and from *real* nature. (We shall unfold the *logical* content of absolute negativity further on.)

Hegel's positive achievement here, in his speculative logic, is that the *definite concepts*, the universal *fixed thought-forms* in their independence *vis-à-vis* nature and mind are a necessary result of the general estrangement of the human being and therefore also of a human thought, and that Hegel has therefore brought these together and presented them as moments of the abstraction-process. For example, superseded being is essence, superseded essence is concept, the concept superseded is ... absolute idea. But what, then, is the absolute idea? It supersedes its own self again, if it does not want to traverse once more from the beginning the whole act of abstraction, and to satisfy itself with being a totality of abstractions or the self-comprehending abstraction. But abstraction comprehending itself as abstraction knows itself to be nothing: it must abandon itself – abandon abstraction – and so it arrives at an entity which is its exact opposite – at *nature*. Thus, the entire logic is the demonstration that abstract thought is nothing in itself; that the absolute idea is nothing for itself; that only *nature* is something.

||XXXII| The absolute idea, the abstract idea, which

“*considered* with regard to its unity with itself is intuiting (Logic § 244), and which (*loc. cit.*) “in its own absolute truth *resolves* to let the moment of its particularity or of initial characterization and other-being, the *immediate idea*, as its reflection, *go forth* freely from itself as nature” (*loc. cit.*),

this whole idea which behaves in such a strange and bizarre way, and which has given the Hegelians such terrible headaches, is from beginning to end nothing else but *abstraction* (i.e., the abstract thinker), which, made wise by experience and enlightened concerning its truth, resolves under various (false and themselves still abstract) conditions to *abandon itself* and to replace its self-absorption, nothingness, generality and indeterminateness by its other-being, the particular, and the determinate; resolves to let *nature*, which it held hidden in itself only as an abstraction, as

a thought-entity, *go forth freely from itself*; that is to say, this idea resolves to forsake abstraction and to have a look at nature *free* of abstraction. The abstract idea, which without mediation becomes *intuiting*, is indeed nothing else but abstract thinking that gives itself up and resolves on *intuition*. This entire transition from logic to natural philosophy is nothing else but the transition – so difficult to effect for the abstract thinker, who therefore describes it in such an adventurous way – from *abstracting* to *intuiting*. The *mystical* feeling which drives the philosopher forward from abstract thinking to intuiting is *boredom* – the longing for content.

(The man estranged from himself is also the thinker estranged from his *essence* – that is, from the natural and human essence. His thoughts are therefore fixed mental forms dwelling outside nature and man. Hegel has locked up all these fixed mental forms together in his logic, interpreting each of them first as negation – that is, as an *alienation* of *human* thought – and then as negation of the negation – that is, as a superseding of this alienation, as a *real* expression of human thought. But as this still takes place within the confines of the estrangement, this negation of the negation is in part the restoring of these fixed forms in their estrangement; in part a stopping at the last act – the act of self-reference in alienation – as the true mode of being of these fixed mental forms; \* –

[\* (This means that what Hegel does is to put in place of these fixed abstractions the act of abstraction which revolves in its own circle. We must therefore give him the credit for having indicated the source of all these inappropriate concepts which originally appertained to particular philosophers; for having brought them together; and for having created the entire compass of abstraction as the object of criticism, instead of some specific abstraction.) (Why Hegel separates thought from the *subject* we shall see later; at this stage it is already clear, however, that when man is not, his characteristic expression cannot be human either, and so neither could thought be grasped as an expression of man as a human and natural subject endowed with eyes, ears, etc., and living in society, in the world, and in nature.) – Note by Marx]

– and in part, to the extent that this abstraction apprehends itself and experiences an infinite weariness with itself, there makes its appearance in Hegel, in the form of the resolution to recognize *nature* as the essential being and to go over to intuition, the abandonment of abstract thought – the abandonment of thought revolving solely within the orbit of thought, of thought *sans* eyes, *sans* teeth, *sans* ears, *sans* everything.)

||XXXIII|| But nature too, taken abstractly, for itself – nature fixed in isolation from man – is *nothing* for man. It goes without saying that the abstract thinker who has committed himself to intuiting, intuiting nature abstractly. Just as nature lay enclosed in the thinker in the form of the absolute idea, in the form of a thought-entity – in a shape which was obscure and enigmatic even to him – so by letting it emerge from himself he has really let emerge only this *abstract nature*, only nature as a *thought-entity* – but now with the significance that it is the other-being of thought, that it is real, intuited nature – nature distinguished from abstract thought. Or, to talk in human language, the abstract thinker learns in his intuition of nature that the entities which he thought to create from nothing, from pure abstraction – the entities he believed he was producing in the divine dialectic as pure products of the labor of thought, for ever shuttling back and forth in itself and never looking outward into reality – are nothing else but *abstractions* from *characteristics of nature*. To him, therefore, the whole of nature merely repeats the logical abstractions in a sensuous, external form. He once more *resolves* nature into these abstractions. Thus, his intuition of nature is only the act of confirming his abstraction from the intuition of nature [~~Let us consider for a moment Hegel's characteristics of nature and the transition from nature to the mind. Nature has resulted as the idea in the form of the other being. Since the id ..~~ ] – is only the conscious repetition by him of the process of creating his abstraction. Thus, for example, time equals negativity referred to itself (Hegel, *Encyclopädie der philosophischen Wissenschaften im Grundrisse*, p. 238). To the superseded becoming as being there corresponds,

in natural form, superseded movement as matter. Light is *reflection-in-itself*, the *natural* form. Body as *moon* and *comet* is the *natural* form of the *antithesis* which according to logic is on the one side the *positive resting on itself* and on the other side the *negative resting on itself*. The earth is the *natural* form of the logical *ground*, as the negative unity of the antithesis, etc.

*Nature as nature* – that is to say, insofar as it is still sensuously distinguished from that secret sense hidden within it – nature isolated, distinguished from these abstractions is *nothing* – a *nothing proving itself to be nothing* – is *devoid of sense*, or has only the sense of being an externality which has to be annulled.

“In the finite-*teleological* position is to be found the correct premise that nature does not contain within itself the absolute purpose.” [§ 245.]

Its purpose is the confirmation of abstraction.

“Nature has shown itself to be the idea in the *form of other-being*. Since the *idea* is in this form the negative of itself or *external to itself*, nature is not just relatively external *vis-à-vis* this idea, but *externality* constitutes the form in which it exists as nature.” [§ 247.]

*Externality* here is not to be understood as the *world of sense* which *manifests itself* and is accessible to the light, to the man endowed with senses. It is to be taken here in the sense of alienation, of a mistake, a defect, which ought not to be. For what is true is still the idea. Nature is only the *form* of the idea's *other-being*. And since abstract thought is the *essence*, that which is external to it is by its essence something merely *external*. The abstract thinker recognizes at the same time that *sensuousness* – *externality* in contrast to thought shuttling back and forth *within itself* – is the essence of nature. But he expresses this contrast in such a way as to make this *externality of nature*, its *contrast* to thought, its *defect*, so that inasmuch as it is distinguished from abstraction, nature is something defective.

||XXXIV| An entity which is defective not merely for me or in my eyes but in itself – intrinsically – has something outside itself which it lacks. That is, its essence is different from it itself. Nature has therefore to supersede itself for the abstract thinker, for it is already posited by him as a potentially *superseded* being.

“For us, mind has *nature* for its *premise*, being nature's *truth* and for that reason its *absolute prius*. In this truth nature *has vanished*, and mind has resulted as the idea arrived at being-for-itself, the *object* of which, as well as the *subject*, is the *concept*. This identity is *absolute negativity*, for whereas in nature the concept has its perfect external objectivity, this its alienation has been superseded, and in this alienation the concept has become identical with itself. But it is this identity therefore, only in being a return out of nature.” [§ 381.]

“As the *abstract* idea, *revelation* is unmediated transition to, the *coming-to-be* of, nature; as the revelation of the mind, which is free, it is the *positing* of nature as the *mind's* world – a positing which, being reflection, is at the same time, a *presupposing* of the world as independently existing nature. Revelation in conception is the creation of nature as the mind's being, in which the mind procures the *affirmation* and the *truth* of its freedom.” “*The absolute is mind*. This is the highest definition of the absolute.” [§ 384.] ||XXXIV||

# Notes

1. The *Economic and Philosophic Manuscripts of 1844* is the first work in which Marx tried to systematically elaborate problems of political economy from the standpoint of his maturing dialectical-materialist and communist views and also to synthesize the results of his critical review of prevailing philosophic and economic theories. Apparently, Marx began to write it in order to clarify the problems for himself. But in the process of working on it he conceived the idea of publishing a work analysing the economic system of bourgeois society in his time and its ideological trends. Towards the end of his stay in Paris, on February 1, 1845, Marx signed a contract with Carl Leske, a Darmstadt publisher, concerning the publication of his work entitled *A Critique of Politics and of Political Economy*. It was to be based on his *Economic and Philosophic Manuscripts of 1844* and perhaps also on his earlier manuscript *Contribution to the Critique of Hegel's Philosophy of Law*. This plan did not materialize in the 1840s because Marx was busy writing other works and, to some extent, because the contract with the publisher was cancelled in September 1846, the latter being afraid to have transactions with such a revolutionary-minded author. However, in the early 1850s Marx returned to the idea of writing a book on economics. Thus, the manuscripts of 1844 are connected with the conception of a plan which led many years later to the writing of *Capital*.

The *Economic and Philosophic Manuscripts* is an unfinished work and in part a rough draft. A considerable part of the text has not been preserved. What remains comprises three manuscripts, each of which has its own pagination (in Roman figures). The first manuscript contains 27 pages, of which pages I-XII and XVII-XXVII are divided by two vertical lines into three columns supplied with headings written in beforehand: "Wages of Labor," "Profit of Capital" (this section has also subheadings supplied by the author) and "Rent of Land." It is difficult to tell the order in which Marx filled these columns. All the three columns on p. VII contain the text relating to the section "Wages of Labor." Pages XIII to XVI are divided into two columns and contain texts of the sections "Wages of Labor" (pp. XIII-XV), "Profit of Capital" (pp. XIII-XVI) and "Rent of Land" (p. XVI). On pages XVII to XXI, only the column headed "Rent of Land" is filled in. From page XXII to page XXVII, on which the first manuscript breaks off, Marx wrote across the three columns disregarding the headings. The text of these pages is published as a separate section entitled by the editors according to its content "Estranged Labor."

Of the second manuscript only the last four pages have survived (pp. XL-XLIII).

The third manuscript contains 41 pages (not counting blank ones) divided into two columns and numbered by Marx himself from I to XLIII (in doing so he omitted two numbers, XXII and XXV). Like the extant part of the second manuscript, the third manuscript has no author's headings; the text has been arranged and supplied with the headings by the editors.

Sometimes Marx departed from the subject matter and interrupted his elucidation of one question to analyze another. Pages XXXIX-XL contain the Preface to the whole work which is given before the text of the first manuscript. The text of the section dealing with the critical analysis of Hegel's dialectic, to which Marx referred in the Preface as the concluding chapter and which was scattered on various pages, is arranged in one section and put at the end in accordance with Marx's indications.

In order to give the reader a better visual idea of the structure of the work, the text reproduces in vertical lines the Roman numbers of the sheets of the manuscripts, and the Arabic numbers of the columns in the first manuscript. The notes indicate where the text has been rearranged. Passages crossed out by Marx with a vertical line are enclosed in pointed brackets; separate words or phrases crossed out by the author are given in footnotes only when they supplement the text. The general title and the headings of the various parts of the manuscripts enclosed in square brackets are supplied by the editors on the basis of the author's formulations. In some places the text has been broken up into paragraphs by the editors. Quotations from the French sources cited by Marx in French or in his own

translation into German, are given in English in both cases and the French texts as quoted by Marx are given in the footnotes. Here and elsewhere Marx's rendering of the quotations or free translation is given in small type but without quotation marks. Emphasis in quotations, belonging, as a rule, to Marx, as well as that of the quoted authors, is indicated everywhere by italics.

The *Economic and Philosophic Manuscripts of 1844* was first published by the Institute of Marxism-Leninism in Moscow in the language of the original: Marx/Engels, *Gesamtausgabe*, Abt. 1, Bd. 3, 1932.

In English this work was first published in 1959 by the Foreign Languages Publishing House (now Progress Publishers), Moscow, translated by Martin Milligan.

**2.** This refers to Bruno Bauer's reviews of books, articles and pamphlets on the Jewish question, including Marx's article on the subject in the *Deutsch-Französische Jahrbücher*, which were published in the monthly *Allgemeine Literatur-Zeitung* (issue No. 1, December 1843, and issue No. IV, March 1844) under the title "Von den neuesten Schriften über die Judenfrage." Most of the expressions quoted are taken from these reviews. The expressions "utopian phrase" and "compact mass" can be found in Bruno Bauer's unsigned article, "Was ist jetzt der Gegenstand der Kritik?" published in the *Allgemeine Literatur-Zeitung*, issue No. VIII, July 1844. A detailed critical appraisal of this monthly was later on given by Marx and Engels in the book *Die heilige Familie, oder Kritik der kritischen Kritik* (see this edition, Vol. 4, *The Holy Family, or Critique of Critical Criticism*).

**3.** Marx apparently refers to Weitling's works: *Die Menschheit, wie sie ist und wie sie sein sollte*, 1838, and *Garantien der Harmonie und Freiheit*, Vivis, 1842.

Moses Hess published three articles in the collection *Ein-und-zwanzig Bogen aus der Schweiz* (Twenty-One Sheets from Switzerland), *Erster Teil (Zürich und Winterthur, 1843)*, issued by Georg Herwegh. These articles, entitled "Sozialismus und Kommunismus," "Philosophie der Tat" and "Die Eine und die ganze Freiheit," were published anonymously. The first two of them had a note – "Written by the author of 'Europäische Triarchie'."

**4.** The term "element" in the Hegelian philosophy means a vital element of thought. It is used to stress that thought is a process, and that therefore elements in a system of thought are also phases in a movement. The term "feeling" (*Empfindung*) denotes relatively low forms of mental life in which no distinction is made between the subjective and objective.

**5.** Shortly after writing this Preface Marx fulfilled his intention in *The Holy Family, or Critique of Critical Criticism*, written in collaboration with Engels (see Karl Marx and Frederick Engels, *Collected Works*, Vol. 4).

**6.** The expression "common humanity" (in the manuscript in French, "simple humanity") was borrowed by Marx from the first volume (Chapter VIII) of Adam Smith's *Wealth of Nations*, which he used in Garnier's French translation (*Recherches sur la nature et les causes de la richesse des nations*, Paris, 1802, t. I, p. 138). All the subsequent references were given by Marx to this publication, the synopsis of which is contained in his Paris Notebooks with excerpts on political economy. This edition is reproduced on the MIA and Marx's citations are linked to the text.

**7.** Marx uses the German term "Nationalökonomie" to denote both the economic system in the sense of science or theory, and the economic system itself.

**8.** Loudon's work was a translation into French of an English manuscript apparently never published in the original. The author did publish in English a short pamphlet - *The Equilibrium of Population and Sustenance Demonstrated*, Leamington, 1836.

**9.** Unlike the quotations from a number of other French writers such as Constantin Pecqueur and Eugène Buret, which Marx gives in French in this work, the excerpts from J. B. Say's book are given in his German translation.

**10.** From this page of the manuscript quotations from Adam Smith's book (in the French translation), which Marx cited so far sometimes in French and sometimes in German, are, as a rule, given in German. In this book the corresponding pages of the English edition are substituted for the French by the editors and Marx's references are given in square brackets (see Note 6).

**11.** The text published in small type here and below is not an exact quotation from Smith but a summary of the corresponding passages from his work. Such passages are subsequently given in small type but without quotation marks.

**12.** The preceding page (VII) of the first manuscript does not contain any text relating to the sections "Profit of Capital" and "Rent of Land" (see Note 1).

**13.** The whole paragraph, including the quotation from Ricardo's book in the French translation by Francisco Solano Constancio: *Des principes de l'économie politique, et de l'impôt*, 2-e éd., Paris, 1835, T. II, pp. 194-95 (see the corresponding English edition *On the Principles of Political Economy, and Taxation*, London, 1817), and from Sismondi's *Nouveaux principes d'économie politique...*, Paris, 1819, T. II., p. 331, is an excerpt from Eugène Buret's book *De la misère des classes laborieuses en Angleterre et en France...* Paris, 1840, T. I, pp. 6-7, note.

**14.** The allusion is to the following passage: "In a perfectly fair lottery, those who draw the prizes ought to gain all that is lost by those who draw the blanks. In a profession where twenty fail for one that succeeds, that one ought to gain all that should have been gained by the unsuccessful twenty." (Smith, *Wealth of Nations*, Vol. 1, Bk. 1, p. 94.)

**15.** See Note 12.

**16.** The Corn Laws – a series of laws in England (the first of which dated back to the 15th century) which imposed high duties on imported corn with the aim of maintaining high prices on it in the home market. In the first third of the 19th century several laws were passed (in 1815, 1822 and so on) changing the conditions of corn imports, and in 1828 a sliding scale was introduced, which raised import duties on corn while lowering prices on the home market and, on the contrary, lowered import duties while raising prices.

In 1838 the Manchester factory owners Cobden and Bright founded the Anti-Corn Law League, which widely exploited the popular discontent at rising corn prices. While agitating for the abolition of the corn duties and demanding complete freedom of trade, the League strove to weaken the economic and political positions of the landed aristocracy and to lower workers' wages.

The struggle between the industrial bourgeoisie and the landed aristocracy over the Corn Laws ended in their repeal in 1846.

**17.** Pages XIII to XV are divided into two columns and not three like the other pages of the first manuscript; they contain no text relating to the section "Rent of Land." On page XVI, which also has two columns, this text is in the first column, while on the following pages it is in the second.

**18.** Marx, still using Hegel's terminology and his approach to the unity of the opposites, counterposes the term "Verwirklichung" (realization) to "Entwirklichung" (loss of realization).

**19.** In this manuscript Marx frequently uses two similar German terms, "*Entäusserung*" and "*Entfremdung*," to express the notion of "alienation." In the present edition the former is generally translated as "alienation," the latter as "estrangement," because in the later economic works (*Theories of Surplus-Value*) Marx himself used the word "alienation" as the English equivalent of the term "*Entäusserung*."

**20.** The term "species-being" (*Gattungswesen*) is derived from Ludwig Feuerbach's philosophy where it is applied to man and mankind as a whole.

**21.** Apparently Marx refers to Proudhon's book *Qu'est-ce que la propriété?*, Paris, 1841.

**22.** This passage shows that Marx here uses the category of wages in a broad sense, as an expression of antagonistic relations between the classes of capitalists and of wage-workers. Under “the wages” he understands “the wage-labor,” the capitalist system as such. This idea was apparently elaborated in detail in that part of the manuscript which is now extant.

**23.** This apparently refers to the conversion of individuals into members of civil society which is considered as the sphere of property, of material relations that determine all other relations. In this case Marx refers to the material relations of society based on private property and the antagonism of different classes.

**24.** The Poor Law Amendment Act of 1834 deprived poor people considered able to work (including children) of any public relief except a place in the workhouse, where they were compelled to work.

**25.** In the manuscript “sein für sich selbst,” which is an expression of Hegel’s term “für sich” (for itself) as opposed to “an sich” (in itself). In the Hegelian philosophy the former means roughly explicit, conscious or defined in contrast to “an sich,” a synonym for immature, implicit or unconscious.

**26.** This refers to *Revolutions de France et de Brabant, par Camille Desmoulins. Second Trimestre, contenant mars, avril et mai, Paris, l’an Tier, 1790*, N. 16, p. 139 sq.; N. 23, p. 425 sq.; N. 26, p. 580 sqq.

**27.** This refers to Georg Ludwig Wilhelm Funke, *Die aus der unbeschränkten Theilbarkeit des Grundeigentums hervorgehenden Nachtheile, Hamburg und Gotha, 1839*, p. 56, in which there is a reference to Heinrich Leo, *Studien und Skizzen zu einer Vaturlehre des Slaates*, Halle, 1833, p. 102.

**28.** The third manuscript is a thick notebook the last few pages of which are blank. The pages are divided into two columns by a vertical line, not for the purpose of dividing the text according to the headings but for purely technical reasons. The text of the first three sections comprises pp. I-XI, XIV-XXI, XXXIV-XXXVIII and was written as a supplement to the missing pages of the second manuscript. Pages XI-XIII, XVII, XVIII, XXIII, XXIV, XXVI, XXXIV contain the text of the concluding chapter dealing with the criticism of Hegel’s dialectic (on some pages it is written alongside the text of other sections). In some places the manuscript contains the author’s remarks testifying to his intention to unite into a single whole various passages of this section separated from each other by the text of other sections. Pages XXIX-XL comprise the draft Preface. Finally, the text on the last pages (XLI-XLIII) is a self-contained essay on the power of money in bourgeois society.

**29.** The manuscript has “als für sich seiende Tätigkeit.” For the meaning of the terms “für sich” and “an sich” in Hegel’s philosophy see Note 25.

**30.** Marx refers to the rise of the primitive, crude equalitarian tendencies among the representatives of utopian communism at the early stages of its development. Among the medieval religious communistic communities, in particular, there was current a notion of the common possession of women as a feature of the future society depicted in the spirit of consumer communism ideals. In 1534-35 the German Anabaptists, who seized power in Münster, tried to introduce polygamy in accordance with this view. Tommaso Campanella, the author of *Civitas Solis* (early 17th century), rejected monogamy in his ideal society. The primitive communistic communities were also characterized by asceticism and a hostile attitude to science and works of art. Some of these primitive equalitarian features, the negative attitude to the arts in particular, were inherited by the communist trends of the first half of the 19th century, for example, by the members of the French secret societies of the 1830s and 1840s (“worker-egalitarians,” “humanitarians,” and so on) comprising the followers of Babeuf (for a characterization of these see Engels, “Progress of Social Reform on the Continent” (Karl Marx and Frederick Engels, *Collected Works*, Volume 3, pp. 396-97)).

**31.** This note is given by Marx on page V of the manuscript where it is separated by a horizontal line from the main text, but according to its meaning it refers to this sentence.

**32.** This part of the manuscript shows clearly the peculiarity of the terminology used by Marx in his works. At the time he had not worked out terms adequately expressing the conceptions of scientific communism he was then evolving and was still under the influence of Feuerbach in that respect. Hence the difference in the use of words in his early and subsequent, mature writings. In the *Economic and Philosophic Manuscripts of 1844* the word “socialism” is used to denote the stage of society at which it has carried out a revolutionary transformation, abolished private property, class antagonisms, alienation and so on. In the same sense Marx used the expression “communism equals humanism.” At that time he understood the term “communism as such” not as the final goal of revolutionary transformation but as the process of this transformation, development leading up to that goal, a lower stage of the process.

**33.** This expression apparently refers to the theory of the English geologist Sir Charles Lyell who, in his three-volume work *The Principles of Geology* (1830-33), proved the evolution of the earth’s crust and refuted the popular theory of cataclysms. Lyell used the term “historical geology” for his theory. The term “geognosy” was introduced by the 18th-century German scientist Abraham Werner, a specialist in mineralogy, and it was used also by Alexander Humboldt.

**34.** This statement is interpreted differently by researchers. Many of them maintain that Marx here meant crude equalitarian communism, such as that propounded by Babeuf and his followers. While recognizing the historic role of that communism, he thought it impossible to ignore its weak points. It seems more justifiable, however, to interpret this passage proceeding from the peculiarity of terms used in the manuscript (see Note 32). Marx here used the term “communism” to mean not the higher phase of classless society (which he at the time denoted as “socialism” or “communism equalling humanism”) but movement (in various forms, including primitive forms of equalitarian communism at the early stage) directed at its achievement, a revolutionary transformation process of transition to it. Marx emphasized that this process should not be considered as an end in itself, but that it is a necessary, though a transitional, stage in attaining the future social system, which will be characterized by new features distinct from those proper to this stage.

**35.** Page XI (in part) and pages XII and XIII are taken up by a text relating to the concluding chapter (see Note 28).

**36.** The greater part of this page as well as part of the preceding page (XVII) comprises a text relating to the concluding chapter (see Note 28).

**37.** Apparently Marx refers to a formula of the German philosopher Johann Fichte, an adherent of subjective idealism.

**38.** A part of this page of the manuscript is ripped off, about three lines are missing. – *Ed.*

**39.** See this work, pp. 20-23. – *Ed.*

**40.** The preceding pages starting from p. XXI, which is partly taken up by a text relating to this section, contain the text of the concluding chapter.

**41.** In some of his early writings Marx already uses the term “*bürgerliche Gesellschaft*” to mean two things: (1) in a broader sense, the economic system of society regardless of the historical stage of its development, the sum total of material relations which determine political institutions and ideology, and (2) in the narrow sense, the material relations of bourgeois society (later on, that society as a whole), of capitalism. Hence, the term has been translated according to its concrete meaning in the context as “civil society” in the first case and “bourgeois society” in the second.

**42.** The two previous pages of the manuscript contain the draft Preface to the whole work, which is published on pages 1-2.

**43.** Ontology – in some philosophic systems a theory about being, about the nature of things.

**44.** Originally the section on the Hegelian dialectic was apparently conceived by Marx as a philosophical digression in the section of the third manuscript which is published under the heading “Private Property and Communism” and was written together with other sections as an addition to separate pages of the second manuscript. Therefore Marx marked the beginning of this section (p. XI in the manuscript) as point 6, considering it to be the continuation of the five points of the preceding section. He marked as point 7 the beginning of the following section, headed “Human Requirements and Division of Labor Under the Rule of Private Property,” on page XIV of the manuscript. However, when dealing with this subject on subsequent pages of his manuscript, Marx decided to collect the whole material into a separate, concluding chapter and mentioned this in his draft Preface. The chapter, like a number of other sections of the manuscript, was not finished. While writing it, Marx made special excerpts from the last chapter (“Absolute Knowledge”) of Hegel’s *Phänomenologie des Geistes*, which are in the same notebook as the third manuscript (these excerpts are not reproduced in this edition).

**45.** The reference is not quite accurate. On page 193 of the work mentioned, Bruno Bauer polemicalises not against the anti-Hegelian Herr Gruppe but against the Right Hegelian Marheineke.

**46.** Marx here refers to Feuerbach’s critical observations on Hegel in §§ 29-30 of his *Grundsätze der Philosophie der Zukunft*.

This note is given at the bottom of page XIII of the third manuscript without any indication what it refers to. The asterisk after the sentence to which it seems to refer is given by the editors.

**47.** Here on page XVII of the third manuscript (part of which comprises a text relating to the section “Human Requirements and Division of Labor Under the Rule of Private Property”) Marx gave the note: “see p. XIII,” which proves that this text is the continuation of the section dealing with the critical analysis of the Hegelian dialectic begun on pp. XI-XII.

**48.** At the end of page XVIII of the third manuscript there is a note by Marx: “continued on p. XXII.” However number XXII was omitted by Marx in paging. The text of the given chapter is continued on the page marked by the author as XXIII, which is also confirmed by his remark on it: “see p. XVIII.”

**49.** Marx apparently refers here not only to the identity of Hegel’s views on labor and some other categories of political economy with those of the English classical economists but also to his profound knowledge of economic writings. In lectures he delivered at Jena University in 1803-04 Hegel cited Adam Smith’s work. In his *Philosophie des Rechts* (§ 189) he mentions Smith, Say and Ricardo and notes the rapid development of economic thought.

**50.** Hegel uses the term “thinghood” (*Dingheit*) in his work *Phänomenologie des Geistes* to denote an abstract, universal, mediating link in the process of cognition; “thinghood” reveals the generality of the specific properties of individual things. The synonym for it is “pure essence” (*das reine Wesen*).

**51.** These eight points of the “surmounting of the object of consciousness,” expressed “in all its aspects,” are copied nearly word for word from §§ 1 and 3 of the last chapter (“Absolute Knowledge”) of Hegel’s *Phänomenologie des Geistes*.

**52.** Number XXV was omitted by Marx in paging the third manuscript.

**53.** Marx refers to § 30 of Feuerbach’s *Grundsätze der Philosophie der Zukunft*, which says: “Hegel is a thinker who *surpasses* himself in thinking.”

**54.** This enumeration gives the major categories of Hegel’s *Encyclopädie der philosophischen Wissenschaften* in the order in which they are examined by Hegel. Similarly, the categories reproduced by Marx above (on p. 65), from “civil law” to “world history,” are given in the order in which they appear in Hegel’s *Philosophie des Rechts*.

# The German Ideology

**Critique of Modern German Philosophy  
According to Its Representatives Feuerbach, B.  
Bauer and Stirner, and of German Socialism  
According to Its Various Prophets**[\[7\]](#)

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**Written:** Fall 1845 to mid-1846;

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**Preface:** from Marx-Engels Collected Works, Volume  
5.

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## Volume I

**Critique of Modern German Philosophy  
According to Its Representatives**

## Feuerbach, B. Bauer and Stirner<sup>[8]</sup>

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**Karl Marx**  
**The German Ideology**

# **Preface**

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Hitherto men have constantly made up for themselves false conceptions about themselves, about what they are and what they ought to be. They have arranged their relationships according to their ideas of God, of normal man, etc. The phantoms of their brains have got out of their hands. They, the creators, have bowed down before their creations. Let us liberate them from the chimeras, the ideas, dogmas, imaginary beings under the yoke of which they are pining away. Let us revolt against the rule of thoughts. Let us teach men, says one, to exchange these imaginations for thoughts which correspond to the essence of man; says the second, to take up a critical attitude to them; says the third, to knock them out of their heads; and -- existing reality will collapse.

These innocent and childlike fancies are the kernel of the modern Young-Hegelian philosophy, which not only is received by the German public with horror and awe, but is announced by our philosophic heroes with the solemn consciousness of its cataclysmic dangerousness and criminal ruthlessness. The first volume of the present publication has the aim of uncloaking these sheep, who take themselves and are taken for wolves; of showing how their bleating merely imitates in a philosophic form the conceptions of the German middle class; how the

boasting of these philosophic commentators only mirrors the wretchedness of the real conditions in Germany. It is its aim to debunk and discredit the philosophic struggle with the shadows of reality, which appeals to the dreamy and muddled German nation.

Once upon a time a valiant fellow had the idea that men were drowned in water only because they were possessed with the idea of gravity. If they were to knock this notion out of their heads, say by stating it to be a superstition, a religious concept, they would be sublimely proof against any danger from water. His whole life long he fought against the illusion of gravity, of whose harmful results all statistic brought him new and manifold evidence. This valiant fellow was the type of the new revolutionary philosophers in Germany.

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# Chapter I: A Critique of The German Ideology

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## [Preface](#)

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### **Study Guide for Chapter I**

**Image of page from the chapter "Feuerbach", another and**  
**Marx/Engels Works Archive**

## The German Ideology by Marx and Engels

# The Leipzig Council [\[37\]](#) I

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In the third volume of the *Wigand'sche Vierteljahrsschrift* for 1845 the battle of the Huns, prophetically portrayed by Kaulbach, [\[38\]](#) actually takes place. The spirits of the slain, whose fury is not appeased even in death, raise a hue and cry, which sounds like the thunder of battles and war-cries, the clatter of swords, shields and iron waggons. But it is not a battle over earthly things. The holy war is being waged not over protective tariffs, the constitution, potato blight, [\[38\]](#) banking affairs and railways, but in the name of the most sacred interests of the spirit, in the name of “substance”, “self-consciousness”, “criticism;”, the “unique” and the “true man”. We are attending a council of church fathers. As these church fathers are the last specimens of their kind, and as here, it is to be hoped, the cause of the Most High, alias the Absolute, is being pleaded for the last time, it is worth while taking a verbatim report of the proceedings.

Here, first of all, is *Saint Bruno*, who is easily recognised by his *stick* (“become sensuousness, become a *stick*”, *Wigand*, p. 130).’ His head is crowned with a halo of “pure criticism” and, full of contempt for the world, he wraps himself in his “self-consciousness”. He has ‘, *smashed* religion in its entirety and the state in its manifestations” (p. 138), by violating the concept of “substance” in the name of the most high self-consciousness. The ruins of the church and “debris” of the state lie at his feet, while his glance “strikes clown” the “masses into the dust. He is like God, he has neither father nor mother, he is “his own creation, his own product” (p. 136). In short, he is the “Napoleon” of the spirit, in spirit he is “Napoleon”. His spiritual exercises consist in constantly “examining himself, and in this self-examination he finds the impulse to self-determination” (p. 136); as a result of such wearisome self-recording he has obviously become emaciated. Besides “examining” himself — from time to time he “examines” also, as we shall see, the *Westphälische Dampfboot*.

Opposite him stands *Saint Max*, whose services to the Kingdom of God consist in asserting that he has established and proved — on approximately 600 printed pages [*Der Einzige und sein Eigenthum*] — his identity, that he is not just anyone, not some “Tom, Dick or Harry”, but precisely Saint Max and no other. About his halo and other marks of distinction only one thing can be said: that they are “his object and thereby his property”, that they are “unique” and “incomparable” and that they are “inexpressible” (p. 148).c He is simultaneously the “phrase” and the “owner of the phrase”, simultaneously Sancho Panza and Don Quixote. His ascetic exercises consist of sour thoughts about

thoughtlessness, of considerations throughout many pages about inconsiderateness and of the sanctification of unholiness. Incidentally, there is no need for us to elaborate on his virtues, for concerning all the qualities ascribed to him — even if there were more of them than the names of God among the Muslims — he is in the habit of saying: I am all this and something more, I am the all of this nothing and the nothing of this all. He is favourably distinguished from his gloomy rival in possessing a certain solemn “*light-heartedness*” and from time to time he interrupts his serious ponderings with a “*critical hurrah*”.

These two grand masters of the Holy Inquisition summon the heretic Feuerbach, who has to defend himself against the grave charge of gnosticism. The heretic Feuerbach, “thunders” Saint Bruno, is in possession of *hyle*, substance, and refuses to hand it over lest my infinite self-consciousness be reflected in it. Self-consciousness has to wander like a ghost until it has taken back into itself all things which arise from it and flow into it. It has already swallowed the whole world, except for this *hyle*, substance, which the gnostic Feuerbach keeps under lock and key and refuses to hand over.

Saint Max accuses the gnostic of doubting the dogma revealed by the mouth of Saint Max himself, the dogma that “every goose, every dog, every horse” is “the perfect, or, if one prefers the superlative degree, the most perfect, man”. (*Wigand*, p. 187: “The aforesaid does not lack a tittle of what makes man a man. Indeed, the *same* applies also to every goose, every dog, every, horse.”)

Besides the hearing of these important indictments, sentence is also

pronounced in the case brought by the two saints against Moses Hess and in the case brought by Saint Bruno against the authors of *Die Heilige Familie*. But as these accused have been busying themselves with “worldly affairs” and, therefore, have failed to appear before the Santa Casa, [\[40\]](#) they are sentenced in their absence to eternal banishment from the realm of the spirit for the term of their natural life. Finally, the two grand masters are again starting some strange intrigues among themselves and against each other.

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## The German Ideology by Marx and Engels

# II Saint Bruno

### 1. “Campaign” Against Feuerbach

Before turning to the solemn discussion which Bauer’s selfconsciousness has with itself and the world, we should reveal one secret. Saint Bruno uttered the battle-cry and kindled the war only because he had to “safeguard” himself and his stale, soured criticism against the ungrateful forgetfulness of the public, only because he had to show that, in the changed conditions of 1845, criticism always remained itself and unchanged. He wrote the second volume of the “good cause and his own cause” [Bruno Bauer’s article “Charakteristik Ludwig Feuerbachs” is here ironically called the second volume of Bauer’s book *Die gute.Sache der Freiheit und meine eigene*

Angelegenheit — The Good Cause of Freedom and My Own Cause]: he stands his ground, he fights *pro aris et focis*. [literally: for altars and hearths, used in the sense of: for house and home — that is, pleading his own cause] In the true theological manner, however, he conceals this aim of his by an appearance of wishing to “characterise” Feuerbach. Poor Bruno was quite forgotten, as was best proved by the polemic between Feuerbach and Stirner, [Feuerbach, “Ueber das ‘Wesen des Christenthums’ in Beziehung auf den ‘Einzigsten und sein Eigenthum’”] which no notice at all was taken of him. For just this reason he seized on this polemic in order to be able to proclaim himself, as the antithesis of the antagonists, their higher unity, the Holy Spirit.

Saint Bruno opens his “campaign” with a burst of artillery fire against Feuerbach, that is to say, with a revised and enlarged reprint of an article which had already appeared in the *Norddeutsche Blätter*. [Bruno Bauer’s article “Ludwig Feuerbach”] Feuerbach is made into a knight of “*substance*” in order that Bauer’s *self-consciousness*” shall stand out in stronger relief. In this trans-substantiation of Feuerbach, which is supposed to be proved by all the writings of the latter, our holy man jumps at once from Feuerbach’s writings on Leibniz and Bayle [The reference is to the following works of Feuerbach: *Geschichte der neuern Philosophie. Darstellung, Entwicklung und Kritik der Leibnitzischen Philosophie* and *Pierre Bayle*] to the *Wesen des Christenthums*, leaving out the article against the “positive philosophers”, [\[41\]](#) in the *Hallische Jahrbücher*. [Ludwig Feuerbach, “Zur Kritik der ‘positiven Philosophie’”] This “oversight” is “in place”. For there Feuerbach revealed the whole wisdom of “selfconsciousness” as against the

positive representatives of “substance”, at a time when Saint Bruno was still indulging in speculation on the immaculate conception.

It is hardly necessary to mention that Saint Bruno still continues to prance about on his old-Hegelian war horse. Listen to the first passage in his latest revelations from the Kingdom of God:

“Hegel combined into one Spinoza’s substance and Fichte’s ego; the unity of both, the combination of these opposing spheres, etc., constitutes the peculiar interest but, at the same time, the weakness of Hegel’s philosophy. [... ] This contradiction in which Hegel’s system was entangled had to be resolved and destroyed. But he could only do this by making it impossible for all time to put the question: what is the relation of *self-consciousness* to the *absolute spirit*.... This was possible in two ways. Either self-consciousness had to be burned again in the flames of substance, i.e., the pure substantiality relation had to be firmly established and maintained, or it had to be shown that personality is the creator of its own attributes and essence, that it belongs to the *concept* of personality *in general* to posit itself” (the “concept” or the personality"?) “as limited, and again to abolish this limitation which it posits by its universal *essence*, for precisely this essence is *only the result of its inner self-distinction* of its activity” (Wigand, pp. 86, 87, 88).

[Bruno Bauer, “Charakteristik Ludwig Feuerbachs”]

In *Die Heilige Familie* (p. 220 ) Hegelian philosophy was represented as a union of Spinoza and Fichte and at the same time the contradiction involved in this was emphasised. The specific peculiarity of Saint Bruno is that, unlike the authors of *Die Heilige Familie*, he does not regard the question of the relation of selfconsciousness to substance as “a point of controversy within Hegelian speculation”, but as a world-

historic, even an absolute question. This is the sole form in which he is capable of expressing the conflicts of the present day. He really believes that the triumph of selfconsciousness over substance has a most essential influence not only on European equilibrium but also on the whole future development of the Oregon problem. As to the extent to which the abolition of the Corn Laws in England depends on it, very little has so far transpired.<sup>[42]</sup>

The abstract and nebulous expression into which a real collision is distorted by Hegel is held by this “critical” mind to be the real collision itself. Bruno accepts the *speculative* contradiction and upholds one part of it against the other. A philosophical *phrase* about a real question is for him the real question itself. Consequently, on the one hand, instead of real people and their real consciousness of their social relations, which apparently confront them as something independent, he has the mere abstract expression: *self-consciousness*, just as, instead of real production, he has the *activity of this self-consciousness, which has become independent*. On the other hand, instead of real nature and the actually existing social relations, he has the philosophical summing-up of all the philosophical categories or names of these relations in the expression: *substance*; for Bruno, along with all philosophers and ideologists, erroneously regards thoughts and ideas — the independent intellectual expression of the existing world — as the basis of this existing world. It is obvious that with these two abstractions, which have become senseless and empty, he can perform all kinds of tricks without knowing anything at all about real people and their relations. (See, in addition, what is said about substance in connection with

Feuerbach and concerning “humane liberalism” and the “holy” in connection with Saint Max.) Hence, he does not forsake the speculative basis in order to solve the contradictions of speculation; he manoeuvres while remaining on that basis, and he himself still stands so much on the specifically Hegelian basis that the relation of “self-consciousness” to the “absolute spirit” still gives him no peace. In short, we are confronted with the *philosophy of self-consciousness* that was announced in the *der Synoptiker*, carried out in *Das entdenckte Christenthum* and which, unfortunately, was long ago anticipated in Hegel’s *Phänomenologie*. This new philosophy of Bauer’s was completely disposed of in *Die Heilige Familie* on page 220 et seq. and on pages 304-07. Here, however, Saint Bruno even contrives to caricature himself by smuggling in “personality”, in order to be able, with *Stirner*, to portray the single individual as “his own product”, and *Stirner* as *Bruno’s product*. This step forward deserves a brief notice.

First of all, let the reader compare this caricature with the original, the explanation given of self-consciousness in *Das entdeckte Christenthum*, page 113, and then let him compare this explanation with its prototype, with Hegel’s *Phänomenologie*, pages 575, 583 and so on. (Both these passages are reproduced in *Die Heilige Familie*, pages 221, 223, 224.) But now let us turn to the caricature! “Personality in general”! “Concept”! “Universal essence”! “To posit itself as limited and again to abolish the limitation”! “Inner self-distinction”! What tremendous “results”! “Personality ‘it general’ is either nonsense “in general” or the abstract concept of personality. Therefore, it is part of the “concept” of the concept of personality to “posit itself as limited”. This limitation,

which belongs to the “concept” of its concept, personality directly afterwards posits “by its universal essence”. And after it has again abolished this limitation, it turns out that “precisely this essence” is “the *result* of its inner self-distinction”. The entire grandiose result of this intricate tautology amounts, therefore, to Hegel’s familiar trick of the self-distinction of man in thought, a self-distinction which the unfortunate Bruno stubbornly proclaims to be the sole activity of “personality in general”. A fairly long time ago it was pointed out to Saint Bruno that there is nothing to be got from a “personality” whose activity is restricted to these, by now trivial, logical leaps. At the same time the passage quoted contains the naive admission that the essence of Bauer’s “personality” is the concept of a concept, the abstraction of an abstraction.

Bruno’s criticism of Feuerbach, insofar as it is new, is restricted to hypocritically representing Stirner’s reproaches against Feuerbach *and Bauer* as Bauer’s reproaches against Feuerbach. Thus, for example, the assertions that the “essence of man is essence in general and something holy”, that “man is the God of man”, that the human species is “the Absolute”, that Feuerbach splits man “into an essential and an inessential ego” (although Bruno always declares that the abstract is the essential and, in his antithesis of criticism and the mass, conceives this split as far more monstrous than Feuerbach does), that a struggle must be waged against the “predicates of God”, etc. On the question of selfish and selfless love, Bruno, polemising with Feuerbach, copies Stirner almost word for word for three pages (pp. 133-35) just as he very clumsily copies Stirner’s phrases: “every man is his own creation”,

“truth is a ghost”, and so on. In addition, in Bruno the “creation” is transformed into a “product”. We shall return to this exploitation of Stirner by Saint Bruno.

Thus, the first thing that we discovered in Saint Bruno was his continual dependence on Hegel. We shall not, of course, dwell further on the remarks he has copied from Hegel, but shall only put together a few more passages which show how firmly he believes in the power of the philosophers and how he shares their illusion that a modified consciousness, a new turn given to the interpretation of existing relations, could overturn the whole hitherto existing world. imbued with this faith, Saint Bruno also has one of his pupils certify — in issue IV of Wigand’s quarterly, p. 327 — that his phrases on personality given above, which were proclaimed by him in issue III, were “world-shattering ideas”. ["Ueber das Recht des Freigesprochenen..."]

Saint Bruno says (*Wigand*, p. 95) [Bruno Bauer, “Charakteristik Ludwig Feuerbachs”]

“Philosophy has never been anything but theology reduced to its most general form and given its most rational expression.”

This passage, aimed against Feuerbach, is copied almost word for word from Feuerbach’s *Philosophie der Zukunft* (p. 2):

“Speculative philosophy is true, consistent, *rational* theology.”

Bruno continues:

“Philosophy, in alliance with religion, has always striven for the

absolute dependence of the individual and has *actually achieved this* by demanding and causing the absorption of the individual life in universal life, of the accident in substance, of man in the absolute spirit.”

As if Bruno’s “philosophy”, “in alliance with” Hegel’s, and his still continuing forbidden association with theology, did not “demand”, if not “cause”, the “absorption of man” in the idea of one of his “accidents”, that of self-consciousness, as “substance"! Moreover, one sees from this whole passage with what joy the church father with his “pulpit eloquence” continues to proclaim his “world-shattering” faith in the mysterious power of the holy theologians and philosophers. Of course, in the interests of the “good cause of freedom and his own cause”. [ironical allusion to Bauer’s book *Die gute Sache der Freiheit und meine eigene Angelegenheit*]

On page 105 our god-fearing man has the insolence to reproach Feuerbach:

“Feuerbach *made* of the individual, of the depersonalised man of Christianity, not a man, not a true” (!) “real” (!! ) “personal” (!!!) “man” (these predicates owe their origin to *Die Heilige Familie* and Stirner), “but an emasculated man, a slave” —

and thereby utters, *inter alia*, the nonsense that he, Saint Bruno, can *make* people by means of the *mind*.

Further on in the same passage he says:

“According to Feuerbach the individual has to subordinate himself

to the species, serve it. The species of which Feuerbach speaks is Hegel's Absolute, and it, too, exists nowhere."

Here, as in all the other passages, Saint Bruno does not deprive himself of the glory of making the actual relations of individuals dependent on the philosophical interpretation of these relations. He has not the slightest inkling of the correlation which exists between the concepts of Hegel's "absolute spirit" and Feuerbach's "species" on the one hand and the existing world on the other.

On page 104 the holy father is mightily shocked by the heresy with which Feuerbach transforms the holy trinity of reason, love and will into something that "is *in* individuals and *over* individuals", as though, in our day, every inclination, every impulse, every need did not assert itself as a force "in the individual and *over* the individual", whenever circumstances hinder their satisfaction. If the holy father Bruno experiences hunger, for example, without the means of appeasing it, then even his stomach will become a force "*in* him and *over* him". Feuerbach's mistake is not that he stated this fact but that in idealistic fashion he endowed it with independence instead of regarding it as the product of a definite and surmountable stage of historical development.

Page 111: "Feuerbach is a slave and his servile nature does not allow him to fulfil the *work* of a *man*, to recognise the essence of religion" (what a fine "work of a man"! )..... He does not perceive the essence of religion because he does not know the *bridge* over which he can make his way to the *source* of religion."

Saint Bruno still seriously believes that religion has its own "essence".

As for the “bridge”, “*over which*” one makes one’s way to the “*source of religion*”, this asses’ bridge [a pun in the original: *Eselsbrücke* — asses’ bridge — an expedient used by dull or lazy people to understand a difficult problem] must certainly be an *aqueduct*. At the same time Saint Bruno establishes himself as a curiously modernised Charon who has been retired owing to the building of the bridge, becoming a *toll-keeper* who demands a *halfpenny* from every person crossing the bridge to the spectral realm of religion.

On page 120 the saint remarks:

“How could Feuerbach exist if there were no *truth* and truth were only a *spectre*” (Stirner, help!) “of which hitherto man has been afraid?”

The “man” who fears the “spectre” of “truth” is no other than the worthy Bruno himself. Ten pages earlier, on p. 110, he had already let out the following world-shattering cry of terror at the sight of the “spectre” of truth:

“Truth which is never of itself encountered as a ready-made object and which develops *itself* and reaches unity only in the unfolding of personality.”

Thus, we have here not only truth, this spectre, transformed into a person which develops itself and reaches unity, but in addition this trick is accomplished in a third personality outside it, after the manner of the tapeworm. Concerning the holy man’s former love affair with truth, when he was still young and the lusts of the flesh still strong in him — see *Die Heilige Familie*, p. 115 et seq.’

How purified of all fleshly lusts and earthly desires our holy man now appears is shown by his vehement polemic against Feuerbach's *sensuousness*. Bruno by no means attacks the highly restricted way in which Feuerbach recognises *sensuousness*. He regards Feuerbach's unsuccessful attempt, since it is an attempt to escape ideology, as — a sin. Of course! Sensuousness is lust of the eye, lust of the flesh and arrogance [cf. 1 John 2:16] — horror and abomination [cf. Ezekiel 11:18] in the eyes of the Lord! Do you not know that to be fleshly minded is death, but to be spiritually minded is life and peace; for to be fleshly, minded is hostility to criticism, and everything of the flesh is of this world. And do you not know that it is written: the works of the flesh are manifest, they are adultery, fornication, uncleanness, obscenity, idolatry, witchcraft, enmity, strife, envy, anger, quarrelsomeness, discord, sinful gangs, hatred, murder, drunkenness, gluttony and the like. [cf. Galatians 5:19-21] I prophesy to you, as I prophesied before, that those who do such works will not inherit the kingdom of criticism; but woe to them for in their thirst for delights they are following the path of Cain and are falling into the error of Balaam, and will perish in a rebellion, like that of Korah. These lewd ones feast shamelessly on your alms, and fatten themselves. They are clouds without water driven by the wind; bare, barren trees, twice dead and uprooted; wild ocean waves frothing their own shame; errant stars condemned to the gloom of darkness for ever. [cf. Jude 11-13] For we have read that in the last days there will be terrible times, people will appear who think much of themselves, lewd vilifiers who love voluptuousness [cf. 2 Timothy 3:1-4] more than criticism, makers of

sinful gangs, in short, slaves of the flesh. Such people are shunned by Saint Bruno, who is spiritually minded and loathes the stained covering of the flesh [cf. Jude 23] and for this reason he condemns Feuerbach, whom he regards as the Korah of the gang, to remain outside together with the dogs, the magicians, the debauched and the assassins. [cf. Revelation 22:15] “Sensuousness” — ugh! Not only does it throw the saintly church father into the most violent convulsions, but it even makes him sing, and on page 121 he chants the “song of the end and the end of the song”. Sensuousness — do you know, unfortunate one, what sensuousness is? Sensuousness is — a “stick” (p. 130). Seized with convulsions, Saint Bruno even wrestles on one occasion with one of his own theses, just as Jacob of blessed memory wrestled with God, with the one difference that God twisted Jacob’s thigh, while our saintly epileptic twists all the limbs and ties of his own thesis, and so, by a number of striking examples, makes clear the identity of subject and object:

“Feuerbach may say what he likes ... all the same he *destroys*” (!)  
 “*man...* for he transforms the *word* man into a mere *phrase* ... for he *does not wholly make*” and *create*” (!) “*man, but* raises the whole of mankind to the Absolute, for *in addition* he declares *not* mankind, *but rather* the senses to be the organ of the Absolute, and stamps the sensuous — the object of the senses, of perception, of sensation — as the Absolute, the indubitable and the immediately certain. Whereby Feuerbach — such is Saint Bruno’s opinion — “can undoubtedly shake layers of the air, but he cannot *smash the phenomena of human essence*, because his *innermost*” (!) “*essence and his vitalising spirit [...]* already destroys the *external*” (!)  
 “sound and makes it empty and jarring” (p. 121).

Saint Bruno himself gives us mysterious but decisive disclosures about the causes of his nonsensical attitude:

“As though my ego does not also possess just this particular *sex, unique, compared with all others*, and these particular, unique sex organs,” (Besides his “unique sex organs”, this noble-minded man also possesses a special “unique sex”!)

This unique sex is explained on page 121 in the sense that:

“sensuousness, like a vampire, sucks all the marrow and blood from the *life* of man; it is the insurmountable barrier against which man has to deal himself a mortal blow”.

But even the saintliest man is not pure! They are all sinners and lack the glory that they should have before “self-consciousness”. Saint Bruno, who in his lonely cell at midnight struggles with “substance”, has his attention drawn by the frivolous writings of the heretic Feuerbach to women and female beauty. Suddenly his sight becomes less keen; his pure self-consciousness is besmirched, and a reprehensible, sensuous fantasy plays about the frightened critic with lascivious images. The spirit is willing but the flesh is weak. [cf. Matthew 26:41] Bruno stumbles, he falls, he forgets that he is the power that “with its strength binds, frees and dominates the world”, [cf. *ibid.* 16:19] he forgets that these products of his imagination are “spirit of his spirit”, he loses all “self-control” and, intoxicated, stammers a dithyramb to female beauty, to its “tenderness, softness, womanliness”, to the “full and rounded limbs” and the “*surging, undulating, seething, rushing and hissing, wave-like structure* of the body” of woman. Innocence, however,

always reveals itself — even where it sins. Who does not know that a “surging, undulating, wave-like structure of the body” is Something that no eye has ever seen, or ear heard? Therefore — hush, sweet soul, the spirit will soon prevail over the rebellious flesh and set an insurmountable “barrier” to the overflowing, seething lusts, “against which” they will soon deal themselves a “mortal blow”.

“Feuerbach” — the saint finally arrives at this through a critical understanding of *Die Heilige Familie* — “is a materialist tempered with and corrupted by humanism, i.e., a materialist who is unable to endure the earth and its being” (Saint Bruno knows the being of the earth as distinct from the earth itself, and knows how one should behave in order to “*endure the being* of the earth”!) “but wants to spiritualism himself and rise into heaven; and at the same time he is a humanist who cannot think and build a spiritual world, but one who is impregnated with materialism”, and so on (p. 123).

Just as for Saint Bruno humanism, according to this, consists in thinking” and in “building a spiritual world”, so materialism consists in the following:

“The materialist recognises only the existing, actual being, *matter*” (as though man with all his attributes, including thought, were not an “*existing, actual being*”), “and recognises it as actively extending and realising *itself* in multiplicity, *nature*” (p. 123).

First, *matter* is an existing, actual being, but only in itself, concealed; only when it “actively extends and realises itself in multiplicity” (an “existing, *actual being*” “realises itself”!!), only then does it become *nature*. First there exists the *concept* of matter, an abstraction, an idea, and this latter realises itself in actual nature. Word for word the

Hegelian theory of the pre-existence of the creative categories. From this point of view it is understandable that Saint Bruno mistakes the philosophical phrases of the materialists concerning matter for the actual kernel and content of their world outlook.

## 2. Saint Bruno's Views on the Struggle Between Feuerbach and Stirner

Having thus admonished Feuerbach with a few weighty words, Saint Bruno takes a look at the struggle between Feuerbach and the unique. The first evidence of his interest in this struggle is a methodical, triple smile.

“The critic pursues his path irresistibly, confident of victory, and victorious. He is slandered — he *smiles*. He is called a heretic — he smiles. The old world starts a crusade against him — he *smiles*.”

Saint Bruno — this is thus established — pursues his path but he does not pursue it like other people, he follows a critical course, he accomplishes this important action with a *smile*.

“He does smile his face into more lines than are in the new map, with the augmentation of the Indies. I know my lady will strike him: if she do, he'll smile and take it for a great art, [Shakespeare, Twelfth Night, Act III, Scene 2. Marx and Engels quote these lines from the German translation by August Wilhelm von Schlegel. But they have substituted the word Kunst (art) for the word Gunst (favour)] — like Shakespeare's Malvolio.

Saint Bruno himself does not lift a finger to refute his two opponents, he knows a better way of ridding himself of them, he leaves them —

*divide et impera* — to their own quarrel. He confronts Stirner with Feuerbach's man (p. 124), and Feuerbach with Stirner's unique (p. 126 et seq.); he knows that they are as incensed against each other as the two Kilkenny cats in Ireland, which so completely devoured each other that finally only their tails remained. [43] And Saint Bruno passes sentence on these tails, declaring that they are "*substance*" and, consequently, condemned to eternal damnation.

In confronting Feuerbach with Stirner he repeats what Hegel said of Spinoza and Fichte, where, as we know, the punctiform ego is represented as one, and moreover the most stable, aspect of substance. However much Bruno formerly raged against egoism, which he even considered the *odor specificus* of the masses, on page 129 he accepts egoism from Stirner — only this should be "not that of Max Stirner", but, of course, that of Bruno Bauer. He brands Stirner's egoism as having the moral defect "that his ego for the support of its egoism requires hypocrisy, deception, external violence". For the rest, he believes (see p. 124) in the critical miracles of Saint Max and sees in the latter's struggle (p. 126) "a real effort to radically destroy substance". Instead of dealing with Stirner's criticism of Bauer's "pure criticism", he asserts on p. 124 that Stirner's criticism could affect him just as little as any other, "because *he himself is the critic*".

Finally Saint Bruno refutes both of them, Saint Max and Feuerbach, applying almost literally to Feuerbach and Stirner the antithesis drawn by Stirner between the critic Bruno Bauer and the dogmatist.

*Wigand*, p. 138: “Feuerbach puts himself in opposition to, and *thereby*” (!) “*stands in opposition to*, the unique. He is a *communist* and wants to be one. The unique is an *egoist* and has to be one; he is the *holy one*, the other the *profane one*, he is the *good one*, the other the *evil one*, he is God, the other is man. Both are *dogmatists*.”

The point is, therefore, that he accuses both of *dogmatism*.

*Der Einzige und sein Eigentum*, p. 194: “The critic is afraid of becoming dogmatic or of putting forward dogmas. Obviously, he would then become the opposite of a critic, a dogmatist; he who as a critic was *good*, would now become evil, or from being *unselfish*” (a Communist) “would become an *egoist*, etc. Not a single dogma! — that is his dogma.”

### **3. Saint Bruno Versus the Authors of *Die Heilige Familie***

Saint Bruno, who has disposed of Feuerbach and Stirner in the manner indicated and who has “cut the unique off from all progress”, now turns against the apparent “consequences of Feuerbach”, the German Communists and, especially, the authors of *Die Heilige Familie*. The expression “real humanism”, which he found in the preface to this polemic treatise, provides the main basis of his hypothesis. He will recall a passage from the Bible:

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal” (in our case it was just the opposite), “even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it” (1 Corinthians, 3: 1-2).

The first impression that *Die Heilige Familie* made on the worthy

church father was one of profound distress and serious, respectable sorrow. The one good side of the book is that it

“showed what Feuerbach *had* to become, and the position his philosophy *can* adopt, if it *desires* to fight against criticism” (p. 138),

that, consequently, it combined in an easy-going way “desiring” with “what can be” and “what must be”, but this good side does not outweigh its many distressing sides. Feuerbach’s philosophy, which strangely enough is presupposed here,

“*dare not* and *cannot* understand the critic, *dare not* and *cannot* know and perceive criticism in its development, *dare not* and *cannot* know that, in relation to all that is transcendental, criticism is a constant struggle and victory, a continual destruction and creation, the *sole*” (!) “creative and productive principle. It *dare not* and *cannot* know how the critic has worked, and still works, to posit and to make” (!) “the transcendental forces, which up to now have suppressed mankind and not allowed it to breathe and live, into what they *really are*, the spirit of the spirit, the innermost of the innermost, a native thing” (!) “out of and in the native soil, products and creations of self-consciousness. It *dare not* and *cannot* know that the critic and only the critic has smashed religion in its entirety, and the state in its various manifestations, etc.” (pp. 138,139).

Is this not an exact copy of the ancient Jehovah, who runs after his errant people who found greater delight in the cheerful pagan gods, and cries out:

“Hear me, Israel, and close not your ear, Judah! Am I not the Lord

your God, who led you out of the land of Egypt into the land flowing with milk and honey, and behold, from your earliest youth you have done evil in my sight and angered me with the work of my hands and turned your back unto me and not your face towards me, though I invariably tutored you; and you have brought abominations into my house to defile it, and built the high places of Baal in the valley of the son of Himmon, which I did not command, and it never entered my head that you should do such abominations; and I have sent to you my servant Jeremiah, to whom I did address my word, beginning with the thirteenth year of the reign of King Josiah, son of Amon, unto this day — and for twenty-three years now he has been zealously preaching to you, but ye have not harkened. Therefore says the Lord God: Who has ever heard the like of the virgin of Israel doing such an abomination. For rain water does not disappear so quickly as my people forgets me. O earth, earth, earth, hear the word of the Lord!” [cf. Jeremiah 2:6, 32:22, 30, 33-35, 25:3, 19:3, 18:13, 14, 22:29]

Thus, in a lengthy speech on “to dare” and “to be able”, Saint Bruno asserts that his communist opponents have misunderstood him. The way in which he describes criticism in this recent speech, the way in which he transforms the former forces that suppressed ‘the life of mankind’ into “transcendental forces”, and these transcendental forces into the “spirit of the spirit”, and the way in which he presents “criticism” as the sole branch of production proves that the apparent misconception is nothing but a disagreeable conception. We proved that Bauer’s criticism is beneath all criticism, owing to which we have inevitably become dogmatists. He even in all seriousness reproaches us for our insolent disbelief in his ancient phrases. The whole mythology of independent concepts, with Zeus the Thunderer — self-consciousness — at the head, is paraded here once again to the “jingling

of hackneyed phrases of a whole janissary band of current categories”. (*Literatur-Zeitung*, cf. *Die Heilige Familie*, p. 234). First of all, of course, the myth of the creation of the world, i.e., of the hard “*labour*” of the critic, which is “the sole creative and productive principle, a constant struggle and victory, a continual destruction and creation”, “working” and “having worked”. Indeed, the reverend father even reproaches *Die Heilige Familie* for understanding “criticism” in the same way as he understands it himself in the present rejoinder. After taking back “substance” “into the land of its birth, self-consciousness, the criticising and” (since *Die Heilige Familie* also) “the criticised man, and *discarding* it” (self-consciousness here seems to take the place of an ideological lumber-room), he continues:

“It” (the alleged philosophy of Feuerbach) “dare not know that criticism and the critics, as long as they have existed” (!) “have guided and made history, that even their opponents and all the movements and agitations of the present time are their creation, that it is they alone who hold *power in their hands, because strength is in their consciousness*, and because they derive power *from themselves*, from their deeds, from criticism, from’ their opponents, from their creations; that only by the act of criticism is man freed. and thereby men also, and man is *created*” (!) “and thereby mankind as well”.

Thus, criticism *and* the critics are first of all two wholly different subjects, existing and operating apart from each other. The critic is a subject different from criticism, and criticism is a subject different from the critic. This personified criticism, criticism as a subject, is precisely that “critical criticism” against which *Die Heilige Familie* was

directed. “Criticism and the critics, as long as they have existed, have guided and made history.” It is clear that they could not do so “as long as they” did not “exist”, and it is equally clear that “as long as they have existed” they “made history” in their own fashion. Finally, Saint Bruno goes so far as to “dare and be able” to give us one of the most profound explanations about the state-shattering power of criticism, namely, that “criticism and the critics hold *power in their hands*, because” (a fine “because”!) “*strength is in their consciousness*”, and, secondly, that these great manufacturers of history “hold power in their hands”, because they “derive power from themselves and from criticism” (i.e., again from themselves) — whereby it is still, unfortunately, not proven that it is possible to “derive” anything at all from there, from “themselves”, from “criticism”. On the basis of criticism’s own words, one should at least believe that it must be difficult to “derive” from there anything more than the category of “substance” “discarded” there. Finally, criticism also “derives” “from criticism” “power” for a highly monstrous oracular dictum. For it reveals to us a secret that was hidden [cf. Colossians 1 :26] from our fathers and unknown to our grandfathers, the secret that “only by the act of criticism is man created, and thereby mankind as well” — whereas, up to now, criticism was erroneously regarded as an act of people who existed prior to it owing to quite different acts. Hence it seems that Saint Bruno himself came “into the world, from the world, and to the world” through “criticism”, i.e., by *generatio aequioca* [spontaneous generation]. All this is, perhaps, merely another interpretation of the following passage from the Book of Genesis: And Adam *knew*, i.e., criticised, Eve his wife: and she conceived, [cf. Genesis 4: 1] etc.

Thus we see here the whole familiar critical criticism, which was already sufficiently characterised in *Die Heilige Familie*, confronting us again with all its trickery as though nothing had happened. There is no need to be surprised at this, for the saint himself complains, on page 140, that *Die Heilige Familie* “cuts criticism off from all progress”. With the greatest indignation Saint Bruno reproaches the authors of *Die Heilige Familie* because, by means of a chemical process, they evaporated Bauer’s criticism from its “fluid” state into a *crystalline*” state.

It follows that “institutions of mendicancy”, the “baptismal certificate of adulthood”, the “regions of pathos and thunder-like aspects”, the “Mussulman conceptual affliction” (*Die Heilige Familie*, pp. 2, 3, 4 according to the critical *Literatur-Zeitung*) — all this is nonsense only if it is understood in the “crystalline” manner. And the twenty-eight historical howlers of which criticism was proved guilty in its excursion on “Englische Tagesfragen” [article by Julius Faucher] — are they not errors when looked at from the “fluid” point of view? Does criticism insist that, from the fluid point of view, it prophesied *a priori* the Nauwerck conflict [44] — long after this had taken place before its eyes — and did not construct it *post festum*? Does it still insist that the word *marichal* could mean “*farrier*” from the “crystalline” point of view, but from the “fluid” point of view at any rate must mean marshal”? Or that although in the “crystalline” conception “*un fait physique*” may mean “a physical fact”, the true “fluid” translation should be “a fact of physics”? Or that “*la malveillance de nos bourgeois juste-milieux*” [the

ill will of our middle-of-the-road bourgeois] in the “fluid” state still means “the care-freeness of our good burghers”? Does it insist that, from the “fluid” point of view, “a child that does not, in its turn, become a father or mother is *essentially a daughter*”? That someone can have the task “of representing, as it were, the last tear of grief shed by the past”? That the various concierges, lions, grisettes, marquises, scoundrels and wooden doors in Paris in their “fluid” form are nothing but phases of the mystery “in whose concept in general it belongs to posit itself as limited and again to abolish this limitation which is posted by its universal essence, for precisely this essence is only the result of its inner self-distinction, its activity” [Bruno Bauer, “Charakteristik Ludwig Feuerbachs”]? That critical criticism in the “fluid” sense “pursues its path irresistibly, victorious and confident of victory”, when in dealing with a question it first asserts that it has revealed its “true and general significance” and then admits that it “had neither the will nor the right to go beyond criticism”, and finally admits that “it had still to take one step but that step was impossible because — it was impossible” (*Die Heilige Familie*, p. 184)? That from the “fluid” point of view “the future is still the work” of criticism, although “fate may *decide* as it will” [B. Bauer, “Neueste Schriften Über die Judenfrage”]? That from the fluid point of view criticism achieved nothing superhuman when it “came into contradiction with its *true elements* — a *contradiction* which had already found its *solution* in *these same elements* [ B. Bauer, “Was ist jetzt der Gegenstand der Kritik?”]?

The authors of *Die Heilige Familie* have indeed committed the frivolity

of conceiving these and hundreds of other statements as statements expressing firm, “crystalline” *nonsense* — but the synoptic gospels should be read in a “fluid” way, i.e., according to the sense of their authors. and on no account in a “crystalline” way, e., according to their actual nonsense, in order to arrive at true faith and to admire the harmony of the critical household.

“Engels and Marx, therefore, know only the criticism of the *Literatur-Zeitung*” [Bruno Bauer, “Charakteristik Ludwig Feuerbachs”]

— a deliberate lie, proving how “fluidly” our saint has read a book in which his latest works are depicted merely as the culmination of all the “work he has done”. But the church father lacked the calm to read in a crystalline way, for he fears his opponents as rivals who contest his canonisation and “want to deprive him of his sanctity, in order to make *themselves* sanctified”.

Let us, incidentally, note the fact that, according to Saint Bruno’s present statement, his *Literatur-Zeitung* by no means aimed at founding “social society” or at “representing, as it were, the last tear of grief” shed by German ideology, nor did it aim at putting mind in the sharpest opposition to the mass and developing critical criticism in all its purity, but only — at “depicting the liberalism and radicalism of 1842 and their echoes in their half-heartedness and phrase-mongering”, hence at combating the “echoes” of what has long disappeared. *Tant de bruit pour une omelette!* [Much ado about an omelette! An exclamation which Jacques Vallé, Sieur des Barreaux, is supposed to have made

when a thunderstorm occurred while he was eating an omelette on a fast-day] Incidentally, it is just here that the conception of history peculiar to German theory is again shown in its “purest” light. The year 1842 is held to be the period of the greatest brilliance of German liberalism, because at that time philosophy took part in politics. Liberalism vanishes for the critic with the cessation of the *Deutsche Jahrbücher* and the *Rheinische Zeitung*, the organs of liberal and radical theory. After that, apparently, there remain only the “echoes” — whereas in actual fact only now, when the German bourgeoisie feels a real need for political power, a need produced by economic relations, and is striving to satisfy has liberalism in Germany an actual existence and thereby 1 the chance of some success.

Saint Bruno’s profound distress over *Die Heilige Familie* did not allow him to criticise this work “out of himself, through himself and with himself”. To be able to master his pain he had first to obtain the work in a “fluid” form. He found this fluid form in a confused review, teeming with misunderstandings, in the *Westphälische Dampfboot*, May issue, pp. 206-14 All his quotations are taken from passages quoted in the *Westphälische Dampfboot* and he quotes nothing that is not quoted there.

The language of the saintly critic is likewise determined by the language of the Westphalian critic. In the first place, all the statements from the Foreword which are quoted by the Westphalian (*Dampfboot*, p. 206) are transferred to the *Wigand’sche Vierteljahrsschrift* (pp. 140, 141). This transference forms the chief part of Bauer’s criticism,

according to the old principle already recommended by Hegel:

“To trust common sense and, moreover, in order to keep up with the times and advance with philosophy, to read *reviews* of philosophical works, perhaps even their *prefaces* and introductory paragraphs; for the latter give the general principles on which everything turns, while the former give, along with the historical information, also an appraisal which, because it is an appraisal, even goes beyond that which is appraised This beaten track can be followed in one’s dressing-gown; but the elevated feeling of the eternal, the sacred, the infinite, pursues its path in the vestments of a high priest, a path” which, as we have seen, Saint Bruno also knows how to “pursue” while “striking down” (Hegel, *Phänomenologie*, p. 54).

The *Westphalian* critic, after giving a few quotations from the preface, continues:

“Thus the preface itself leads to the *battlefield* of the book”, etc. (p. 206).

The *saintly* critic, having transferred these quotations into the *Wigand’sche Vierteljahrsschrift*, makes a more subtle distinction and says:

“Such is the *terrain* and the *enemy* which Engels and Marx have created for *battle*.”

From the discussion of the critical proposition: “the worker creates nothing”, the *Westphalian* critic gives only the summarising *conclusion*.

The *saintly* critic actually believes that this is all that was said about the

proposition, copies out the Westphalian quotation on page 141 and rejoices at the discovery that only “assertions” have been put forward in opposition to criticism.

Of the examination of the critical outpourings about love, the *Westphalian* critic on page 209 first writes out the *corpus delicti* in part and then a few disconnected sentences from the refutation, which he desires to use as an authority for his nebulous, sickly-sweet sentimentality.

On pages 141-42 the *saintly* critic copies him out word for word, sentence by sentence, in the same order as his predecessor quotes.

The *Westphalian* critic exclaims over the corpse of Herr Julius Faucher: “Such is the fate of the beautiful on earth!”. [Schiller. *Wallenstein’s Tod*, Act IV, Scene 12]

The *saintly* critic cannot finish his “hard work” without appropriating this exclamation to use irrelevantly on page 142.

The *Westphalian* critic on page 212 gives a would-be summary of the arguments which are aimed against Saint Bruno himself in *Die Heilige Familie*.

The *saintly* critic cheerfully and literally copies out all this stuff together with all the Westphalian exclamations. He has not the slightest idea that *nowhere* in the whole of this polemic discourse does anyone reproach hint for “transforming the problem of political emancipation into that of human emancipation”, for “wanting to kill the Jews”, for

“transforming the Jews into theologians”, for “transforming Hegel into Herr Hinrichs”, etc. Credulously, the saintly critic repeats the *Westphalian* critic’s allegation that in *Die Heilige Familie Marx* volunteers to provide some sort of little scholastic treatise “in reply to Bauer’s *silly self-apotheosis*”. Yet the words “silly self-apotheosis”, which Saint Bruno gives as a *quotation*, are nowhere to be found in the whole of *Die Heilige Familie*, but they do occur with the Westphalian critic. Nor is the little treatise offered as a reply to the “self-apology” of criticism on pages 150-63 of *Die Heilige Familie*, but only in the following section on page 165, in connection with the world-historic question: “Why did Herr Bauer *have to* engage in politics?”

Finally on page 143 Saint Bruno presents *Marx* as an “*amusing comedian*”, here again following his Westphalian model, who resolved the “world-historic drama of critical criticism”, on page 213, into a “*most amusing comedy*”.

Thus one sees how the opponents of critical criticism “dare and can” “*know how the critic has worked, and still works!*”

#### **4. Obituary For “M. Hess”**

“What Engels and Marx could *not yet* do, M. Hess has accomplished.”

Such is the great, divine transition which — owing to the relative “can” and “cannot” be done of the evangelists — has taken so firm a hold of the holy man’s fingers that it has to find a place, relevantly or irrelevantly, in every article of the church father.

“What Engels and Marx could not yet do, M. Hess has accomplished.” But what is this “what” that “Engels and Marx could not yet do”? Nothing more nor less, indeed, than — to criticise Stirner. And why was it that Engels and Marx “could *not yet*” criticise Stirner? For the sufficient reason that — Stirner’s book *had not yet appeared* when they wrote *Die Heilige Familie*.

This speculative trick — of joining together everything and bringing the most diverse things into an apparent causal relation — has truly taken possession not only of the head of our saint but also of his fingers. With him it has become devoid of any contents and degenerates into a burlesque manner of uttering tautologies with an important mien. For example, already in the *Allgemeine Literatur-Zeitung* (1, 5) we read:

“The difference between my work and the pages which, for example, a Philippson covers with writing” (that is, the *empty* pages on which, “for example, a Philippson” writes) “must, *therefore, be so constituted as in fact it is*”!!! [Bauer, “Neueste Schriften über die Judenfrage”]

“M. Hess”, for whose writings Engels and Marx take absolutely no responsibility, seems such a strange phenomenon to the saintly critic that he is only capable of copying long excerpts from *Die letzten Philosophen* and passing the judgment that “on some points this criticism has not understood Feuerbach *or also*” (O theology!) “the vessel wishes to rebel against the potter”. Cf. Epistle to the Romans, 9: 20-21. Having once more performed the “hard work” of quoting, our saintly critic finally arrives at the conclusion that Hess copies from

*Hegel*, since he uses the two words “united” and “development”. Saint Bruno, of course, had in a round-about way to try to turn against Feuerbach the proof given in *Die Heilige Familie* of his own complete dependence on Hegel.

“See, that is how Bauer had to end! He fought as best he could against all the Hegelian categories”, with the exception of selfconsciousness — particularly in the glorious struggle of the *Literatur-Zeitung* against Herr Hinrichs. How he fought and conquered them we have already seen. For good measure, let us quote *Wigand*, page 110, where he asserts that

the “true” (1) “*solution*” (2) “*of contradictions*” (3) “in nature and history” (4), the “*true unity*” (5) “of separate relations” (6), the “genuine” (7) “basis” (8) “and abyss” (9) “of religion, the truly *infinite*” (10), “irresistible, self-creative” (11) “personality” (12) “has not yet been found”.

These three lines contain not two doubtful Hegelian categories, as in the case of Hess, but a round dozen of “true, infinite, irresistible” Hegelian categories which reveal themselves as such by ‘,the true unity of separate relations’ — “see, that is how Bauer had to end"! And if the holy man thinks that in Hess he has discovered a Christian believer, not because Hess “hopes” — as Bruno says — but because he does not hope and because he talks of the “resurrection”, then our great church father enables us, on the basis of this same page 1 10, to demonstrate his very pronounced *Judaism*. He declares there

“that the *true, living man in the flesh has not yet been born*”!!! (a

new elucidation about the determination of the “unique sex”) “and the mongrel produced” (*Bruno Bauer?!?*) “is not yet a le to master all *dogmatic formulas*”, etc.

That is to say, the *Messiah* is not yet born, the *son of man* has first to come into the world and this world, being the world of the Old Testament, is still under the rod of the *law*, of “dogmatic formulas”.

Just as Saint Bruno, as shown above, made use of “Engels and Marx” for a transition to Hess, so now the latter serves him to bring Feuerbach finally into causal connection with his excursions on Stirner, *Die heilige Familie* and *Die letzten Philosophen*.

“See, that is how Feuerba.ch had to end!” “Philosophy had to end piously”, etc. (*Wigand*, p. 145.)

The true causal connection, however, is that this exclamation is an imitation of a passage from Hess’ *Die letzten Philosophen* aimed against Bauer, among others (Preface, p. 4):

“Thus, [...] and in no other way had the last offspring of the Christian ascetics to take farewell of the world.”

Saint Bruno ends his speech for the prosecution against Feuerbach and his alleged accomplices with the reproach to Feuerbach that all he can do is to “trumpet”, to “blow blasts on a trumpet”, whereas Monsieur B. Bauer or Madame la critique, the “mongrel produced”, to say nothing of the continual “destruction”, “*drives forth in his triumphal chariot and gathers new triumphs*” (p. 125), “hurls down from the throne” (p. 119), “slays” (p. 111), “strikes down like thunder” (p. 115), “destroys once

and for all” (p. 120), “shatters” (p. 121), allows nature merely to “vegetate” (p. 120), builds “stricter” (!) “prisons” (p. 104) and, finally, with “crushing” pulpit eloquence expatiates, on p. 105, in a brisk, pious, cheerful and free [“Brisk, pious, cheerful and free” (“frisch, fromm, fröhlich und frei”) — the initial words of a students’ saying, which were turned by Ludwig Jahn into the motto of the sport movement he initiated] fashion on the “stably-strongly-firmly-existing”, hurling “rock-like matter and rocks” at Feuerbach’s head (p. 110) and, in conclusion, by a side thrust vanquishes Saint Max as well, by adding “the most abstract abstractness” and “the hardest hardness” (on p. 124) to “critical criticism”, “social society” and “rock-like matter and rocks”.

All this Saint Bruno accomplished “through himself, in himself and with himself”, because he is “He himself”; indeed, he is “himself always the greatest and can always be the greatest” (*is* and *can be*!) “through himself, in himself and with himself” (p. 136). That’s that.

Saint Bruno would undoubtedly be dangerous to the female sex, for he is an “irresistible personality”, if “in the same measure on the other hand” he did not fear “sensuousness as the barrier against which man has to deal himself a mortal *blow*”. Therefore, “through himself, in himself and with himself” he will hardly pluck any flowers but rather allow them to wither in infinite longing and hysterical yearning for the “irresistible personality”, who “possesses this unique sex and these unique, particular sex organs”.

[The following passage is crossed out in the manuscript:]

## 5. Saint Bruno in His “Triumphal Chariot”

Before leaving our church father “victorious and confident of victory”, let us for a moment mingle with the gaping crowd that comes up running just as eagerly when he “drives forth in his triumphal chariot and gathers new triumphs” as when General Tom Thumb with his four ponies provides a diversion. It is not surprising that we hear the humming of street-songs, for to be welcomed with street-songs “belongs after all to the concept” of triumph “in general”.

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[Marx/Engels Archive](#)

## Marx & Engels — German Ideology

# German Ideology

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# Karl Marx and Frederick Engels

## A Critique of the German Ideology

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### Abstract of Chapter 3

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The German ideology was never published in Marx or Engels lifetime. When the manuscript was discovered, tattered and worn down, the full book was published by the Institute of Marxism in the USSR. Since its publication, the first chapter received enormous popularity as an excellent overview of the materialist conception of history, while at the same time, the second and third chapter received unanimous notoriety for being drastically less helpful to all but the most dedicated scholars of Marxism.

While Chapters 2 & 3 are easy to neglect, there are portions of material where Marx and Engels were explaining their theory instead of critiquing others. The only criteria used for selecting material for this collection was simply that information where Marx and Engels explained their own theories.

If you would like to read their critique of Saint Max and Saint Bruno then read the full book; about a quarter of Chapters 2 & 3 are dedicated solely to a critique. Nearly the entire remainder of the book is a repetition of Saint Max and Saint Bruno's writings, very meticulously and thoroughly reproduced.

Paragraphs have been introduced to the selected passages for easier reading, and section headers have been inserted. Information abstracted by [Brian Basgen](#), 2000.

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# Idealism

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" *Hierarchy is the domination of thought* , the domination of the spirit.... Hierarchy is the *supreme domination of spirit* ."

In the foregoing presentation Jacques le bonhomme conceives history merely as the product of abstract thoughts — or, rather, of his notions of abstract thoughts — as governed by these notions, which, in the final analysis, are all resolved into the "holy". This domination of the "holy", of thought, of the Hegelian [absolute idea](#) over the incurable world he further betrays as a historical relation existing at the present time, as the domination of the holy ones, the ideologies, over the vulgar world — as a *hierarchy*. In this hierarchy, what previously appeared *consecutively* exists *side-by-side*, so that one of the two co-existing forms of development rules over the other...

The outcome, of course, is bound to be that the domination which the "world of thoughts" exercises from the outset in history is at the end of the latter also presented as the real, actually existing domination of the thinkers — and, as we shall see, in the final analysis, as the domination of the speculative philosophers — over the world of things, so that Saint Max has only to fight against thoughts and ideas of the ideologies

and to overcome them, in order to make himself "possessor of the world of things in the world of thoughts".

p. 186 [MECW p. 172]

As for the actual hierarchy of the Middle Ages, we shall merely note here that it did not exist for the people, for the great mass of human beings. For the great mass only feudalism existed, and hierarchy only existed insofar as it was itself either feudal or anti-feudal (within the framework of feudalism). Feudalism itself had entirely empirical relations as its basis. Hierarchy and struggle against feudalism (the struggle of the ideologies of a class against the class itself) are only the ideological expression of feudalism and of the struggles developing within feudalism itself — which include also the struggles of the feudally organized nations among themselves. Hierarchy is the ideal form of feudalism; feudalism is a political form of the medieval relations of production and intercourse. Consequently, the struggle of feudalism against hierarchy can only be explained by elucidating these practical material relations. This elucidation of itself puts an end to the previous conception of history which took the illusions of the Middle Ages on trust, in particular those illusions which the Emperor and the Pope brought to bear in their struggle against each other.

p. 190 [MECW p. 176]

We now come to present-day hierarchy, to the domination of the idea in ordinary life.... Since the middle class demand love for *their* kingdom, their regime, they want, according to Jacques le bonhomme, to "establish the kingdom of love on earth". (p. 98) Since they demand

respect for their domination and for the conditions in which it is exercised, and therefore want to usurp domination over respect, they demand, according to this worthy man [Jacques le bonhomme], the domination of *respect* as such, their attitude towards respect is the same as towards the holy spirit dwelling within them. (p. 95) Jacques le bonhomme, with his faith that can move mountains, takes as the actual, earthly basis of the bourgeois world the distorted form in which the sanctimonious and hypocritical ideology of the bourgeoisie voices their particular interests as universal interests. Why this ideological delusion assumes precisely this form for our Saint, we shall see in connection with "political liberalism".

p. 193-4 [MECW p. 176]

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## On Religion

In religion people make their empirical world into an entity that is only conceived, imagined, that confronts them as something foreign. This again is by no means to be explained from other concepts, from "self-consciousness" and similar nonsense, but from the entire hitherto existing mode of production and intercourse, which is just as independent of the pure concept as the invention of the self-acting mule and the use of railways are independent of Hegelian philosophy. If he wants to speak of an "essence" of religion, i.e., of a material basis of this inessentiality, then he should look for it neither in the "essence of man", nor in the predicate of God, but in the material world which each stage of religious development finds in existence.

The only reason why Christianity wanted to free us from the domination of the flesh and "desires as a driving force" was because it regarded our flesh, our desires as something foreign to us; it wanted to free us from determination by nature only because it regarded our own nature as not belonging to us.

For if I myself am not nature, if my natural desires, my whole natural character, do not belong to myself — and this is the doctrine of Christianity — then all determination by nature — whether due to my own natural character or to what is known as external nature — seems to me a determination by something foreign, a fetter, compulsion used against me, *heteronomy as opposed to autonomy of the spirit* .

Incidentally, Christianity has indeed never succeeded in freeing us from the domination of desires.

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## Consciousness throughout history

[In ancient times] the ideas and thoughts of people were, of course, ideas and thoughts about themselves and their relationships, their consciousness of *themselves* and of people *in general* — for it was the consciousness not merely of a single individual but of the individual in his interconnection with the whole of society and about the whole of the

society in which they live.

The conditions, independent of them, in which they produce their life, the necessary forms of intercourse connected herewith, and the personal and social relations thereby given, had to take the form — insofar as they were expressed in thoughts — of ideal conditions and necessary relations, i.e., they had to be expressed in consciousness as determinations arising from the concept of man *as such* , from human essence, from the nature of man, from man *as such* . What people were, what their relations were, appeared in consciousness as ideas of man *as such* , of his modes of existence or of his immediate conceptual determinations.

So, after the ideologists had assumed that ideas and thoughts had dominated history up to now, that the history of these ideas and thoughts constitutes all history up to now, after they had imagined that real conditions had conformed to man *as such* and his ideal conditions, i.e., to conceptual determinations, after they had made the history of people's consciousness of themselves the basis of their actual history, after all this, nothing was easier than to call the history of consciousness, of ideas, of the holy, of established concepts — the history of "man" and to put it in the place of real history.

p. 198 [MECW p. 183]

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## An idealist conception of Humans

Sancho raises the important question:

"But how to curb the inhuman being who dwells in each individual? How can one manage not to set free the inhuman being along with the human being?... At the side of the human being there's always the inhuman being, that egoist, the individual. State, society, mankind cannot master this devil."

In the form in which Sancho understands it, the question again becomes sheer nonsense. He imagines that people up to now have always formed a concept of man, and then won freedom for themselves to the extent that was necessary to realize this concept; that the measure of freedom that they achieved was determined each time by their idea of the ideal of man at the time; it was thus unavoidable that in each individual there remained a residue which did not correspond to this ideal and, hence, since it was "inhuman", was either not set free or only freed *malgre eux*.

In reality, of course, what happened was that people won freedom for themselves each time to the extent that was dictated and permitted not by their ideal of man, but by the existing productive forces. All emancipation carried through hitherto has been based, however, on unrestricted productive forces. The production which these productive forces could provide was insufficient for the whole of society and made development possible only if some persons satisfied their needs at the expense of others, and therefore some — the minority — obtained the monopoly of development, while others — the majority — owing to the constant struggle to satisfy their most essential needs, were for the time being (i.e., until the creation of new revolutionary productive forces)

excluded from any development.

Thus, society has hitherto always developed within the framework of a contradiction — in antiquity the contradiction between freemen and slaves, in the Middle Ages that between nobility and serfs, in modern times that between the bourgeoisie and the proletariat. This explains, on the one hand, the abnormal, "inhuman" way in which the oppressed class satisfies its needs, and, on the other hand, the narrow limits within which intercourse, and with it the whole ruling class, develops. And this restricted character of development consists not only in the exclusion of one class from development, but also in the narrowmindedness of the excluding class, and the "inhuman" is to be found also within the ruling class.

This so-called "inhuman" is just as much a product of present-day relations as the "human" is; it is their native aspect, the rebellion — which is not based on any new revolutionary productive force — against the prevailing relations brought about by the existing productive forces, and against the way of satisfying needs that correspond to these relations. The positive expression "human" corresponds to the definite relations *predominate* at a certain stage of production in the way of satisfying needs determined by them, just as the negative expression "inhuman" corresponds to the attempt to negate these predominate relations in the way of satisfying needs prevailing under them without changing the existing mode of production, an attempt that this stage of production daily engenders afresh.

## On Language & Idealism

One of the most difficult tasks confronting philosophers is to descend from the world of thought to the actual world. *Language* is the immediate actuality of thought. Just as philosophers have given thought an independent existence, so they were bound to make language into an independent realm. This is a secret of philosophical language, in which thoughts in the form of words have their own content. The problem of descending from the world of thoughts to the actual world is turned into the problem of descending from language to life.

We have shown [in Chapter 1] that thoughts and ideas acquire an independent existence in consequence of the personal circumstances and relations of individuals acquiring independent existence. We have shown that exclusive, systematic occupation with these thoughts on the part of ideologists and philosophers, and hence the systemization of these thoughts, is a consequence of division of labour, and that, in particular, German philosophy is a consequence of German petty-bourgeois conditions. The philosophers have only to dissolve their language into the ordinary language, from which it is abstracted, in order to recognize it as the distorted language of the actual world and to realize that neither thoughts nor language in themselves form a realm of their own, that they are only *manifestations* of actual life.

p. 472-3 MECW p. 446

We have seen that the whole problem of the transition from thought to

reality, hence from language to life, exists only in philosophical illusion, i.e., it is justified only for philosophical consciousness, which cannot possibly be clear about the nature and origin of its apparent separation from life. This great problem, insofar as it at all entered the minds of our ideologists, was bound, of course, to result of finely in one of these knights-errant setting out in search of a word which, as a *word* , formed the transition in question, which, as a word, ceases to be simply a word, and which, as a word, in a mysterious super linguistic manner, points from within the language to the actual object it denotes; which, in short, plays among words the same role as the Redeeming God-Man plays among people in Christian fantasy. The emptiest, shallowest brain among the philosophers had to "end" philosophy by proclaiming his lack of thought to be the end of philosophy and thus the triumphant entry into "corporal" life. His philosophizing mental vacuity was already in itself the end of philosophy just as his unspeakable language was the end of all language.

p. 475 [MECW p. 449]

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# Individuality

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*Critique: "humans create themselves out of nothing"*

Far from it being true that "out of nothing" I make myself, for example, a "[public] speaker", the nothing which forms the basis here is a very manifold something, the real individual, his speech organs, a definite stage of physical development, an existing language and dialects, ears capable of hearing and a human environment from which it is possible to hear something, etc., etc. therefore, in the development of a property something is created by something out of something, and by no means comes, as in Hegel's Logic, from nothing, through nothing to nothing. [Th. I. Abt. 2 of Hegel]

p. 162 [MECW p. 150]

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## **Individualism in a class perspective**

When the narrow-minded bourgeois says to the Communists: by abolishing property, i.e., my existence as a capitalist, as a landed proprietor, as a factory owner, and your existence as workers, you abolished my individuality and your own; by making it impossible for me to exploit you, the workers, to rake in my profit, interest or rent, you make it impossible for me to exist as an individual.

When, therefore, the bourgeois tells the Communists: by abolishing my existence *as the bourgeois*, you abolish my existence *as an individual*; when thus he identifies himself as a bourgeois with himself as an individual, one must, at least, recognize his frankness and

shamelessness. For the bourgeois it is actually the case, he believes himself to be an individual only in so far as he is a bourgeois.

But when the theoreticians of the bourgeoisie come forward and give a general expression to this assertion, when they equate the bourgeois's property with individuality in theory as well and want to give a logical justification for this equation, then this nonsense begins to become solemn and holy.

p. 246 [MECW p. 229]

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## The relation of individual interests to class interests

[Sancho asks:] How is it that personal interests always develop, against the will of individuals, into class interests, into common interests which acquire independent existence in relation to the individual persons, and in their independence assume the form of *general* interests? How is it that as such they come into contradiction with the actual individuals and in this contradiction, by which they are defined as *general* interests, they can be conceived by consciousness as *ideal* and even as religious, holy interests? How is it that in this process of private interests acquiring independent existence as class interests the personal behavior of the individual is bound to be objectified [sich versachlichen], estranged [sich entfremden], and at the same time exists as a power independent of him and without him, created by intercourse, and is transformed into social relations, into a series of powers which determined and subordinate the individual, in which, therefore, appear

in the imagination as "holy" powers?

Had Sancho understood the fact that within the framework of definite *modes of production* , which, of course, are not dependent on the will, alien practical forces, which are independent not only of isolated individuals but even of all of them together, always come to stand above people — then he could be fairly indifferent as to whether this fact is preserved in the religious form or distorted in the fancy of the egoist, above whom everything is placed in imagination, in such a way that he places nothing above himself. Sancho would then have descended from the realm of speculation into the realm of reality, from what people fancy to what they actually are, from what they imagine to how they act and are bound to act in definite circumstances. What seems to him a product of *thought* , he would have understood to be a product of *life* . He would not then have arrived at the absurdity worthy of him — of explaining the division between personal and general interests by saying that people imagine this division *also* in a religious way and *seem* to themselves to be such and such, which is, however, only another word for "imagining".

Incidentally, even in the banal, petty-bourgeois German form in which Sancho perceives contradiction of personal and general interests, he should realize that individuals have always started out from themselves, and could not do otherwise, and that therefore the two aspects he noted are aspects of the personal development of individuals; both are equally engendered by the empirical conditions under which the individuals live, both are only expressions of *one and the same* personal

development of people and are therefore only in *seeming* contradiction to each other.

p. 262-3 [MECW p. 245]

## The role of will in the desires of an individual

Whether a desire becomes fixed or not, i.e., whether it obtains exclusive [power over us] — which, however, does [not] exclude [further progress] — depends on whether material circumstances, "bad" mundane conditions permit the normal satisfaction of this desire and, on the other hand, the development of a totality of desires. This latter depends, in turn, on whether we live in circumstances that allow all-round activity and thereby the full development of all our potentialities. On the actual conditions, and the possibility of development they give each individual, depends also whether thoughts become fixed or not — just as, for example, the fixed ideas of the German philosophers, these "victims of society", *qui nous font pitie* [for whom we feel pity], are inseparable from the German conditions.

An avaricious person is not an owner, but a servant, and he can do nothing for his own sake without at the same time doing it for the sake of his master."

No one can do anything without at the same time doing it for the sake of one or other of his needs and for the sake of the organ of this need — for Stirner this means that this need and its organ are made into a master over him, just as earlier he made the *means* for satisfying a need into a

master over him. Stirner cannot eat without at the same time eating for the sake of his stomach. If the worldly conditions prevent him from satisfying his stomach, then his stomach becomes a master over him, the desire to eat becomes a fixed desire, and the thought of eating becomes a fixed idea — which at the same time gives him an example of the influence of world conditions and fixing his desires and ideas. Sancho's "revolt" against the fixation of desires and thoughts is thus reduced to an impotent moral injunction about self-control and provides new evidence that he merely gives an ideologically high sounding expression to the most trivial sentiments of the petty-bourgeois.

[The following two paragraphs are crossed out in the manuscript (brackets are used for words that were illegible)]:

Since they attack the material basis on which the hitherto inevitable fixedness of desires and ideas depended, the Communists are the only people through whose historical activity the liquefaction of the fixed desires and ideas is in fact brought about and ceases to be an impotent moral injunction, as it was up to now with all moralists "down to" Stirner. Communist organization has a twofold effect on the desires produced in the individual by present-day relations; some of these desires — namely desires which exist under all relations, and only change their form and direction under different social relations — are merely altered by the Communist social system, for they are given the opportunity to develop normally; but others — namely those originating solely in a particular society, under particular conditions of [production] and intercourse — are totally deprived of their conditions of existence.

Which [of the desires] will be merely changed and [which eliminated] in a Communist [society] can [only occur in a practical] way, by [changing the real], actual [conditions of production and intercourse.]

A desire is already by its mere existence something "fixed", and it can occur only to St. Max and his like not to allow his sex instinct, for instance, to become "fixed"; it is that already and will cease to be fixed only as a result of castration or impotence. Each need, which forms the basis of a "desire", is likewise something "fixed", and try as he may St. Max cannot abolish this "fixedness" and for example contrive to free himself from the necessity of eating within "fixed" periods of time. The Communists have no intention of abolishing the fixedness of their desires and needs, an intention which Stirner, immersed in his world of fancy, ascribes to them and all other men; they only strive to achieve an organization of production and intercourse which will make possible the normal satisfaction of all needs, i.e., a satisfaction which is limited only by the needs themselves.

p. 272-3 [MECW p 255]

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## **Individuality in thought and desire**

It depends not on *consciousness* , but on *being* ; not on thought, but on life; it depends on the individual's empirical development and manifestation of life, which in turn depends on the conditions existing in the world.

If the circumstances in which the individual lives allow him only the [one]-sided development of one quality at the expense of all the rest, [if] they give him the material and time to develop only that one quality, then this individual achieves only a one-sided, crippled development. No moral preaching avails here. And the manner in which this one, preeminently favored quality develops depends again, on the one hand, on the material available for its development and, on the other hand, on the degree and manner in which the other qualities are suppressed.

Precisely because thought, for example, is the thought of a particular, definite individual, it remains *his* definite thought, determined by his individuality in the conditions in which he lives. The thinking individual therefore has no need to resort to prolonged reflection about thought as such in order to declare that his thought is his own thought, his property; from the outset it is his own, peculiarly determined thought and it was precisely his peculiarity which [in the case of St.] Sancho [was found to be] the "opposite" of this, the peculiarity which is peculiar "*as such*".

In the case of an individual, for example, whose life embraces a wide circle of varied activities and practical relations to the world, and who, therefore, lives a many-sided life, thought has the same character of universality as every other manifestation of his life. Consequently, it neither becomes fixed in the form of abstract thought nor does it need complicated tricks of reflection when the individual passes from thought to some other manifestation of life. From the outset it is always a factor in the total life of the individual, one which disappears and is

reproduced as *required* .

In the case of a parochial Berlin schoolmaster or author, however, whose activity is restricted to arduous work on the one hand and the pleasure of thought on the other, whose world extends from [the small confines of their city], whose relations to this world are reduced to a minimum by his pitiful position in life, when such an individual experiences the need to think, it is indeed inevitable that his thought becomes just as abstract as he himself and his life, and that thought confronts him, who is quite incapable of resistance, in the form of a fixed power, whose activity offers the individual the possibility of a momentary escape from his "bad world", of a momentary pleasure.

In the case of such an individual the few remaining desires, which arise not so much from intercourse with a world as from the constitution of the human body, expressed themselves only through *repercussion* , i.e., they assume their narrow development the same one-sided and crude character as does his thought, they appear only along intervals, stimulated by the excessive development of the predominant desire (fortified by immediate physical causes, e.g., [stomach] spasm) and are manifested turbulently and forcibly, with the most brutal suppression of the ordinary, [natural] desire [— this leads to further] domination over [thought.] As a matter of course, the schoolmaster's [thinking reflects on and speculates about] is empirical [fact in a school] masterly fashion.

p. 280-1 [MECW p. 262]

## Needs being the vocation of all human beings

For St. Sancho vocation has a double form; firstly as a vocation which others choose for me — examples of which we have already had above in the case of newspapers that are full of politics and the prisons that our Saint mistook for houses of moral correction. Afterward vocation appears also as a vocation in which the individual himself believes.

If the ego is divorced from all its empirical conditions of life, it's activity, the conditions of its existence, if it is separated from the world that forms its basis and from its own body, then, of course, it has no other vocation and no other designation than that of representing the human being of the logical proposition and to assist St. Sancho in arriving at the equations given above.

In the real world, on the other hand, where individuals have needs, they thereby already have a *vocation* and *task* ; and at the outset it is still immaterial whether they make this their vocation in their imagination as well. It is clear, however, that because the individuals possess consciousness they form an idea of this vocation which their empirical existence has given them and, thus, furnish St. Sancho with the opportunity of seizing on the word vocation, that is, on the mental expression of their actual conditions of life, and of leading out of account these conditions of life themselves.

The proletarian, for example, who like every human being has the vocation of satisfying his needs and who is not in a position to satisfy even the needs that he has in common with all human beings, the

proletarian whom the necessity to work a 14 hour day debases to the level of the beast of burden, whom competition degrades to a mere thing, an article of trade, who from his position as a mere productive force, the sole position left to him, is squeezed out by other, more powerful productive forces — this proletarian is, if only for these reasons, confronted with the real task of revolutionizing his conditions. He can, of course, imagine this to be his "vocation", he can also, if he likes to engage in propaganda, express his "vocation" by saying that to do this or that is the human vocation of the proletarian, the more so since his position does not even allow him to satisfy the needs arising directly from his human nature. St. Sancho does not concern himself with the reality underlining this idea, with the practical name of this proletarian — he clings to the word "vocation" and declares it to be the holy, and the proletarian to be a servant of the holy — the easiest way of considering himself superior and "proceeding further".

Particularly in the relations that have existed hitherto, when one class always ruled, when the conditions of life of an individual always coincided with the conditions of life of a class, when, therefore, the practical task of each newly emerging class was bound to appear to each of its members as a *universal* task, and when each class could actually overthrow its predecessor only by liberating the individuals of *all* classes from certain chains which had hitherto fettered them — under these circumstances it was essential that the task of the individual members of a class striving for domination should be described as a universal human task.

Incidentally, when for example the bourgeois tells the proletarian that his, the proletarian's, human task is to work 14 hours a day, the proletarian is quite justified in replying in the same language that, on the contrary, his task is to overthrow the entire bourgeois system.

p. 305-7 [MECW p. 288]

"Vocation, designation, task, ideal" are either:

1. The idea of the revolutionary tasks laid down for an oppressed class by the material conditions; or
2. Mere idealistic paraphrases, or also the conscious expression of the individuals' modes of activity which owing to the division of labour have assumed independent existence as various professions; or
3. The conscious expression of the necessity which at every moment confronts individuals, classes and nations to assert their position through some quite definite activity; or
4. The conditions of existence of the ruling class (as determined by the preceding development of production), ideally expressed in law, morality, etc., to which [conditions] the ideologists of that class more or less consciously gave a sort of theoretical independence; they can be conceived by separate individuals of that class as vocation, etc., and are held up as a standard of life to the individuals of the oppressed class, partly as an intelligent or recognition of

domination, partly as the moral means for this domination. It is to be noted here, as in general with ideologists, that they inevitably put a thing upside-down and regard their ideology both as the creative force and as the aim of all social relations, whereas it is only an expression and symptom of these relations.

p. 444 [MECW p. 419]

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## **The role of individual will in the foundation of the state**

In actual history, those theoreticians who regarded *might* as the basis of right were in direct contradiction to those who looked on *will* as the basis of right... If power is taken as the basis of right, as Hobbes, etc., do, then right, law, etc., are merely the symptom, the expression of *other* relations upon which state power rests.

The material life of individuals, which by no means depends merely on their "will", their mode of production and form of intercourse, which mutually determined each other — this is the real basis of the state and remained so at all the stages at which division of labor and private property are still necessary, quite independently of the *will* of individuals. These actual relations are in no way created by the state power; on the contrary they are the power creating it.

The individuals who rule in these conditions — leaving aside the fact that their power must assume the form of the *state* — have to give their

will, which is determined by these definite conditions, a universal expression as the will of the state, as law, an expression whose content is always determined by the relations of this class, as the civil and criminal law demonstrates in the clearest possible way. Just as the weight of their bodies does not depend on their idealistic will or on their arbitrary decision, so also the fact that they enforce their own will in the form of law, and at the same time to make it independent of the personal arbitrariness of each individual among them, does not depend on their idealistic will.

Their personal rule must at the same time assume the form of average rule. Their personal power is based on conditions of life which as they develop are common to many individuals, and the continuance of which they, as ruling individuals, have to maintain against others and, at the same time, to maintain that they are holding good for everybody. The expression of this will, which is determined by their common interests, is the law.

It is precisely because individuals who are independent of one another assert themselves and their own will, and because on this basis their attitude to one another is bound to be egoistical, that self-denial is made necessary in law and right, self-denial in the exceptional case, in self-assertion of their interests in the average case (which, therefore, not *they*, but only the "egoist in agreement with himself" regards as self-denial). The same applies to the classes which are ruled, whose will plays just as small a part in determining the existence of law and the state.

For example, so long as the productive forces are still insufficiently developed to make competition superfluous, and therefore would give rise to competition over and over again, for so long the classes which are ruled would be wanting to be impossible if they had the "will" to abolish competition and with it the state and the law. Incidentally, too, it is only in the imagination of the ideologists that this "will" arises before relations have developed far enough to make the emergence of such a will possible. After relations have developed sufficiently to produce it, the ideologist is able to imagine this will as being purely arbitrary and therefore as conceivable at all times and under all circumstances.

Like right, so crime, i.e., the struggle of the isolated individual against the predominant relations, is not the result of pure arbitrariness. On the contrary, it depends on the same conditions as that domination. The same visionaries who see in right and law the domination of some independently existing general will see in crime the mere violation of right and along. Hence the state does not exist owing to the dominant will, but the state, which arises from the material mode of life of individuals, has also the form of a dominant will. If the latter loses its domination, it means that not only the will has changed but also the material existence and life of individuals, and only for that reason has their will changed. It is possible for rights and laws to be "inherited", but in that case they are no longer dominant, but nominal, of which striking examples are furnished by the history of ancient Roman law and English law.

We saw earlier how a theory and history of pure thought could arise among philosophers owing to the separation of ideas from the individuals and empirical relations which serve as the basis of these ideas. In the same way, here too one can separate right from its real basis, whereby one obtains a "dominant will" which in different eras undergoes various modifications and has its own, independent history in its creations, the laws. On this account, political and civil history becomes ideologically merged in a history of the domination of successive laws.... The most superficial examination of legislation, e.g., for laws and all countries, shows how far the rulers got when they imagined that they could achieve something by means of their "dominant will" alone, i.e., simply by exercising their will.

p. 348-50 [MECW p. 329]

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## **Individuals and their relationships**

Even that which constitutes the advantage of an individual as such over other individuals, is in our day at the same time a product of society and in its realization is bound to assert itself as privilege, as we have already shown Sancho in connection [with competition](#). Further, the individual as such, regarded by himself, is subordinated to division of labour, which makes him one-sided, cripples and determines him.

Individuals have always and in all circumstances "proceeded *from themselves*", but since they were not *unique* in the sense of not needing any connections with one another, and since their *needs*, consequently

their nature, and the method of satisfying their needs, connected them with one another (relations between the sexes, exchange, division of labour), they *had to* enter into relations with one another. Moreover, since they entered into intercourse with one another not as pure egos, but as individuals at a definite stage of development of their productive forces and requirements, and since this intercourse, in its turn, determined production and needs, it was, therefore, precisely the personal, individual behavior of individuals, their behavior to one another as individuals, that created the existing relations and daily reproduces them anew. They entered into intercourse with one another as what they were, they proceeded "from themselves", as they were, irrespective of their "outlook on life".

This "outlook on life" — even the warped one of the [idealist] philosophers — could, of course, only be determined by their actual life. Hence it certainly follows that the development of an individual is determined by the development of all the others with whom he is directly or indirectly associative, and that the different generations of individuals entering into relations with one another are connected with one another, that the physical existence of the latter generations is determined by that of their predecessors, and that these later generations inherit the productive forces and forms of intercourse accumulated by their predecessors, their own mutual relations being determined thereby. In short, it is clear that development takes place and that the history of the single individual cannot possibly be separated from the history of preceding or contemporary individuals, but is determined by this history.

The transformation of the individual relationship into its opposite, a purely material relationship, the distinction of individuality and fortuity by the individuals themselves is a historical process, as we have already shown ([Chapter 1, Part IV, § 6](#)), and at different stages of development it assumes different, ever sharper and more universal forms.

In the present epoch, the domination of material relations over individuals, and the suppression of individuality by fortuitous circumstances, has assumed its sharpest and most universal form, thereby setting existing individuals a very definite task. It has set them the task of replacing the domination of circumstances and a chance over individuals by the domination of individuals over chance and circumstances. It has not, as Sancho imagines, put forward the demand that "I should develop myself", which up to now every individual has done without Sancho's good advice; it has on the contrary called for liberation from a quite definite mode of development. This task, dictated by present-day relations, coincides with the task of organizing society in the Communist way.

We have already shown above that the abolition of a state of affairs in which relations become independent of individuals, in which individuality is subservient to chance and the personal relations of individuals are subordinated to general class relations, etc. — that the abolition of this state of affairs is determined in the final analysis by the abolition of division of labour. We also shown that the abolition of division of labour is determined by the development of intercourse and productive forces to such a degree of universality that private property

and division of labour becomes fetters on them. We have further shown that private property can be abolished only on condition of an all-around development of individuals, precisely because the existing form of intercourse and the existing productive forces are all embracing and only individuals that are developing in an all-around fashion can appropriate them, i.e., can turn them into free manifestations of their lives. We have shown that at the present time individuals *must* abolish private property, because the productive forces and forms of intercourse have developed so far that, under the domination of private property, they have become destructive forces, and because the contradiction between the classes has reached its extreme limit. Finally, we have shown that the abolition of private property in the division of labour is itself the association of individuals on the basis created by modern productive forces and world's intercourse. [See Chapter One]

Within Communist society, the only society in which the genuine and free development of individuals ceases to be a mere phrase, this development is determined precisely by the connection of individuals, a connection which consists partly in the economic prerequisites and partly in the necessary solidarity of the free development of all, and finally, in the universal character of the activity of individuals on the basis of the existing productive forces. We are, therefore, here concerned with individuals at a definite historical stage of development and by no means merely with individuals chosen at random, even disregarding the indispensable Communist revolution, which itself is a general condition for their free development. The individuals' consciousness of their mutual relations will, of course, likewise be

completely changed, and, therefore, will no more be the "principal of love" or *devoument* than it will be egoism.

p. 463-5 [MECW p. 437]

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# Miscellaneous

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## The Family

[In the family] entirely empirical relations dominate. The attitude of the bourgeois to the institutions of his regime is like that of the Jew to the law; he evades them whenever it is possible to do so in each individual case, but he wants everyone else to observe them. If the entire bourgeoisie, in a mass and at one time, were to evade bourgeois institutions, it would cease to be bourgeois — a conduct which, of course, never occurs to the bourgeois and by no means depends on their willing or running [i.e., it is dictated by historical conditions]. The dissolute bourgeois evades marriage and secretly commits adultery; the merchant evades the institution of property by depriving others of property by speculation, bankruptcy, etc.; the young bourgeois makes himself independent of his family, if he can by in fact abolishing the

family as far as he is concerned.

But marriage, property, the family remain untouched in theory, because they are the practical basis on which the bourgeoisie has directed its domination, and because in their bourgeois form they are the conditions which make the bourgeois a bourgeois, just as the constantly evaded law makes the religious Jew a religious Jew. This attitude of the bourgeois to the conditions of his existence acquires one of its universal forms in bourgeois mentality. One cannot speak at all of the family " *as such* ". Historically the bourgeois gives the family the character of the bourgeois family, in which boredom and money are the binding link, in which also includes the bourgeois dissolution of the family, which does not prevent the family itself from always continuing to exist. It's dirty existence as its counterpart in the holy concept of it in official phraseology and universal hypocrisy.

Where the family is *actually* abolished, as with the proletariat, just the opposite of what "Stirner" thinks takes place. Then the concept of the family does not exist at all, but here and there family affection based on extremely real relations is certainly to be found.

In the 18th-century the concept of the [feudal] family was abolished by the philosophers, because the actual family was already in the process of dissolution at the highest pinnacles of civilization. The internal family bond, the separate components constituting the concept of the family were dissolved, for example, obedience, piety, fidelity in marriage, etc.; but the real body the family, the property relation, the exclusive attitude in relation to their families, forced cohabitation —

relations determined by the existence of children, the structure of modern towns, the formation of capital, etc. — all these were preserved, along with numerous violations, because the existence of the family is made necessary by its connection with the mode of production, which exists independently of the will of bourgeois society.

That it was impossible to do without it was demonstrated in the most striking way during the French Revolution, when for a moment the family was as good as legally abolished. The family continues to exist even in the 19th-century, only the process of its dissolution has become more general, not on account of the concept, but because of the higher development of industry and competition; the family still exists although its dissolution was long ago proclaimed by French and English Socialists and this has at last penetrated also to the German church fathers, by way of French novels. [\[A\]](#)

p. 194-5 [MECW p. 180]

[\[A\]](#) The sarcasm of Marx and Engels may not be retained in this shortened form; this statement is saracastic. Marx and Engels are explaining that ideas and novels alone cannot change the fact; only *real* changes in the relations of production, i.e. only through the establishment of communism, will the family *actually* be abolished.

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## Consciousness changing with the development of society

The more the normal form of intercourse of society, and with it the

conditions of the ruling class, develop their contradiction to the advanced productive forces, and the greater the consequent discord within the ruling class itself as well as between it and the class ruled by it, the more fictitious, of course, becomes the consciousness which originally corresponded to this form of intercourse (i.e., it ceases to be the consciousness corresponding to this form of intercourse), and the more do the old traditional ideas of these relations of intercourse, in which actual private interests, etc., etc., are expressed as universal interests, descend to the level of mere idealizing phrases, conscious illusion, deliberate hypocrisy. But the more their falsity is exposed by life, and the less meaning they have to consciousness itself, the more resolutely are they asserted, the more hypocritical, moral and holy becomes the language of this normal society.

p. 310 [MECW p. 293]

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## Freeing labor

The *modern* state, the rule of the bourgeoisie, is based on *freedom of labour* .... Freedom of Labour is free competition of the workers among themselves.... Labor *is free* in all civilized countries; it is not a matter of freeing labor but of abolishing it.

p. 220-221 [MECW p. 205]

Free activity for the Communists is the creative manifestation of life arising from the free development of all abilities of the whole person.

## Communists on selfishness and selflessness

Communists do not oppose egoism to selflessness or selflessness to egoism, nor do they express this contradiction theoretically either in its sentimental or in its highflown ideological form; they rather demonstrate its material source, with which it disappears of itself. The Communists do not preach *morality* at all.

They do not put to people the moral demand: love one another, do not be egoists, etc.; on the contrary, they are very well aware that egoism, just as much selflessness, *is* in definite circumstances a necessary form of the self-assertion of individuals. Hence, the Communists by no means want to do away with the "private individual" for the sake of the "general", selfless man. That is a statement of the imagination.

Communist theoreticians, the only Communists who have time to devote to the study of history, are distinguished precisely by the fact that they alone have *discovered* that throughout history the "general interest" is created by individuals who are defined as "private persons". They know that this contradiction is only a *seeming* one because one side of it, what is called the "general interest", is constantly being produced by the other side, private interest, and in relation to the latter is by no means an independent force with an independent history — so that this contradiction is in practice constantly destroyed and reproduced. Hence it is not a question of the Hegelian "negative unity"

of two sides of the contradiction, but of the materially determined destruction of the preceding materially determined mode of life of individuals, with the disappearance of which this contradiction together with its unity also disappears.

p. 264-5 [MECW p. 247]

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## **Alienation due to private property**

Private property alienates the individuality not only of people but also of things. Land has nothing to do with rent of land, the machine has nothing to do with profit. For the landed proprietor, land has the significance only of rent of land; he leases his plots of land and receives rent; this is a feature which land can lose without losing a single one of its inherent features, without, for example, losing any part of its fertility; it is a feature the extent and even the existence of which depends on social relations which are created and destroyed without the assistance of individual landed proprietors. It is the same with machines. How little connection there is between money, the most general form of property, and personal peculiarity, how much they are directly opposed to each other was already known to Shakespeare better than to our theorizing petty-bourgeois:

Thus much of this will make black, white; foul, fair;  
 Wrong, right; base, noble; old, young; coward, valiant.  
 This yellow slave...  
 Will make the hoar leprosy adored...

This it is  
That makes the wappened widow wed again;  
She, whom the spittle-house and ulcerous sores  
Would cast the gorge at, this embalms and spices  
To th' April day again...

Thou visible god,  
That solder'st close impossibilities,  
And makest them kiss!

[William Shakespeare, *Timon of Athens* , Act IV, Scene III.]

In a word, rent of land, profit, etc., these forms of existence of private property, are *social relations* corresponding to a definite stage of production, and they are "individual" only so long as they have not become fetters on the existing productive forces.

p. 247-8 [MECW p. 231]

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## **The relation of the bourgeois to the capitalist state**

With the development and accumulation of bourgeois property, i.e., with the development of commerce and industry, individuals grew richer and richer while the state fell ever more deeply into debt.

It is therefore obvious that as soon as the bourgeoisie has accumulated money, the state has to beg from the bourgeoisie and in the end it is actually bought up by the latter. This takes place in the period in which the bourgeoisie is still confronted by another class, and consequently the state can retain some appearance of independence in relation to both

of them. Even after the state has been bought up [by special trusts, interest groups, lobbying, bribes, etc.], it still needs money and, therefore, continues to be dependent on the bourgeoisie; nevertheless, when the interests of the bourgeoisie demanded, the state can have had its disposal more funds than states which are less developed and, therefore, less burdened with debts.

p. 382 [MECW p. 361]

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## On Competition

Those relations brought about by competition: the abolition of local narrowness, the establishment of means of communication, highly developed division of Labour, world intercourse, the proletariat, machinery, the relation between supply and demand, etc. \*

As for the proletarians, they — at any rate in the modern form — first arose out of competition; they have already repeatedly set up collected enterprises which, however, always perish because they were unable to compete with the "contending" private bankers, butchers, etc., and because for proletarians — owing to the frequent opposition of interests among them arising out of the division of labour — no other "agreement" is possible than a political one directed against the whole present system. Where the development of competition enables the proletarians to "come to an understanding", they reach an understanding not about public bakeries but about quite different matters [,i.e. the overthrow of the bourgeois system for a proletarian one.].

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## Personal Competition

Incidentally, competition certainly began as a "competition of persons" possessing "personal means". The liberation of the feudal serfs, the first condition of competition, and the first accumulation of "things" were purely "personal" acts.

If one person, thanks to good food, careful education and physical exercise, has acquired well-developed bodily powers and skill, while another, owing to inadequate and unhealthy food and consequent poor digestion, and as the result of neglect in childhood and overexertion, has never been able to acquire the "things" necessary for developing his muscles — not to mention acquiring mastery over them — within the "personal power" of the first in relation to the second is a purely material one. It was not "through personal power" that he gained the "means that were lacking"; on the contrary, he owes his "personal power" to the material means already existing.

Incidentally, the transformation of personal means into material means and of material means into personal means is only an aspect of competition and quite inseparable from it. The demand that competition should be conducted not with material means but with personal means amounts to the moral postulate that competition and the relations on which it depends *should* have consequences other than those inevitably

arising from them.

p. 397-8 [MECW p. 374]

## The monetary crisis

The power of money, the fact that the universal means of exchange becomes independent in relation both to society and to individuals, reveals most clearly that the relations of production and intercourse as a whole assume an independent existence....

The material power of money, which is strikingly revealed in monetary crisis and which, in the form of a prominent scarcity of money, oppresses the petty-bourgeois who is "inclined to make purchases", is likewise a highly unpleasant fact for that egoist [a reference to Sancho] in agreement with himself. He gets rid of the difficulty by reversing the ordinary idea of the petty-bourgeois, thus making it appear that the attitude of individuals to the power of money is something that depends solely on their personal willing or running. This fortunate turn of thought then gives him the chance of reading a moral lecture, buttressed by synonymy, etymology and vowel mutation, to the astounded petty-bourgeois already disheartening by lack of money, and thus debarring in advance all inconvenient questions about the causes of the pecuniary embarrassment.

The monetary crisis consist primarily in the fact that all "wealth" [vermogen] suddenly becomes depreciated in relation to the means of

exchange and loses its "power" [vermogen] over money. A crisis is in existence precisely when one can no longer pay with one's "wealth"[vermogen], but *must* pay with money. And this again does not happen because of a shortage of money, as is imagined by the petty-bourgeois who judges the crisis by his personal difficulties, but because the specific difference becomes fixed between money and as the *universal* commodity, the "marketable property and property in circulation", and all the other, *particular* commodities, which suddenly ceased to be marketable property.

p. 419-20 [MECW p. 396]

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# Capital

*A Critique of Political Economy*

## Volume I

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## Preface to the First German Edition (Marx, 1867)

The work, the first volume of which I now submit to the public, forms the continuation of my *Zur Kritik der Politischen Oekonomie* (*A Contribution to the Criticism of Political Economy*) published in 1859. The long pause between the first part and the continuation is due to an illness of many years' duration that again and again interrupted my work.

The substance of that earlier work is summarised in the first three chapters of this volume. This is done not merely for the sake of connexion and completeness. The presentation of the subject matter is improved. As far as circumstances in any way permit, many points only hinted at in the earlier book are here worked out more fully, whilst, conversely, points worked out fully there are only touched upon in this volume. The sections on the history of the theories of value and of money are now, of course, left out altogether. The reader of the earlier work will find, however, in the notes to the first chapter additional sources of reference relative to the history of those theories.

Every beginning is difficult, holds in all sciences. To understand the first chapter, especially the section that contains the analysis of commodities, will, therefore, present the greatest difficulty. That which concerns more especially the analysis of the substance of value and the magnitude of value, I have, as much as it was possible, popularised.<sup>1</sup> The value-form, whose fully developed shape is the money-form, is very elementary and simple. Nevertheless, the human mind has for more than 2,000 years sought in vain to get to the bottom of it all, whilst on the other hand, to the successful analysis of much more composite and complex forms, there has been at least an approximation. Why? Because the body, as an organic whole, is more easy of study than are the cells of that body. In the analysis of economic forms, moreover, neither microscopes nor chemical reagents are of use. The force of abstraction must replace both. But in bourgeois society, the commodity-form of the product of labour – or value-form of the commodity – is the economic cell-form. To the superficial observer, the analysis of these forms seems to turn upon minutiae. It does in fact deal with minutiae, but they are of the same order as those dealt with in microscopic anatomy.

With the exception of the section on value-form, therefore, this volume cannot stand accused on the score of difficulty. I presuppose, of course, a reader who is willing to learn something new and therefore to think for himself.

The physicist either observes physical phenomena where they occur in their most typical form and most free from disturbing influence, or, wherever possible, he makes experiments under conditions that assure the occurrence of the phenomenon in its normality. In this work I have to examine the capitalist mode of production, and the conditions of production and exchange corresponding to that mode. Up to the present time, their classic ground is England. That is the reason why England is used as the chief illustration in the development of my theoretical ideas. If, however, the German reader shrugs his shoulders at the condition of the English industrial and agricultural labourers, or in optimistic fashion comforts himself with the thought that in Germany things are not nearly so bad; I must plainly tell him, "*De te fabula narratur!*" [It is of you that the story is told. – Horace]

Intrinsically, it is not a question of the higher or lower degree of development of the social antagonisms that result from the natural laws of capitalist production. It is a question of these laws themselves, of these tendencies working with iron necessity towards inevitable results. The

country that is more developed industrially only shows, to the less developed, the image of its own future.

But apart from this. Where capitalist production is fully naturalised among the Germans (for instance, in the factories proper) the condition of things is much worse than in England, because the counterpoise of the Factory Acts is wanting. In all other spheres, we, like all the rest of Continental Western Europe, suffer not only from the development of capitalist production, but also from the incompleteness of that development. Alongside the modern evils, a whole series of inherited evils oppress us, arising from the passive survival of antiquated modes of production, with their inevitable train of social and political anachronisms. We suffer not only from the living, but from the dead. *Le mort saisit le vif!* [The dead holds the living in his grasp. – formula of French common law]

The social statistics of Germany and the rest of Continental Western Europe are, in comparison with those of England, wretchedly compiled. But they raise the veil just enough to let us catch a glimpse of the Medusa head behind it. We should be appalled at the state of things at home, if, as in England, our governments and parliaments appointed periodically commissions of inquiry into economic conditions; if these commissions were armed with the same plenary powers to get at the truth; if it was possible to find for this purpose men as competent, as free from partisanship and respect of persons as are the English factory-inspectors, her medical reporters on public health, her commissioners of inquiry into the exploitation of women and children, into housing and food. Perseus wore a magic cap down over his eyes and ears as a make-believe that there are no monsters.

Let us not deceive ourselves on this. As in the 18th century, the American war of independence sounded the tocsin for the European middle class, so that in the 19th century, the American Civil War sounded it for the European working class. In England the process of social disintegration is palpable. When it has reached a certain point, it must react on the Continent. There it will take a form more brutal or more humane, according to the degree of development of the working class itself. Apart from higher motives, therefore, their own most important interests dictate to the classes that are for the nonce the ruling ones, the removal of all legally removable hindrances to the free development of the working class. For this reason, as well as others, I have given so large a space in this volume to the history, the details, and the results of English factory legislation. One nation can and should learn from others. And even when a society has got upon the right track for the discovery of the natural laws of its movement – and it is the ultimate aim of this work, to lay bare the economic law of motion of modern society – it can neither clear by bold leaps, nor remove by legal enactments, the obstacles offered by the successive phases of its normal development. But it can shorten and lessen the birth-pangs.

To prevent possible misunderstanding, a word. I paint the capitalist and the landlord in no sense *couleur de rose* [i.e., seen through rose-tinted glasses]. But here individuals are dealt with only in so far as they are the personifications of economic categories, embodiments of particular class-relations and class-interests. My standpoint, from which the evolution of the economic formation of society is viewed as a process of natural history, can less than any other make the individual responsible for relations whose creature he socially remains, however much he may subjectively raise himself above them.

In the domain of Political Economy, free scientific inquiry meets not merely the same enemies as in all other domains. The peculiar nature of the materials it deals with, summons as foes into the field of battle the most violent, mean and malignant passions of the human breast, the Furies of private interest. The English Established Church, e.g., will more readily pardon an attack on 38 of its 39 articles than on 1/39 of its income. Now-a-days atheism is *culpa levis* [a relatively slight

sin, c.f. mortal sin], as compared with criticism of existing property relations. Nevertheless, there is an unmistakable advance. I refer, e.g., to the Blue book published within the last few weeks: "Correspondence with Her Majesty's Missions Abroad, regarding Industrial Questions and Trades' Unions." The representatives of the English Crown in foreign countries there declare in so many words that in Germany, in France, to be brief, in all the civilised states of the European Continent, radical change in the existing relations between capital and labour is as evident and inevitable as in England. At the same time, on the other side of the Atlantic Ocean, Mr. Wade, vice-president of the United States, declared in public meetings that, after the abolition of slavery, a radical change of the relations of capital and of property in land is next upon the order of the day. These are signs of the times, not to be hidden by purple mantles or black cassocks. They do not signify that tomorrow a miracle will happen. They show that, within the ruling classes themselves, a foreboding is dawning, that the present society is no solid crystal, but an organism capable of change, and is constantly changing.

The second volume of this book will treat of the process of the circulation of capital (Book II.), and of the varied forms assumed by capital in the course of its development (Book III.), the third and last volume (Book IV.), the history of the theory.

Every opinion based on scientific criticism I welcome. As to prejudices of so-called public opinion, to which I have never made concessions, now as aforetime the maxim of the great Florentine is mine:

"Segui il tuo corso, e lascia dir le genti."

[Follow your own course, and let people talk – paraphrased from Dante]

*Karl Marx*

London

July 25, 1867

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<sup>1</sup> This is the more necessary, as even the section of Ferdinand Lassalle's work against Schulze-Delitzsch, in which he professes to give "the intellectual quintessence" of my explanations on these subjects, contains important mistakes. If Ferdinand Lassalle has borrowed almost literally from my writings, and without any acknowledgement, all the general theoretical propositions in his economic works, e.g., those on the historical character of capital, on the connexion between the conditions of production and the mode of production, &c., &c., even to the terminology created by me, this may perhaps be due to purposes of propaganda. I am here, of course, not speaking of his detailed working out and application of these propositions, with which I have nothing to do.

## Preface to the French Edition (Marx, 1872)

To the citizen Maurice Lachâtre

Dear Citizen,

I applaud your idea of publishing the translation of “Das Kapital” as a serial. In this form the book will be more accessible to the working class, a consideration which to me outweighs everything else.

That is the good side of your suggestion, but here is the reverse of the medal: the method of analysis which I have employed, and which had not previously been applied to economic subjects, makes the reading of the first chapters rather arduous, and it is to be feared that the French public, always impatient to come to a conclusion, eager to know the connexion between general principles and the immediate questions that have aroused their passions, may be disheartened because they will be unable to move on at once.

That is a disadvantage I am powerless to overcome, unless it be by forewarning and forearming those readers who zealously seek the truth. There is no royal road to science, and only those who do not dread the fatiguing climb of its steep paths have a chance of gaining its luminous summits.

Believe me,  
dear citizen,  
Your devoted,

*Karl Marx*

London

March 18, 1872

## Afterword to the Second German Edition (1873)

I must start by informing the readers of the first edition about the alterations made in the second edition. One is struck at once by the clearer arrangement of the book. Additional notes are everywhere marked as notes to the second edition. The following are the most important points with regard to the text itself:

In Chapter I, Section 1, the derivation of value from an analysis of the equations by which every exchange-value is expressed has been carried out with greater scientific strictness; likewise the connexion between the substance of value and the determination of the magnitude of value by socially necessary labour-time, which was only alluded to in the first edition, is now expressly emphasised. Chapter I, Section 3 (the Form of Value), has been completely revised, a task which was made necessary by the double exposition in the first edition, if nothing else. – Let me remark, in passing, that that double exposition had been occasioned by my friend, Dr. L Kugelman in Hanover. I was visiting him in the spring of 1867 when the first proof-sheets arrived from Hamburg, and he convinced me that most readers needed a supplementary, more didactic explanation of the form of value. – The last section of the first chapter, “The Fetishism of Commodities, etc.,” has largely been altered. Chapter III, Section I (The Measure of Value), has been carefully revised, because in the first edition this section had been treated negligently, the reader having been referred to the explanation already given in “Zur Kritik der Politischen Oekonomie,” Berlin 1859. Chapter VII, particularly Part 2 [Eng. ed., Chapter IX, Section 2], has been re-written to a great extent.

It would be a waste of time to go into all the partial textual changes, which were often purely stylistic. They occur throughout the book. Nevertheless I find now, on revising the French translation appearing in Paris, that several parts of the German original stand in need of rather thorough remoulding, other parts require rather heavy stylistic editing, and still others painstaking elimination of occasional slips. But there was no time for that. For I had been informed only in the autumn of 1871, when in the midst of other urgent work, that the book was sold out and that the printing of the second edition was to begin in January of 1872.

The appreciation which “Das Kapital” rapidly gained in wide circles of the German working class is the best reward of my labours. Herr Mayer, a Vienna manufacturer, who in economic matters represents the bourgeois point of view, in a pamphlet published during the Franco-German War aptly expounded the idea that the great capacity for theory, which used to be considered a hereditary German possession, had almost completely disappeared amongst the so-called educated classes in Germany, but that amongst its working class, on the contrary, that capacity was celebrating its revival.

To the present moment Political Economy, in Germany, is a foreign science. Gustav von Gulich in his “Historical description of Commerce, Industry,” &c.,<sup>1</sup> especially in the two first volumes published in 1830, has examined at length the historical circumstances that prevented, in Germany, the development of the capitalist mode of production, and consequently the development, in that country, of modern bourgeois society. Thus the soil whence Political Economy springs was wanting. This “science” had to be imported from England and France as a ready-made article; its German professors remained schoolboys. The theoretical expression of a foreign reality was turned, in their hands, into a collection of dogmas, interpreted by them in terms of the petty trading world around them, and therefore misinterpreted. The feeling of scientific impotence, a feeling not wholly to be repressed, and the uneasy consciousness of having

to touch a subject in reality foreign to them, was but imperfectly concealed, either under a parade of literary and historical erudition, or by an admixture of extraneous material, borrowed from the so-called “Kameral” sciences, a medley of smatterings, through whose purgatory the hopeful candidate for the German bureaucracy has to pass.

Since 1848 capitalist production has developed rapidly in Germany, and at the present time it is in the full bloom of speculation and swindling. But fate is still unpropitious to our professional economists. At the time when they were able to deal with Political Economy in a straightforward fashion, modern economic conditions did not actually exist in Germany. And as soon as these conditions did come into existence, they did so under circumstances that no longer allowed of their being really and impartially investigated within the bounds of the bourgeois horizon. In so far as Political Economy remains within that horizon, in so far, i.e., as the capitalist regime is looked upon as the absolutely final form of social production, instead of as a passing historical phase of its evolution, Political Economy can remain a science only so long as the class struggle is latent or manifests itself only in isolated and sporadic phenomena.

Let us take England. Its Political Economy belongs to the period in which the class struggle was as yet undeveloped. Its last great representative, Ricardo, in the end, consciously makes the antagonism of class interests, of wages and profits, of profits and rent, the starting point of his investigations, naively taking this antagonism for a social law of Nature. But by this start the science of bourgeois economy had reached the limits beyond which it could not pass. Already in the lifetime of Ricardo, and in opposition to him, it was met by criticism, in the person of Sismondi.<sup>2</sup>

The succeeding period, from 1820 to 1830, was notable in England for scientific activity in the domain of Political Economy. It was the time as well of the vulgarising and extending of Ricardo’s theory, as of the contest of that theory with the old school. Splendid tournaments were held. What was done then, is little known to the Continent generally, because the polemic is for the most part scattered through articles in reviews, occasional literature and pamphlets. The unprejudiced character of this polemic – although the theory of Ricardo already serves, in exceptional cases, as a weapon of attack upon bourgeois economy – is explained by the circumstances of the time. On the one hand, modern industry itself was only just emerging from the age of childhood, as is shown by the fact that with the crisis of 1825 it for the first time opens the periodic cycle of its modern life. On the other hand, the class struggle between capital and labour is forced into the background, politically by the discord between the governments and the feudal aristocracy gathered around the Holy Alliance on the one hand, and the popular masses, led by the bourgeoisie, on the other; economically by the quarrel between industrial capital and aristocratic landed property - a quarrel that in France was concealed by the opposition between small and large landed property, and that in England broke out openly after the Corn Laws. The literature of Political Economy in England at this time calls to mind the stormy forward movement in France after Dr. Quesnay’s death, but only as a Saint Martin’s summer reminds us of spring. With the year 1830 came the decisive crisis.

In France and in England the bourgeoisie had conquered political power. Thenceforth, the class struggle, practically as well as theoretically, took on more and more outspoken and threatening forms. It sounded the knell of scientific bourgeois economy. It was thenceforth no longer a question, whether this theorem or that was true, but whether it was useful to capital or harmful, expedient or inexpedient, politically dangerous or not. In place of disinterested inquirers, there were hired prize fighters; in place of genuine scientific research, the bad conscience and the evil intent of apologetic. Still, even the obtrusive pamphlets with which the Anti-Corn Law League, led by the manufacturers Cobden and Bright, deluged the world, have a historic interest, if no

scientific one, on account of their polemic against the landed aristocracy. But since then the Free Trade legislation, inaugurated by Sir Robert Peel, has deprived vulgar economy of this its last sting.

The Continental revolution of 1848-9 also had its reaction in England. Men who still claimed some scientific standing and aspired to be something more than mere sophists and sycophants of the ruling classes tried to harmonise the Political Economy of capital with the claims, no longer to be ignored, of the proletariat. Hence a shallow syncretism of which John Stuart Mill is the best representative. It is a declaration of bankruptcy by bourgeois economy, an event on which the great Russian scholar and critic, N. Tschernyschewsky, has thrown the light of a master mind in his "Outlines of Political Economy according to Mill."

In Germany, therefore, the capitalist mode of production came to a head, after its antagonistic character had already, in France and England, shown itself in a fierce strife of classes. And meanwhile, moreover, the German proletariat had attained a much more clear class-consciousness than the German bourgeoisie. Thus, at the very moment when a bourgeois science of Political Economy seemed at last possible in Germany, it had in reality again become impossible.

Under these circumstances its professors fell into two groups. The one set, prudent, practical business folk, flocked to the banner of Bastiat, the most superficial and therefore the most adequate representative of the apologetic of vulgar economy; the other, proud of the professorial dignity of their science, followed John Stuart Mill in his attempt to reconcile irreconcilables. Just as in the classical time of bourgeois economy, so also in the time of its decline, the Germans remained mere schoolboys, imitators and followers, petty retailers and hawkers in the service of the great foreign wholesale concern.

The peculiar historical development of German society therefore forbids, in that country, all original work in bourgeois economy; but not the criticism of that economy. So far as such criticism represents a class, it can only represent the class whose vocation in history is the overthrow of the capitalist mode of production and the final abolition of all classes – the proletariat.

The learned and unlearned spokesmen of the German bourgeoisie tried at first to kill "Das Kapital" by silence, as they had managed to do with my earlier writings. As soon as they found that these tactics no longer fitted in with the conditions of the time, they wrote, under pretence of criticising my book, prescriptions "for the tranquillisation of the bourgeois mind." But they found in the workers' press – see, e.g., Joseph Dietzgen's articles in the – antagonists stronger than themselves, to whom (down to this very day) they owe a reply.<sup>3</sup>

An excellent Russian translation of "Das Kapital" appeared in the spring of 1872. The edition of 3,000 copies is already nearly exhausted. As early as 1871, N. Sieber, Professor of Political Economy in the University of Kiev, in his work "David Ricardo's Theory of Value and of Capital," referred to my theory of value, of money and of capital, as in its fundamentals a necessary sequel to the teaching of Smith and Ricardo. That which astonishes the Western European in the reading of this excellent work, is the author's consistent and firm grasp of the purely theoretical position.

That the method employed in "Das Kapital" has been little understood, is shown by the various conceptions, contradictory one to another, that have been formed of it.

Thus the *Paris Revue Positiviste* reproaches me in that, on the one hand, I treat economics metaphysically, and on the other hand – imagine! – confine myself to the mere critical analysis of actual facts, instead of writing receipts<sup>4</sup> (Comtist ones?) for the cook-shops of the future. In answer to the reproach in re metaphysics, Professor Sieber has it:

“In so far as it deals with actual theory, the method of Marx is the deductive method of the whole English school, a school whose failings and virtues are common to the best theoretic economists.”

M. Block – “Les Théoriciens du Socialisme en Allemagne. Extrait du Journal des Economistes, Juillet et Août 1872” – makes the discovery that my method is analytic and says: “Par cet ouvrage M. Marx se classe parmi les esprits analytiques les plus éminents.” German reviews, of course, shriek out at “Hegelian sophistics.” The *European Messenger* of St. Petersburg in an article dealing exclusively with the method of “Das Kapital” (May number, 1872, pp. 427-436), finds my method of inquiry severely realistic, but my method of presentation, unfortunately, German-dialectical. It says:

“At first sight, if the judgment is based on the external form of the presentation of the subject, Marx is the most ideal of ideal philosophers, always in the German, i.e., the bad sense of the word. But in point of fact he is infinitely more realistic than all his forerunners in the work of economic criticism. He can in no sense be called an idealist.”

I cannot answer the writer better than by aid of a few extracts from his own criticism, which may interest some of my readers to whom the Russian original is inaccessible.

After a quotation from the preface to my “Criticism of Political Economy,” Berlin, 1859, pp. IV-VII, where I discuss the materialistic basis of my method, the writer goes on:

“The one thing which is of moment to Marx, is to find the law of the phenomena with whose investigation he is concerned; and not only is that law of moment to him, which governs these phenomena, in so far as they have a definite form and mutual connexion within a given historical period. Of still greater moment to him is the law of their variation, of their development, i.e., of their transition from one form into another, from one series of connexions into a different one. This law once discovered, he investigates in detail the effects in which it manifests itself in social life. Consequently, Marx only troubles himself about one thing: to show, by rigid scientific investigation, the necessity of successive determinate orders of social conditions, and to establish, as impartially as possible, the facts that serve him for fundamental starting-points. For this it is quite enough, if he proves, at the same time, both the necessity of the present order of things, and the necessity of another order into which the first must inevitably pass over; and this all the same, whether men believe or do not believe it, whether they are conscious or unconscious of it. Marx treats the social movement as a process of natural history, governed by laws not only independent of human will, consciousness and intelligence, but rather, on the contrary, determining that will, consciousness and intelligence. ... If in the history of civilisation the conscious element plays a part so subordinate, then it is self-evident that a critical inquiry whose subject-matter is civilisation, can, less than anything else, have for its basis any form of, or any result of, consciousness. That is to say, that not the idea, but the material phenomenon alone can serve as its starting-point. Such an inquiry will confine itself to the confrontation and the comparison of a fact, not with ideas, but with another fact. For this inquiry, the one thing of moment is, that both facts be investigated as accurately as possible, and that they actually form, each with respect to the other, different momenta of an evolution; but most important of all is the rigid analysis of the series of successions, of the sequences and concatenations in which the different stages of such an evolution present

themselves. But it will be said, the general laws of economic life are one and the same, no matter whether they are applied to the present or the past. This Marx directly denies. According to him, such abstract laws do not exist. On the contrary, in his opinion every historical period has laws of its own. ... As soon as society has outlived a given period of development, and is passing over from one given stage to another, it begins to be subject also to other laws. In a word, economic life offers us a phenomenon analogous to the history of evolution in other branches of biology. The old economists misunderstood the nature of economic laws when they likened them to the laws of physics and chemistry. A more thorough analysis of phenomena shows that social organisms differ among themselves as fundamentally as plants or animals. Nay, one and the same phenomenon falls under quite different laws in consequence of the different structure of those organisms as a whole, of the variations of their individual organs, of the different conditions in which those organs function, &c. Marx, e.g., denies that the law of population is the same at all times and in all places. He asserts, on the contrary, that every stage of development has its own law of population. ... With the varying degree of development of productive power, social conditions and the laws governing them vary too. Whilst Marx sets himself the task of following and explaining from this point of view the economic system established by the sway of capital, he is only formulating, in a strictly scientific manner, the aim that every accurate investigation into economic life must have. The scientific value of such an inquiry lies in the disclosing of the special laws that regulate the origin, existence, development, death of a given social organism and its replacement by another and higher one. And it is this value that, in point of fact, Marx's book has."

Whilst the writer pictures what he takes to be actually my method, in this striking and [as far as concerns my own application of it] generous way, what else is he picturing but the dialectic method?

Of course the method of presentation must differ in form from that of inquiry. The latter has to appropriate the material in detail, to analyse its different forms of development, to trace out their inner connexion. Only after this work is done, can the actual movement be adequately described. If this is done successfully, if the life of the subject-matter is ideally reflected as in a mirror, then it may appear as if we had before us a mere a priori construction.

My dialectic method is not only different from the Hegelian, but is its direct opposite. To Hegel, the life process of the human brain, i.e., the process of thinking, which, under the name of "the Idea," he even transforms into an independent subject, is the demiurgos of the real world, and the real world is only the external, phenomenal form of "the Idea." With me, on the contrary, the ideal is nothing else than the material world reflected by the human mind, and translated into forms of thought.

The mystifying side of Hegelian dialectic I criticised nearly thirty years ago, at a time when it was still the fashion. But just as I was working at the first volume of "Das Kapital," it was the good pleasure of the peevish, arrogant, mediocre *Επιγονοί* [Epigones – Büchner, Dühring and others] who now talk large in cultured Germany, to treat Hegel in same way as the brave Moses Mendelssohn in Lessing's time treated Spinoza, i.e., as a "dead dog." I therefore openly avowed myself the pupil of that mighty thinker, and even here and there, in the chapter on the theory of value, coquetted with the modes of expression peculiar to him. The mystification which dialectic suffers in Hegel's hands, by no means prevents him from being the first to present its general

form of working in a comprehensive and conscious manner. With him it is standing on its head. It must be turned right side up again, if you would discover the rational kernel within the mystical shell.

In its mystified form, dialectic became the fashion in Germany, because it seemed to transfigure and to glorify the existing state of things. In its rational form it is a scandal and abomination to bourgeoisdom and its doctrinaire professors, because it includes in its comprehension and affirmative recognition of the existing state of things, at the same time also, the recognition of the negation of that state, of its inevitable breaking up; because it regards every historically developed social form as in fluid movement, and therefore takes into account its transient nature not less than its momentary existence; because it lets nothing impose upon it, and is in its essence critical and revolutionary.

The contradictions inherent in the movement of capitalist society impress themselves upon the practical bourgeois most strikingly in the changes of the periodic cycle, through which modern industry runs, and whose crowning point is the universal crisis. That crisis is once again approaching, although as yet but in its preliminary stage; and by the universality of its theatre and the intensity of its action it will drum dialectics even into the heads of the mushroom-upstarts of the new, holy Prusso-German empire.

*Karl Marx*  
London  
January 24, 1873

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<sup>1</sup> Geschichtliche Darstellung des Handels, der Gewerbe und des Ackerbaus, &c.. von Gustav von Gülich. 5 vols., Jena. 1830-45.

<sup>2</sup> See my work “Zur Kritik, &c.,” p. 39.

<sup>3</sup> The mealy-mouthed babblers of German vulgar economy fell foul of the style of my book. No one can feel the literary shortcomings in “Das Kapital” more strongly than I myself. Yet I will for the benefit and the enjoyment of these gentlemen and their public quote in this connexion one English and one Russian notice. The Saturday Review, always hostile to my views, said in its notice of the first edition: “The presentation of the subject invests the driest economic questions with a certain peculiar charm.” The “St. Petersburg Journal” (Sankt-Peterburgskie Vedomosti), in its issue of April 8 (20), 1872, says: “The presentation of the subject, with the exception of one or two exceptionally special parts, is distinguished by its comprehensibility by the general reader, its clearness, and, in spite of the scientific intricacy of the subject, by an unusual liveliness. In this respect the author in no way resembles ... the majority of German scholars who ... write their books in a language so dry and obscure that the heads of ordinary mortals are cracked by it.”

<sup>4</sup> Rezepte – translated as “Receipt,” which in the 19th Century, meant “recipe” and Ben Fowkes, for example translates this as “recipe.” [MIA footnote].

## Afterword to the French Edition (1875)

Mr. J. Roy set himself the task of producing a version that would be as exact and even literal as possible, and has scrupulously fulfilled it. But his very scrupulosity has compelled me to modify his text, with a view to rendering it more intelligible to the reader. These alterations, introduced from day to day, as the book was published in parts, were not made with equal care and were bound to result in a lack of harmony in style.

Having once undertaken this work of revision, I was led to apply it also to the basic original text (the second German edition), to simplify some arguments, to complete others, to give additional historical or statistical material, to add critical suggestions, etc. Hence, whatever the literary defects of this French edition may be, it possesses a scientific value independent of the original and should be consulted even by readers familiar with German.

Below I give the passages in the Afterword to the second German edition which treat of the development of Political Economy in Germany and the method employed in the present work.

*Karl Marx*

London

April 28, 1875

## Preface to the Third German Edition (1883)

Marx was not destined to get this, the third, edition ready for press himself. The powerful thinker, to whose greatness even his opponents now make obeisance, died on March 14, 1883.

Upon me who in Marx lost the best, the truest friend I had – and had for forty years – the friend to whom I am more indebted than can be expressed in words – upon me now devolved the duty of attending to the publication of this third edition, as well as of the second volume, which Marx had left behind in manuscript. I must now account here to the reader for the way in which I discharged the first part of my duty.

It was Marx's original intention to re-write a great part of the text of Volume I, to formulate many theoretical points more exactly, insert new ones and bring historical and statistical materials up to date. But his ailing condition and the urgent need to do the final editing of Volume II induced him to give up this scheme. Only the most necessary alterations were to be made, only the insertions which the French edition ("Le Capital." Par Karl Marx. Paris, Lachâtre 1873) already contained, were to be put in.

Among the books left by Marx there was a German copy which he himself had corrected here and there and provided with references to the French edition; also a French copy in which he had indicated the exact passages to be used. These alterations and additions are confined, with few exceptions, to the last [Engl. ed.: second last] part of the book: "The Accumulation of Capital." Here the previous text followed the original draft more closely than elsewhere, while the preceding sections had been gone over more thoroughly. The style was therefore more vivacious, more of a single cast, but also more careless, studded with Anglicisms and in parts unclear; there were gaps here and there in the presentation of arguments, some important particulars being merely alluded to.

With regard to the style, Marx had himself thoroughly revised several sub-sections and thereby had indicated to me here, as well as in numerous oral suggestions, the length to which I could go in eliminating English technical terms and other Anglicisms. Marx would in any event have gone over the additions and supplemental texts and have replaced the smooth French with his own terse German; I had to be satisfied, when transferring them, with bringing them into maximum harmony with the original text.

Thus not a single word was changed in this third edition without my firm conviction that the author would have altered it himself. It would never occur to me to introduce into "Das Kapital" the current jargon in which German economists are wont to express themselves – that gibberish in which, for instance, one who for cash has others give him their labour is called a labour-giver (Arbeitgeber) and one whose labour is taken away from him for wages is called a labour-taker (Arbeitnehmer). In French, too, the word "travail" is used in every-day life in the sense of "occupation." But the French would rightly consider any economist crazy should he call the capitalist a *donneur de travail* (a labour-giver) or the worker a *receveur de travail* (a labour-taker).

Nor have I taken the liberty to convert the English coins and moneys, measures and weights used throughout the text to their new-German equivalents. When the first edition appeared there were as many kinds of measures and weights in Germany as there are days in the year. Besides there were two kinds of marks (the Reichsmark existed at the time only in the imagination of Soetbeer, who had invented it in the late thirties), two kinds of gulden and at least three kinds of taler, including one called *neues Zweidrittel*. In the natural sciences the metric system prevailed, in the world market – English measures and weights. Under such circumstances English units of

measure were quite natural for a book which had to take its factual proofs almost exclusively from British industrial relations. The last-named reason is decisive even to-day, especially because the corresponding relations in the world market have hardly changed and English weights and measures almost completely control precisely the key industries, iron and cotton.

In conclusion a few words on Marx's art of quotation, which is so little understood. When they are pure statements of fact or descriptions, the quotations, from the English Blue books, for example, serve of course as simple documentary proof. But this is not so when the theoretical views of other economists are cited. Here the quotation is intended merely to state where, when and by whom an economic idea conceived in the course of development was first clearly enunciated. Here the only consideration is that the economic conception in question must be of some significance to the history of science, that it is the more or less adequate theoretical expression of the economic situation of its time. But whether this conception still possesses any absolute or relative validity from the standpoint of the author or whether it already has become wholly past history is quite immaterial. Hence these quotations are only a running commentary to the text, a commentary borrowed from the history of economic science, and establish the dates and originators of certain of the more important advances in economic theory. And that was a very necessary thing in a science whose historians have so far distinguished themselves only by tendentious ignorance characteristic of careerists. It will now be understandable why Marx, in consonance with the Afterword to the second edition, only in very exceptional cases had occasion to quote German economists.

There is hope that the second volume will appear in the course of 1884.

*Frederick Engels*  
London  
November 7, 1883

## Preface to the English Edition (Engels, 1886)

The publication of an English version of "Das Kapital" needs no apology. On the contrary, an explanation might be expected why this English version has been delayed until now, seeing that for some years past the theories advocated in this book have been constantly referred to, attacked and defended, interpreted and misinterpreted, in the periodical press and the current literature of both England and America.

When, soon after the author's death in 1883, it became evident that an English edition of the work was really required, Mr. Samuel Moore, for many years a friend of Marx and of the present writer, and than whom, perhaps, no one is more conversant with the book itself, consented to undertake the translation which the literary executors of Marx were anxious to lay before the public. It was understood that I should compare the MS. with the original work, and suggest such alterations as I might deem advisable. When, by and by, it was found that Mr. Moore's professional occupations prevented him from finishing the translation as quickly as we all desired, we gladly accepted Dr. Aveling's offer to undertake a portion of the work; at the same time Mrs. Aveling, Marx's youngest daughter, offered to check the quotations and to restore the original text of the numerous passages taken from English authors and Blue books and translated by Marx into German. This has been done throughout, with but a few unavoidable exceptions.

The following portions of the book have been translated by Dr. Aveling: (1) Chapters X. (The Working day), and XI. (Rate and Mass of Surplus-Value); (2) Part VI. (Wages, comprising Chapters XIX. to XXII.); (3) from Chapter XXIV., Section 4 (Circumstances that &c.) to the end of the book, comprising the latter part of Chapter XXIV., Chapter XXV., and the whole of Part VIII. (Chapters XXVI. to XXXIII.); (4) the two Author's prefaces. All the rest of the book has been done by Mr. Moore. While, thus, each of the translators is responsible for his share of the work only, I bear a joint responsibility for the whole.

The third German edition, which has been made the basis of our work throughout, was prepared by me, in 1883, with the assistance of notes left by the author, indicating the passages of the second edition to be replaced by designated passages, from the French text published in 1873.<sup>1</sup> The alterations thus effected in the text of the second edition generally coincided with changes prescribed by Marx in a set of MS. instructions for an English translation that was planned, about ten years ago, in America, but abandoned chiefly for want of a fit and proper translator. This MS. was placed at our disposal by our old friend Mr. F. A. Sorge of Hoboken N. J. It designates some further interpolations from the French edition; but, being so many years older than the final instructions for the third edition, I did not consider myself at liberty to make use of it otherwise than sparingly, and chiefly in cases where it helped us over difficulties. In the same way, the French text has been referred to in most of the difficult passages, as an indicator of what the author himself was prepared to sacrifice wherever something of the full import of the original had to be sacrificed in the rendering.

There is, however, one difficulty we could not spare the reader: the use of certain terms in a sense different from what they have, not only in common life, but in ordinary Political Economy. But this was unavoidable. Every new aspect of a science involves a revolution in the technical terms of that science. This is best shown by chemistry, where the whole of the terminology is radically changed about once in twenty years, and where you will hardly find a single organic compound that has not gone through a whole series of different names. Political Economy has generally been content to take, just as they were, the terms of commercial and industrial life, and to operate with

them, entirely failing to see that by so doing, it confined itself within the narrow circle of ideas expressed by those terms. Thus, though perfectly aware that both profits and rent are but subdivisions, fragments of that unpaid part of the product which the labourer has to supply to his employer (its first appropriator, though not its ultimate exclusive owner), yet even classical Political Economy never went beyond the received notions of profits and rents, never examined this unpaid part of the product (called by Marx surplus-product) in its integrity as a whole, and therefore never arrived at a clear comprehension, either of its origin and nature, or of the laws that regulate the subsequent distribution of its value. Similarly all industry, not agricultural or handicraft, is indiscriminately comprised in the term of manufacture, and thereby the distinction is obliterated between two great and essentially different periods of economic history: the period of manufacture proper, based on the division of manual labour, and the period of modern industry based on machinery. It is, however, self-evident that a theory which views modern capitalist production as a mere passing stage in the economic history of mankind, must make use of terms different from those habitual to writers who look upon that form of production as imperishable and final.

A word respecting the author's method of quoting may not be out of place. In the majority of cases, the quotations serve, in the usual way, as documentary evidence in support of assertions made in the text. But in many instances, passages from economic writers are quoted in order to indicate when, where, and by whom a certain proposition was for the first time clearly enunciated. This is done in cases where the proposition quoted is of importance as being a more or less adequate expression of the conditions of social production and exchange prevalent at the time, and quite irrespective of Marx's recognition, or otherwise, of its general validity. These quotations, therefore, supplement the text by a running commentary taken from the history of the science.

Our translation comprises the first book of the work only. But this first book is in a great measure a whole in itself, and has for twenty years ranked as an independent work. The second book, edited in German by me, in 1885, is decidedly incomplete without the third, which cannot be published before the end of 1887. When Book III. has been brought out in the original German, it will then be soon enough to think about preparing an English edition of both.

“Das Kapital” is often called, on the Continent, “the Bible of the working class.” That the conclusions arrived at in this work are daily more and more becoming the fundamental principles of the great working-class movement, not only in Germany and Switzerland, but in France, in Holland and Belgium, in America, and even in Italy and Spain, that everywhere the working class more and more recognises, in these conclusions, the most adequate expression of its condition and of its aspirations, nobody acquainted with that movement will deny. And in England, too, the theories of Marx, even at this moment, exercise a powerful influence upon the socialist movement which is spreading in the ranks of “cultured” people no less than in those of the working class. But that is not all. The time is rapidly approaching when a thorough examination of England's economic position will impose itself as an irresistible national necessity. The working of the industrial system of this country, impossible without a constant and rapid extension of production, and therefore of markets, is coming to a dead stop.

Free Trade has exhausted its resources; even Manchester doubts this its quondam economic gospel.<sup>2</sup> Foreign industry, rapidly developing, stares English production in the face everywhere, not only in protected, but also in neutral markets, and even on this side of the Channel. While the productive power increases in a geometric, the extension of markets proceeds at best in an arithmetic ratio. The decennial cycle of stagnation, prosperity, over-production and crisis, ever recurrent from 1825 to 1867, seems indeed to have run its course; but only to land us in the

slough of despond of a permanent and chronic depression. The sighed for period of prosperity will not come; as often as we seem to perceive its heralding symptoms, so often do they again vanish into air. Meanwhile, each succeeding winter brings up afresh the great question, "what to do with the unemployed"; but while the number of the unemployed keeps swelling from year to year, there is nobody to answer that question; and we can almost calculate the moment when the unemployed losing patience will take their own fate into their own hands. Surely, at such a moment, the voice ought to be heard of a man whose whole theory is the result of a lifelong study of the economic history and condition of England, and whom that study led to the conclusion that, at least in Europe, England is the only country where the inevitable social revolution might be effected entirely by peaceful and legal means. He certainly never forgot to add that he hardly expected the English ruling classes to submit, without a "pro-slavery rebellion," to this peaceful and legal revolution.

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<sup>1</sup> "Le Capital," par Karl Marx. Traduction de M. J. Roy, entièrement révisée par l'auteur. Paris. Lachâtre. This translation, especially in the latter part of the book, contains considerable alterations in and additions to the text of the second German edition.

<sup>2</sup> At the quarterly meeting of the Manchester Chamber of Commerce, held this afternoon, a warm discussion took place on the subject of Free Trade. A resolution was moved to the effect that "having waited in vain 40 years for other nations to follow the Free Trade example of England, this Chamber thinks the time has now arrived to reconsider that position." The resolution was rejected by a majority of one only, the figures being 21 for, and 22 against. – Evening Standard, Nov. 1, 1886.

## Preface to the Fourth German Edition (Engels, 1890)

The fourth edition required that I should establish in final form, as nearly as possible, both text and footnotes. The following brief explanation will show how I have fulfilled this task.

After again comparing the French edition and Marx's manuscript remarks I have made some further additions to the German text from that translation. They will be found on p. 80 (3rd edition, p. 88) [present edition, pp. 117-18], pp. 458-60 (3rd edition, pp. 509-10) [present edition, pp. 462-65],<sup>1</sup> pp. 547-51 (3rd edition, p. 600) [present edition, pp. 548-51], pp. 591-93 (3rd edition, p. 644) [present edition, 587-89] and p. 596 (3rd edition, p. 648) [present edition, p. 591] in Note 1. I have also followed the example of the French and English editions by putting the long footnote on the miners into the text (3rd edition, pp. 509-15; 4th edition, pp. 461-67) [present edition, pp. 465-71]. Other small alterations are of a purely technical nature.

Further, I have added a few more explanatory notes, especially where changed historical conditions seemed to demand this. All these additional notes are enclosed in square brackets and marked either with my initials or "D. H."<sup>2</sup>

Meanwhile a complete revision of the numerous quotations had been made necessary by the publication of the English edition. For this edition Marx's youngest daughter, Eleanor, undertook to compare all the quotations with their originals, so that those taken from English sources, which constitute the vast majority, are given there not as re-translations from the German but in the original English form. In preparing the fourth edition it was therefore incumbent upon me to consult this text. The comparison revealed various small inaccuracies. Page numbers wrongly indicated, due partly to mistakes in copying from notebooks, and partly to the accumulated misprints of three editions; misplaced quotation or omission marks, which cannot be avoided when a mass of quotations is copied from note-book extracts; here and there some rather unhappy translation of a word; particular passages quoted from the old Paris notebooks of 1843-45, when Marx did not know English and was reading English economists in French translations, so that the double translation yielded a slightly different shade of meaning, e.g., in the case of Steuart, Ure, etc., where the English text had now to be used – and other similar instances of trifling inaccuracy or negligence. But anyone who compares the fourth edition with the previous ones can convince himself that all this laborious process of emendation has not produced the smallest change in the book worth speaking of. There was only one quotation which could not be traced – the one from Richard Jones (4th edition, p. 562, note 47). Marx probably slipped up when writing down the title of the book.<sup>3</sup> All the other quotations retain their cogency in full, or have enhanced it due to their present exact form.

Here, however, I am obliged to revert to an old story.

I know of only one case in which the accuracy of a quotation given by Marx has been called in question. But as the issue dragged beyond his lifetime I cannot well ignore it here.

On March 7, 1872, there appeared in the Berlin Concordia, organ of the German Manufacturers' Association, an anonymous article entitled: "How Karl Marx Quotes." It was here asserted, with an effervescence of moral indignation and unparliamentary language, that the quotation from Gladstone's Budget Speech of April 16, 1863 (in the Inaugural Address of the International Workingmen's Association, 1864, and repeated in "Capital," Vol. I, p. 617, 4th edition; p. 671, 3rd edition) [present edition, p. 610], had been falsified; that not a single word of the sentence:

“this intoxicating augmentation of wealth and power ... is ... entirely confined to classes of property” was to be found in the (semi-official) stenographic report in Hansard. “But this sentence is nowhere to be found in Gladstone’s speech. Exactly the opposite is stated there.” (In bold type): “This sentence, both in form and substance, is a lie inserted by Marx.”

Marx, to whom the number of *Concordia* was sent the following May, answered the anonymous author in the *Volksstaat* of June 1st. As he could not recall which newspaper report he had used for the quotation, he limited himself to citing, first the equivalent quotation from two English publications, and then the report in *The Times*, according to which Gladstone says:

“That is the state of the case as regards the wealth of this country. I must say for one, I should look almost with apprehension and with pain upon this intoxicating augmentation of wealth and power, if it were my belief that it was confined to classes who are in easy circumstances. This takes no cognisance at all of the condition of the labouring population. The augmentation I have described and which is founded, I think, upon accurate returns, is an augmentation entirely confined to classes possessed of property.”

Thus Gladstone says here that he would be sorry if it were so, but it is so: this intoxicating augmentation of wealth and power is entirely confined to classes of property. And as to the semi-official Hansard, Marx goes on to say: “In the version which he afterwards manipulated [zurechtgestümpert], Mr. Gladstone was astute enough to obliterate [wegzupfuschen] this passage, which, coming from an English Chancellor of the Exchequer, was certainly compromising. This, by the way, is a traditional usage in the English parliament and not an invention gotten up by little Lasker against Bebel.”

The anonymous writer gets angrier and angrier. In his answer in *Concordia*, July 4th, he sweeps aside second-hand sources and demurely suggests that it is the “custom” to quote parliamentary speeches from the stenographic report; adding, however, that *The Times* report (which includes the “falsified” sentence) and the Hansard report (which omits it) are “substantially in complete agreement,” while *The Times* report likewise contains “the exact opposite to that notorious passage in the Inaugural Address.” This fellow carefully conceals the fact that *The Times* report explicitly includes that self-same “notorious passage,” alongside of its alleged “opposite.” Despite all this, however, the anonymous one feels that he is stuck fast and that only some new dodge can save him. Thus, whilst his article bristles, as we have just shown, with “impudent mendacity” and is interlarded with such edifying terms of abuse as “bad faith,” “dishonesty,” “lying allegation,” “that spurious quotation,” “impudent mendacity,” “a quotation entirely falsified,” “this falsification,” “simply infamous,” etc., he finds it necessary to divert the issue to another domain and therefore promises “to explain in a second article the meaning which we (the non-mendacious anonymous one) attribute to the content of Gladstone’s words.” As if his particular opinion, of no decisive value as it is, had anything whatever to do with the matter. This second article was printed in *Concordia* on July 11th.

Marx replied again in the *Volksstaat* of August 7th now giving also the reports of the passage in question from the *Morning Star* and the *Morning Advertiser* of April 17, 1863. According to both reports Gladstone said that he would look with apprehension, etc., upon this intoxicating augmentation of wealth and power if he believed it to be confined to “classes in easy circumstances.” But this augmentation was in fact “entirely confined to classes possessed of property.” So these reports too reproduced word for word the sentence alleged to have been “lyingly inserted.” Marx further established once more, by a comparison of *The Times* and the Hansard texts, that this sentence, which three newspaper reports of identical content, appearing independently of one another the next morning, proved to have been really uttered, was missing from the Hansard report, revised according to the familiar “custom,” and that Gladstone, to use

Marx's words, "had afterwards conjured it away." In conclusion Marx stated that he had no time for further intercourse with the anonymous one. The latter also seems to have had enough, at any rate Marx received no further issues of *Concordia*.

With this the matter appeared to be dead and buried. True, once or twice later on there reached us, from persons in touch with the University of Cambridge, mysterious rumours of an unspeakable literary crime which Marx was supposed to have committed in "*Capital*," but despite all investigation nothing more definite could be learned. Then, on November 29, 1883, eight months after Marx's death, there appeared in *The Times* a letter headed Trinity College, Cambridge, and signed Sedley Taylor, in which this little man, who dabbles in the mildest sort of co-operative affairs, seizing upon some chance pretext or other, at last enlightened us, not only concerning those vague Cambridge rumours, but also the anonymous one in *Concordia*.

"What appears extremely singular," says the little man from Trinity College, "is that it was reserved for Professor Brentano (then of the University of Breslau, now of that of Strassburg) to expose... the bad faith which had manifestly dictated the citation made from Mr. Gladstone's speech in the [Inaugural] Address. Herr Karl Marx, who ... attempted to defend the citation, had the hardihood, in the deadly shifts to which Brentano's masterly conduct of the attack speedily reduced him, to assert that Mr. Gladstone had 'manipulated' the report of his speech in *The Times* of April 17, 1863, before it appeared in Hansard, in order to 'obliterate' a passage which 'was certainly compromising' for an English Chancellor of the Exchequer. On Brentano's showing, by a detailed comparison of texts, that the reports of *The Times* and of Hansard agreed in utterly excluding the meaning which craftily isolated quotation had put upon Mr. Gladstone's words, Marx withdrew from further controversy under the plea of 'want of time.'"

So that was at the bottom of the whole business! And thus was the anonymous campaign of Herr Brentano in *Concordia* gloriously reflected in the productively co-operating imagination of Cambridge. Thus he stood, sword in hand, and thus he battled, in his "masterly conduct of the attack," this St. George of the German Manufacturers' Association, whilst the infernal dragon Marx, "in deadly shifts," "speedily" breathed his last at his feet.

All this Ariostian battle scene, however, only serves to conceal the dodges of our St. George. Here there is no longer talk of "lying insertion" or "falsification," but of "craftily isolated quotation." The whole issue was shifted, and St. George and his Cambridge squire very well knew why.

Eleanor Marx replied in the monthly journal *To-day* (February 1884), as *The Times* refused to publish her letter. She once more focussed the debate on the sole question at issue: had Marx "lyingly inserted" that sentence or not? To this Mr. Sedley Taylor answered that "the question whether a particular sentence did or did not occur in Mr. Gladstone's speech" had been, in his opinion, "of very subordinate importance" in the Brentano-Marx controversy, "compared to the issue whether the quotation in dispute was made with the intention of conveying, or of perverting Mr. Gladstone's meaning." He then admits that *The Times* report contains "a verbal contrariety"; but, if the context is rightly interpreted, i.e., in the Gladstonian Liberal sense, it shows what Mr. Gladstone meant to say. (*To-day*, March, 1884.) The most comic point here is that our little Cambridge man now insists upon quoting the speech not from Hansard, as, according to the anonymous Brentano, it is "customary" to do, but from *The Times* report, which the same Brentano had characterised as "necessarily bungling." Naturally so, for in Hansard the vexatious sentence is missing.

Eleanor Marx had no difficulty (in the same issue of *To-day*) in dissolving all this argumentation into thin air. Either Mr. Taylor had read the controversy of 1872, in which case he was now making not only "lying insertions" but also "lying" suppressions; or he had not read it and ought

to remain silent. In either case it was certain that he did not dare to maintain for a moment the accusation of his friend Brentano that Marx had made a “lying” addition. On the contrary, Marx, it now seems, had not lyingly added but suppressed an important sentence. But this same sentence is quoted on page 5 of the Inaugural Address, a few lines before the alleged “lying insertion.” And as to the “contrariety” in Gladstone’s speech, is it not Marx himself, who in “Capital,” p. 618 (3rd edition, p. 672), note 105 [present edition, p. 611, Note 1], refers to “the continual crying contradictions in Gladstone’s Budget speeches of 1863 and 1864”? Only he does not presume à la Mr. Sedley Taylor to resolve them into complacent Liberal sentiments. Eleanor Marx, in concluding her reply, finally sums up as follows:

“Marx has not suppressed anything worth quoting, neither has he ‘lyingly’ added anything. But he has restored, rescued from oblivion, a particular sentence of one of Mr. Gladstone’s speeches, a sentence which had indubitably been pronounced, but which somehow or other had found its way – out of Hansard.”

With that Mr. Sedley Taylor too had had enough, and the result of this whole professorial cobweb, spun out over two decades and two great countries, is that nobody has since dared to cast any other aspersion upon Marx’s literary honesty; whilst Mr. Sedley Taylor, no doubt, will hereafter put as little confidence in the literary war bulletins of Herr Brentano as Herr Brentano will in the papal infallibility of Hansard.

*Frederick Engels*  
London.  
June 25. 1890

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<sup>1</sup> In the English edition of 1887 this addition was made by Engels himself. – Ed.

<sup>2</sup> In the present edition they are put into square brackets and marked with the initials

<sup>3</sup> Marx was not mistaken in the title of the book but in the page. He put down 36 instead of 37. (See pp. 560-61 of the present edition.) – Ed.

# **Part 1: Commodities and Money**

## Chapter 1: Commodities

### Section 1: The Two Factors of a Commodity: Use-Value and Value (The Substance of Value and the Magnitude of Value)

The wealth of those societies in which the capitalist mode of production prevails, presents itself as “an immense accumulation of commodities,”<sup>1</sup> its unit being a single commodity. Our investigation must therefore begin with the analysis of a commodity.

A commodity is, in the first place, an object outside us, a thing that by its properties satisfies human wants of some sort or another. The nature of such wants, whether, for instance, they spring from the stomach or from fancy, makes no difference.<sup>2</sup> Neither are we here concerned to know how the object satisfies these wants, whether directly as means of subsistence, or indirectly as means of production.

Every useful thing, as iron, paper, &c., may be looked at from the two points of view of quality and quantity. It is an assemblage of many properties, and may therefore be of use in various ways. To discover the various uses of things is the work of history.<sup>3</sup> So also is the establishment of socially-recognized standards of measure for the quantities of these useful objects. The diversity of these measures has its origin partly in the diverse nature of the objects to be measured, partly in convention.

The utility of a thing makes it a use value.<sup>4</sup> But this utility is not a thing of air. Being limited by the physical properties of the commodity, it has no existence apart from that commodity. A commodity, such as iron, corn, or a diamond, is therefore, so far as it is a material thing, a use value, something useful. This property of a commodity is independent of the amount of labour required to appropriate its useful qualities. When treating of use value, we always assume to be dealing with definite quantities, such as dozens of watches, yards of linen, or tons of iron. The use values of commodities furnish the material for a special study, that of the commercial knowledge of commodities.<sup>5</sup> Use values become a reality only by use or consumption: they also constitute the substance of all wealth, whatever may be the social form of that wealth. In the form of society we are about to consider, they are, in addition, the material depositories of exchange value.

Exchange value, at first sight, presents itself as a quantitative relation, as the proportion in which values in use of one sort are exchanged for those of another sort,<sup>6</sup> a relation constantly changing with time and place. Hence exchange value appears to be something accidental and purely relative, and consequently an intrinsic value, *i.e.*, an exchange value that is inseparably connected with, inherent in commodities, seems a contradiction in terms.<sup>7</sup> Let us consider the matter a little more closely.

A given commodity, *e.g.*, a quarter of wheat is exchanged for x blacking, y silk, or z gold, &c. – in short, for other commodities in the most different proportions. Instead of one exchange value, the wheat has, therefore, a great many. But since x blacking, y silk, or z gold &c., each represents the exchange value of one quarter of wheat, x blacking, y silk, z gold, &c., must, as exchange values, be replaceable by each other, or equal to each other. Therefore, first: the valid exchange values of a given commodity express something equal; secondly, exchange value, generally, is only the mode of expression, the phenomenal form, of something contained in it, yet distinguishable from it.

Let us take two commodities, *e.g.*, corn and iron. The proportions in which they are exchangeable, whatever those proportions may be, can always be represented by an equation in which a given quantity of corn is equated to some quantity of iron: *e.g.*, 1 quarter corn = x cwt. iron. What does this equation tell us? It tells us that in two different things – in 1 quarter of corn and x cwt. of iron, there exists in equal quantities something common to both. The two things must therefore be equal to a third, which in itself is neither the one nor the other. Each of them, so far as it is exchange value, must therefore be reducible to this third.

A simple geometrical illustration will make this clear. In order to calculate and compare the areas of rectilinear figures, we decompose them into triangles. But the area of the triangle itself is expressed by something totally different from its visible figure, namely, by half the product of the base multiplied by the altitude. In the same way the exchange values of commodities must be capable of being expressed in terms of something common to them all, of which thing they represent a greater or less quantity.

This common “something” cannot be either a geometrical, a chemical, or any other natural property of commodities. Such properties claim our attention only in so far as they affect the utility of those commodities, make them use values. But the exchange of commodities is evidently an act characterised by a total abstraction from use value. Then one use value is just as good as another, provided only it be present in sufficient quantity. Or, as old Barbon says,

“one sort of wares are as good as another, if the values be equal. There is no difference or distinction in things of equal value ... An hundred pounds’ worth of lead or iron, is of as great value as one hundred pounds’ worth of silver or gold.”<sup>8</sup>

As use values, commodities are, above all, of different qualities, but as exchange values they are merely different quantities, and consequently do not contain an atom of use value.

If then we leave out of consideration the use value of commodities, they have only one common property left, that of being products of labour. But even the product of labour itself has undergone a change in our hands. If we make abstraction from its use value, we make abstraction at the same time from the material elements and shapes that make the product a use value; we see in it no longer a table, a house, yarn, or any other useful thing. Its existence as a material thing is put out of sight. Neither can it any longer be regarded as the product of the labour of the joiner, the mason, the spinner, or of any other definite kind of productive labour. Along with the useful qualities of the products themselves, we put out of sight both the useful character of the various kinds of labour embodied in them, and the concrete forms of that labour; there is nothing left but what is common to them all; all are reduced to one and the same sort of labour, human labour in the abstract.

Let us now consider the residue of each of these products; it consists of the same unsubstantial reality in each, a mere congelation of homogeneous human labour, of labour power expended without regard to the mode of its expenditure. All that these things now tell us is, that human labour power has been expended in their production, that human labour is embodied in them. When looked at as crystals of this social substance, common to them all, they are – Values.

We have seen that when commodities are exchanged, their exchange value manifests itself as something totally independent of their use value. But if we abstract from their use value, there remains their Value as defined above. Therefore, the common substance that manifests itself in the exchange value of commodities, whenever they are exchanged, is their value. The progress of our investigation will show that exchange value is the only form in which the value of commodities can manifest itself or be expressed. For the present, however, we have to consider the nature of value independently of this, its form.

A use value, or useful article, therefore, has value only because human labour in the abstract has been embodied or materialised in it. How, then, is the magnitude of this value to be measured? Plainly, by the quantity of the value-creating substance, the labour, contained in the article. The quantity of labour, however, is measured by its duration, and labour time in its turn finds its standard in weeks, days, and hours.

Some people might think that if the value of a commodity is determined by the quantity of labour spent on it, the more idle and unskilful the labourer, the more valuable would his commodity be, because more time would be required in its production. The labour, however, that forms the substance of value, is homogeneous human labour, expenditure of one uniform labour power. The total labour power of society, which is embodied in the sum total of the values of all commodities produced by that society, counts here as one homogeneous mass of human labour power, composed though it be of innumerable individual units. Each of these units is the same as any other, so far as it has the character of the average labour power of society, and takes effect as such; that is, so far as it requires for producing a commodity, no more time than is needed on an average, no more than is socially necessary. The labour time socially necessary is that required to produce an article under the normal conditions of production, and with the average degree of skill and intensity prevalent at the time. The introduction of power-looms into England probably reduced by one-half the labour required to weave a given quantity of yarn into cloth. The hand-loom weavers, as a matter of fact, continued to require the same time as before; but for all that, the product of one hour of their labour represented after the change only half an hour's social labour, and consequently fell to one-half its former value.

We see then that that which determines the magnitude of the value of any article is the amount of labour socially necessary, or the labour time socially necessary for its production.<sup>9</sup> Each individual commodity, in this connexion, is to be considered as an average sample of its class.<sup>10</sup> Commodities, therefore, in which equal quantities of labour are embodied, or which can be produced in the same time, have the same value. The value of one commodity is to the value of any other, as the labour time necessary for the production of the one is to that necessary for the production of the other. "As values, all commodities are only definite masses of congealed labour time."<sup>11</sup>

The value of a commodity would therefore remain constant, if the labour time required for its production also remained constant. But the latter changes with every variation in the productiveness of labour. This productiveness is determined by various circumstances, amongst others, by the average amount of skill of the workmen, the state of science, and the degree of its practical application, the social organisation of production, the extent and capabilities of the means of production, and by physical conditions. For example, the same amount of labour in favourable seasons is embodied in 8 bushels of corn, and in unfavourable, only in four. The same labour extracts from rich mines more metal than from poor mines. Diamonds are of very rare occurrence on the earth's surface, and hence their discovery costs, on an average, a great deal of labour time. Consequently much labour is represented in a small compass. Jacob doubts whether gold has ever been paid for at its full value. This applies still more to diamonds. According to Eschwege, the total produce of the Brazilian diamond mines for the eighty years, ending in 1823, had not realised the price of one-and-a-half years' average produce of the sugar and coffee plantations of the same country, although the diamonds cost much more labour, and therefore represented more value. With richer mines, the same quantity of labour would embody itself in more diamonds, and their value would fall. If we could succeed at a small expenditure of labour, in converting carbon into diamonds, their value might fall below that of bricks. In general, the greater the productiveness of labour, the less is the labour time required for the production of an

article, the less is the amount of labour crystallised in that article, and the less is its value; and *vice versâ*, the less the productiveness of labour, the greater is the labour time required for the production of an article, and the greater is its value. The value of a commodity, therefore, varies directly as the quantity, and inversely as the productiveness, of the labour incorporated in it. \*

A thing can be a use value, without having value. This is the case whenever its utility to man is not due to labour. Such are air, virgin soil, natural meadows, &c. A thing can be useful, and the product of human labour, without being a commodity. Whoever directly satisfies his wants with the produce of his own labour, creates, indeed, use values, but not commodities. In order to produce the latter, he must not only produce use values, but use values for others, social use values. (And not only for others, without more. The mediaeval peasant produced quit-rent-corn for his feudal lord and tithe-corn for his parson. But neither the quit-rent-corn nor the tithe-corn became commodities by reason of the fact that they had been produced for others. To become a commodity a product must be transferred to another, whom it will serve as a use value, by means of an exchange.)<sup>12</sup> Lastly nothing can have value, without being an object of utility. If the thing is useless, so is the labour contained in it; the labour does not count as labour, and therefore creates no value.

## Section 2: The Two-fold Character of the Labour Embodied in Commodities

At first sight a commodity presented itself to us as a complex of two things – use value and exchange value. Later on, we saw also that labour, too, possesses the same two-fold nature; for, so far as it finds expression in value, it does not possess the same characteristics that belong to it as a creator of use values. I was the first to point out and to examine critically this two-fold nature of the labour contained in commodities. As this point is the pivot on which a clear comprehension of political economy turns, we must go more into detail.

Let us take two commodities such as a coat and 10 yards of linen, and let the former be double the value of the latter, so that, if 10 yards of linen = W, the coat = 2W.

The coat is a use value that satisfies a particular want. Its existence is the result of a special sort of productive activity, the nature of which is determined by its aim, mode of operation, subject, means, and result. The labour, whose utility is thus represented by the value in use of its product, or which manifests itself by making its product a use value, we call useful labour. In this connection we consider only its useful effect.

As the coat and the linen are two qualitatively different use values, so also are the two forms of labour that produce them, tailoring and weaving. Were these two objects not qualitatively different, not produced respectively by labour of different quality, they could not stand to each other in the relation of commodities. Coats are not exchanged for coats, one use value is not exchanged for another of the same kind.

To all the different varieties of values in use there correspond as many different kinds of useful labour, classified according to the order, genus, species, and variety to which they belong in the social division of labour. This division of labour is a necessary condition for the production of commodities, but it does not follow, conversely, that the production of commodities is a

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\* The following passage occurred only in the first edition. "Now we know the substance of value. It is labour. We know the measure of its magnitude. It is labour time. The form, which stamps value as exchange-value, remains to be analysed. But before this we need to develop the characteristics we have already found somewhat more fully." Taken from the Penguin edition of "Capital," translated by Ben Fowkes.

necessary condition for the division of labour. In the primitive Indian community there is social division of labour, without production of commodities. Or, to take an example nearer home, in every factory the labour is divided according to a system, but this division is not brought about by the operatives mutually exchanging their individual products. Only such products can become commodities with regard to each other, as result from different kinds of labour, each kind being carried on independently and for the account of private individuals.

To resume, then: In the use value of each commodity there is contained useful labour, *i.e.*, productive activity of a definite kind and exercised with a definite aim. Use values cannot confront each other as commodities, unless the useful labour embodied in them is qualitatively different in each of them. In a community, the produce of which in general takes the form of commodities, *i.e.*, in a community of commodity producers, this qualitative difference between the useful forms of labour that are carried on independently by individual producers, each on their own account, develops into a complex system, a social division of labour.

Anyhow, whether the coat be worn by the tailor or by his customer, in either case it operates as a use value. Nor is the relation between the coat and the labour that produced it altered by the circumstance that tailoring may have become a special trade, an independent branch of the social division of labour. Wherever the want of clothing forced them to it, the human race made clothes for thousands of years, without a single man becoming a tailor. But coats and linen, like every other element of material wealth that is not the spontaneous produce of Nature, must invariably owe their existence to a special productive activity, exercised with a definite aim, an activity that appropriates particular nature-given materials to particular human wants. So far therefore as labour is a creator of use value, is useful labour, it is a necessary condition, independent of all forms of society, for the existence of the human race; it is an eternal nature-imposed necessity, without which there can be no material exchanges between man and Nature, and therefore no life.

The use values, coat, linen, &c., *i.e.*, the bodies of commodities, are combinations of two elements – matter and labour. If we take away the useful labour expended upon them, a material substratum is always left, which is furnished by Nature without the help of man. The latter can work only as Nature does, that is by changing the form of matter.<sup>13</sup> Nay more, in this work of changing the form he is constantly helped by natural forces. We see, then, that labour is not the only source of material wealth, of use values produced by labour. As William Petty puts it, labour is its father and the earth its mother.

Let us now pass from the commodity considered as a use value to the value of commodities.

By our assumption, the coat is worth twice as much as the linen. But this is a mere quantitative difference, which for the present does not concern us. We bear in mind, however, that if the value of the coat is double that of 10 yds of linen, 20 yds of linen must have the same value as one coat. So far as they are values, the coat and the linen are things of a like substance, objective expressions of essentially identical labour. But tailoring and weaving are, qualitatively, different kinds of labour. There are, however, states of society in which one and the same man does tailoring and weaving alternately, in which case these two forms of labour are mere modifications of the labour of the same individual, and not special and fixed functions of different persons, just as the coat which our tailor makes one day, and the trousers which he makes another day, imply only a variation in the labour of one and the same individual. Moreover, we see at a glance that, in our capitalist society, a given portion of human labour is, in accordance with the varying demand, at one time supplied in the form of tailoring, at another in the form of weaving. This change may possibly not take place without friction, but take place it must.

Productive activity, if we leave out of sight its special form, *viz.*, the useful character of the labour, is nothing but the expenditure of human labour power. Tailoring and weaving, though

qualitatively different productive activities, are each a productive expenditure of human brains, nerves, and muscles, and in this sense are human labour. They are but two different modes of expending human labour power. Of course, this labour power, which remains the same under all its modifications, must have attained a certain pitch of development before it can be expended in a multiplicity of modes. But the value of a commodity represents human labour in the abstract, the expenditure of human labour in general. And just as in society, a general or a banker plays a great part, but mere man, on the other hand, a very shabby part,<sup>14</sup> so here with mere human labour. It is the expenditure of simple labour power, *i.e.*, of the labour power which, on an average, apart from any special development, exists in the organism of every ordinary individual. Simple average labour, it is true, varies in character in different countries and at different times, but in a particular society it is given. Skilled labour counts only as simple labour intensified, or rather, as multiplied simple labour, a given quantity of skilled being considered equal to a greater quantity of simple labour. Experience shows that this reduction is constantly being made. A commodity may be the product of the most skilled labour, but its value, by equating it to the product of simple unskilled labour, represents a definite quantity of the latter labour alone.<sup>15</sup> The different proportions in which different sorts of labour are reduced to unskilled labour as their standard, are established by a social process that goes on behind the backs of the producers, and, consequently, appear to be fixed by custom. For simplicity's sake we shall henceforth account every kind of labour to be unskilled, simple labour; by this we do no more than save ourselves the trouble of making the reduction.

Just as, therefore, in viewing the coat and linen as values, we abstract from their different use values, so it is with the labour represented by those values: we disregard the difference between its useful forms, weaving and tailoring. As the use values, coat and linen, are combinations of special productive activities with cloth and yarn, while the values, coat and linen, are, on the other hand, mere homogeneous congelations of undifferentiated labour, so the labour embodied in these latter values does not count by virtue of its productive relation to cloth and yarn, but only as being expenditure of human labour power. Tailoring and weaving are necessary factors in the creation of the use values, coat and linen, precisely because these two kinds of labour are of different qualities; but only in so far as abstraction is made from their special qualities, only in so far as both possess the same quality of being human labour, do tailoring and weaving form the substance of the values of the same articles.

Coats and linen, however, are not merely values, but values of definite magnitude, and according to our assumption, the coat is worth twice as much as the ten yards of linen. Whence this difference in their values? It is owing to the fact that the linen contains only half as much labour as the coat, and consequently, that in the production of the latter, labour power must have been expended during twice the time necessary for the production of the former.

While, therefore, with reference to use value, the labour contained in a commodity counts only qualitatively, with reference to value it counts only quantitatively, and must first be reduced to human labour pure and simple. In the former case, it is a question of How and What, in the latter of How much? How long a time? Since the magnitude of the value of a commodity represents only the quantity of labour embodied in it, it follows that all commodities, when taken in certain proportions, must be equal in value.

If the productive power of all the different sorts of useful labour required for the production of a coat remains unchanged, the sum of the values of the coats produced increases with their number. If one coat represents  $x$  days' labour, two coats represent  $2x$  days' labour, and so on. But assume that the duration of the labour necessary for the production of a coat becomes doubled or halved. In the first case one coat is worth as much as two coats were before; in the second case, two coats

are only worth as much as one was before, although in both cases one coat renders the same service as before, and the useful labour embodied in it remains of the same quality. But the quantity of labour spent on its production has altered.

An increase in the quantity of use values is an increase of material wealth. With two coats two men can be clothed, with one coat only one man. Nevertheless, an increased quantity of material wealth may correspond to a simultaneous fall in the magnitude of its value. This antagonistic movement has its origin in the two-fold character of labour. Productive power has reference, of course, only to labour of some useful concrete form, the efficacy of any special productive activity during a given time being dependent on its productiveness. Useful labour becomes, therefore, a more or less abundant source of products, in proportion to the rise or fall of its productiveness. On the other hand, no change in this productiveness affects the labour represented by value. Since productive power is an attribute of the concrete useful forms of labour, of course it can no longer have any bearing on that labour, so soon as we make abstraction from those concrete useful forms. However then productive power may vary, the same labour, exercised during equal periods of time, always yields equal amounts of value. But it will yield, during equal periods of time, different quantities of values in use; more, if the productive power rise, fewer, if it fall. The same change in productive power, which increases the fruitfulness of labour, and, in consequence, the quantity of use values produced by that labour, will diminish the total value of this increased quantity of use values, provided such change shorten the total labour time necessary for their production; and *vice versa*.

On the one hand all labour is, speaking physiologically, an expenditure of human labour power, and in its character of identical abstract human labour, it creates and forms the value of commodities. On the other hand, all labour is the expenditure of human labour power in a special form and with a definite aim, and in this, its character of concrete useful labour, it produces use values.<sup>16</sup>

### Section 3: The Form of Value or Exchange-Value

Commodities come into the world in the shape of use values, articles, or goods, such as iron, linen, corn, &c. This is their plain, homely, bodily form. They are, however, commodities, only because they are something two-fold, both objects of utility, and, at the same time, depositories of value. They manifest themselves therefore as commodities, or have the form of commodities, only in so far as they have two forms, a physical or natural form, and a value form.

The reality of the value of commodities differs in this respect from Dame Quickly, that we don't know "where to have it." The value of commodities is the very opposite of the coarse materiality of their substance, not an atom of matter enters into its composition. Turn and examine a single commodity, by itself, as we will, yet in so far as it remains an object of value, it seems impossible to grasp it. If, however, we bear in mind that the value of commodities has a purely social reality, and that they acquire this reality only in so far as they are expressions or embodiments of one identical social substance, viz., human labour, it follows as a matter of course, that value can only manifest itself in the social relation of commodity to commodity. In fact we started from exchange value, or the exchange relation of commodities, in order to get at the value that lies hidden behind it. We must now return to this form under which value first appeared to us.

Every one knows, if he knows nothing else, that commodities have a value form common to them all, and presenting a marked contrast with the varied bodily forms of their use values. I mean their money form. Here, however, a task is set us, the performance of which has never yet even been attempted by *bourgeois* economy, the task of tracing the genesis of this money form, of

developing the expression of value implied in the value relation of commodities, from its simplest, almost imperceptible outline, to the dazzling money-form. By doing this we shall, at the same time, solve the riddle presented by money.

The simplest value-relation is evidently that of one commodity to some one other commodity of a different kind. Hence the relation between the values of two commodities supplies us with the simplest expression of the value of a single commodity.

## A. Elementary or Accidental Form Of Value

$x$  commodity A =  $y$  commodity B, or

$x$  commodity A is worth  $y$  commodity B.

20 yards of linen = 1 coat, or

20 Yards of linen are worth 1 coat.

### 1. The two poles of the expression of value. Relative form and Equivalent form

The whole mystery of the form of value lies hidden in this elementary form. Its analysis, therefore, is our real difficulty.

Here two different kinds of commodities (in our example the linen and the coat), evidently play two different parts. The linen expresses its value in the coat; the coat serves as the material in which that value is expressed. The former plays an active, the latter a passive, part. The value of the linen is represented as relative value, or appears in relative form. The coat officiates as equivalent, or appears in equivalent form.

The relative form and the equivalent form are two intimately connected, mutually dependent and inseparable elements of the expression of value; but, at the same time, are mutually exclusive, antagonistic extremes – *i.e.*, poles of the same expression. They are allotted respectively to the two different commodities brought into relation by that expression. It is not possible to express the value of linen in linen. 20 yards of linen = 20 yards of linen is no expression of value. On the contrary, such an equation merely says that 20 yards of linen are nothing else than 20 yards of linen, a definite quantity of the use value linen. The value of the linen can therefore be expressed only relatively – *i.e.*, in some other commodity. The relative form of the value of the linen presupposes, therefore, the presence of some other commodity – here the coat – under the form of an equivalent. On the other hand, the commodity that figures as the equivalent cannot at the same time assume the relative form. That second commodity is not the one whose value is expressed. Its function is merely to serve as the material in which the value of the first commodity is expressed.

No doubt, the expression 20 yards of linen = 1 coat, or 20 yards of linen are worth 1 coat, implies the opposite relation. 1 coat = 20 yards of linen, or 1 coat is worth 20 yards of linen. But, in that case, I must reverse the equation, in order to express the value of the coat relatively; and so soon as I do that the linen becomes the equivalent instead of the coat. A single commodity cannot, therefore, simultaneously assume, in the same expression of value, both forms. The very polarity of these forms makes them mutually exclusive.

Whether, then, a commodity assumes the relative form, or the opposite equivalent form, depends entirely upon its accidental position in the expression of value – that is, upon whether it is the commodity whose value is being expressed or the commodity in which value is being expressed.

### 2. The Relative Form of value

(a.) The nature and import of this form

In order to discover how the elementary expression of the value of a commodity lies hidden in the value relation of two commodities, we must, in the first place, consider the latter entirely apart from its quantitative aspect. The usual mode of procedure is generally the reverse, and in the value relation nothing is seen but the proportion between definite quantities of two different sorts of commodities that are considered equal to each other. It is apt to be forgotten that the magnitudes of different things can be compared quantitatively, only when those magnitudes are expressed in terms of the same unit. It is only as expressions of such a unit that they are of the same denomination, and therefore commensurable.<sup>17</sup>

Whether 20 yards of linen = 1 coat or = 20 coats or = x coats – that is, whether a given quantity of linen is worth few or many coats, every such statement implies that the linen and coats, as magnitudes of value, are expressions of the same unit, things of the same kind. Linen = coat is the basis of the equation.

But the two commodities whose identity of quality is thus assumed, do not play the same part. It is only the value of the linen that is expressed. And how? By its reference to the coat as its equivalent, as something that can be exchanged for it. In this relation the coat is the mode of existence of value, is value embodied, for only as such is it the same as the linen. On the other hand, the linen's own value comes to the front, receives independent expression, for it is only as being value that it is comparable with the coat as a thing of equal value, or exchangeable with the coat. To borrow an illustration from chemistry, butyric acid is a different substance from propyl formate. Yet both are made up of the same chemical substances, carbon (C), hydrogen (H), and oxygen (O), and that, too, in like proportions – namely,  $C_4H_8O_2$ . If now we equate butyric acid to propyl formate, then, in the first place, propyl formate would be, in this relation, merely a form of existence of  $C_4H_8O_2$ ; and in the second place, we should be stating that butyric acid also consists of  $C_4H_8O_2$ . Therefore, by thus equating the two substances, expression would be given to their chemical composition, while their different physical forms would be neglected.

If we say that, as values, commodities are mere congelations of human labour, we reduce them by our analysis, it is true, to the abstraction, value; but we ascribe to this value no form apart from their bodily form. It is otherwise in the value relation of one commodity to another. Here, the one stands forth in its character of value by reason of its relation to the other.

By making the coat the equivalent of the linen, we equate the labour embodied in the former to that in the latter. Now, it is true that the tailoring, which makes the coat, is concrete labour of a different sort from the weaving which makes the linen. But the act of equating it to the weaving, reduces the tailoring to that which is really equal in the two kinds of labour, to their common character of human labour. In this roundabout way, then, the fact is expressed, that weaving also, in so far as it weaves value, has nothing to distinguish it from tailoring, and, consequently, is abstract human labour. It is the expression of equivalence between different sorts of commodities that alone brings into relief the specific character of value-creating labour, and this it does by actually reducing the different varieties of labour embodied in the different kinds of commodities to their common quality of human labour in the abstract.<sup>18</sup>

There is, however, something else required beyond the expression of the specific character of the labour of which the value of the linen consists. Human labour power in motion, or human labour, creates value, but is not itself value. It becomes value only in its congealed state, when embodied in the form of some object. In order to express the value of the linen as a congelation of human labour, that value must be expressed as having objective existence, as being a something materially different from the linen itself, and yet a something common to the linen and all other commodities. The problem is already solved.

When occupying the position of equivalent in the equation of value, the coat ranks qualitatively as the equal of the linen, as something of the same kind, because it is value. In this position it is a thing in which we see nothing but value, or whose palpable bodily form represents value. Yet the coat itself, the body of the commodity, coat, is a mere use value. A coat as such no more tells us it is value, than does the first piece of linen we take hold of. This shows that when placed in value-relation to the linen, the coat signifies more than when out of that relation, just as many a man strutting about in a gorgeous uniform counts for more than when in mufti.

In the production of the coat, human labour power, in the shape of tailoring, must have been actually expended. Human labour is therefore accumulated in it. In this aspect the coat is a depository of value, but though worn to a thread, it does not let this fact show through. And as equivalent of the linen in the value equation, it exists under this aspect alone, counts therefore as embodied value, as a body that is value. A, for instance, cannot be “your majesty” to B, unless at the same time majesty in B’s eyes assumes the bodily form of A, and, what is more, with every new father of the people, changes its features, hair, and many other things besides.

Hence, in the value equation, in which the coat is the equivalent of the linen, the coat officiates as the form of value. The value of the commodity linen is expressed by the bodily form of the commodity coat, the value of one by the use value of the other. As a use value, the linen is something palpably different from the coat; as value, it is the same as the coat, and now has the appearance of a coat. Thus the linen acquires a value form different from its physical form. The fact that it is value, is made manifest by its equality with the coat, just as the sheep’s nature of a Christian is shown in his resemblance to the Lamb of God.

We see, then, all that our analysis of the value of commodities has already told us, is told us by the linen itself, so soon as it comes into communication with another commodity, the coat. Only it betrays its thoughts in that language with which alone it is familiar, the language of commodities. In order to tell us that its own value is created by labour in its abstract character of human labour, it says that the coat, in so far as it is worth as much as the linen, and therefore is value, consists of the same labour as the linen. In order to inform us that its sublime reality as value is not the same as its buckram body, it says that value has the appearance of a coat, and consequently that so far as the linen is value, it and the coat are as like as two peas. We may here remark, that the language of commodities has, besides Hebrew, many other more or less correct dialects. The German “Wertsein,” to be worth, for instance, expresses in a less striking manner than the Romance verbs “valere,” “valer,” “valoir,” that the equating of commodity B to commodity A, is commodity A’s own mode of expressing its value. *Paris vaut bien une messe*. [Paris is certainly worth a mass]

By means, therefore, of the value-relation expressed in our equation, the bodily form of commodity B becomes the value form of commodity A, or the body of commodity B acts as a mirror to the value of commodity A.<sup>19</sup> By putting itself in relation with commodity B, as value *in propria personâ*, as the matter of which human labour is made up, the commodity A converts the value in use, B, into the substance in which to express its, A’s, own value. The value of A, thus expressed in the use value of B, has taken the form of relative value.

#### (b.) Quantitative determination of Relative value

Every commodity, whose value it is intended to express, is a useful object of given quantity, as 15 bushels of corn, or 100 lbs of coffee. And a given quantity of any commodity contains a definite quantity of human labour. The value form must therefore not only express value generally, but also value in definite quantity. Therefore, in the value relation of commodity A to commodity B, of the linen to the coat, not only is the latter, as value in general, made the equal in quality of the

linen, but a definite quantity of coat (1 coat) is made the equivalent of a definite quantity (20 yards) of linen.

The equation, 20 yards of linen = 1 coat, or 20 yards of linen are worth one coat, implies that the same quantity of value substance (congealed labour) is embodied in both; that the two commodities have each cost the same amount of labour of the same quantity of labour time. But the labour time necessary for the production of 20 yards of linen or 1 coat varies with every change in the productiveness of weaving or tailoring. We have now to consider the influence of such changes on the quantitative aspect of the relative expression of value.

I. Let the value of the linen vary,<sup>20</sup> that of the coat remaining constant. If, say in consequence of the exhaustion of flax-growing soil, the labour time necessary for the production of the linen be doubled, the value of the linen will also be doubled. Instead of the equation, 20 yards of linen = 1 coat, we should have 20 yards of linen = 2 coats, since 1 coat would now contain only half the labour time embodied in 20 yards of linen. If, on the other hand, in consequence, say, of improved looms, this labour time be reduced by one-half, the value of the linen would fall by one-half. Consequently, we should have 20 yards of linen =  $\frac{1}{2}$  coat. The relative value of commodity A, *i.e.*, its value expressed in commodity B, rises and falls directly as the value of A, the value of B being supposed constant.

II. Let the value of the linen remain constant, while the value of the coat varies. If, under these circumstances, in consequence, for instance, of a poor crop of wool, the labour time necessary for the production of a coat becomes doubled, we have instead of 20 yards of linen = 1 coat, 20 yards of linen =  $\frac{1}{2}$  coat. If, on the other hand, the value of the coat sinks by one-half, then 20 yards of linen = 2 coats. Hence, if the value of commodity A remain constant, its relative value expressed in commodity B rises and falls inversely as the value of B.

If we compare the different cases in I and II, we see that the same change of magnitude in relative value may arise from totally opposite causes. Thus, the equation, 20 yards of linen = 1 coat, becomes 20 yards of linen = 2 coats, either, because the value of the linen has doubled, or because the value of the coat has fallen by one-half; and it becomes 20 yards of linen =  $\frac{1}{2}$  coat, either, because the value of the linen has fallen by one-half, or because the value of the coat has doubled.

III. Let the quantities of labour time respectively necessary for the production of the linen and the coat vary simultaneously in the same direction and in the same proportion. In this case 20 yards of linen continue equal to 1 coat, however much their values may have altered. Their change of value is seen as soon as they are compared with a third commodity, whose value has remained constant. If the values of all commodities rose or fell simultaneously, and in the same proportion, their relative values would remain unaltered. Their real change of value would appear from the diminished or increased quantity of commodities produced in a given time.

IV. The labour time respectively necessary for the production of the linen and the coat, and therefore the value of these commodities may simultaneously vary in the same direction, but at unequal rates or in opposite directions, or in other ways. The effect of all these possible different variations, on the relative value of a commodity, may be deduced from the results of I, II, and III.

Thus real changes in the magnitude of value are neither unequivocally nor exhaustively reflected in their relative expression, that is, in the equation expressing the magnitude of relative value. The relative value of a commodity may vary, although its value remains constant. Its relative value may remain constant, although its value varies; and finally, simultaneous variations in the

magnitude of value and in that of its relative expression by no means necessarily correspond in amount.<sup>21</sup>

### 3. The Equivalent form of value

We have seen that commodity A (the linen), by expressing its value in the use value of a commodity differing in kind (the coat), at the same time impresses upon the latter a specific form of value, namely that of the equivalent. The commodity linen manifests its quality of having a value by the fact that the coat, without having assumed a value form different from its bodily form, is equated to the linen. The fact that the latter therefore has a value is expressed by saying that the coat is directly exchangeable with it. Therefore, when we say that a commodity is in the equivalent form, we express the fact that it is directly exchangeable with other commodities.

When one commodity, such as a coat, serves as the equivalent of another, such as linen, and coats consequently acquire the characteristic property of being directly exchangeable with linen, we are far from knowing in what proportion the two are exchangeable. The value of the linen being given in magnitude, that proportion depends on the value of the coat. Whether the coat serves as the equivalent and the linen as relative value, or the linen as the equivalent and the coat as relative value, the magnitude of the coat's value is determined, independently of its value form, by the labour time necessary for its production. But whenever the coat assumes in the equation of value, the position of equivalent, its value acquires no quantitative expression; on the contrary, the commodity coat now figures only as a definite quantity of some article.

For instance, 40 yards of linen are worth – what? 2 coats. Because the commodity coat here plays the part of equivalent, because the use-value coat, as opposed to the linen, figures as an embodiment of value, therefore a definite number of coats suffices to express the definite quantity of value in the linen. Two coats may therefore express the quantity of value of 40 yards of linen, but they can never express the quantity of their own value. A superficial observation of this fact, namely, that in the equation of value, the equivalent figures exclusively as a simple quantity of some article, of some use value, has misled Bailey, as also many others, both before and after him, into seeing, in the expression of value, merely a quantitative relation. The truth being, that when a commodity acts as equivalent, no quantitative determination of its value is expressed.

The first peculiarity that strikes us, in considering the form of the equivalent, is this: use value becomes the form of manifestation, the phenomenal form of its opposite, value.

The bodily form of the commodity becomes its value form. But, mark well, that this *quid pro quo* exists in the case of any commodity B, only when some other commodity A enters into a value relation with it, and then only within the limits of this relation. Since no commodity can stand in the relation of equivalent to itself, and thus turn its own bodily shape into the expression of its own value, every commodity is compelled to choose some other commodity for its equivalent, and to accept the use value, that is to say, the bodily shape of that other commodity as the form of its own value.

One of the measures that we apply to commodities as material substances, as use values, will serve to illustrate this point. A sugar-loaf being a body, is heavy, and therefore has weight: but we can neither see nor touch this weight. We then take various pieces of iron, whose weight has been determined beforehand. The iron, as iron, is no more the form of manifestation of weight, than is the sugar-loaf. Nevertheless, in order to express the sugar-loaf as so much weight, we put it into a weight-relation with the iron. In this relation, the iron officiates as a body representing nothing but weight. A certain quantity of iron therefore serves as the measure of the weight of the sugar, and represents, in relation to the sugar-loaf, weight embodied, the form of manifestation of weight. This part is played by the iron only within this relation, into which the sugar or any other

body, whose weight has to be determined, enters with the iron. Were they not both heavy, they could not enter into this relation, and the one could therefore not serve as the expression of the weight of the other. When we throw both into the scales, we see in reality, that as weight they are both the same, and that, therefore, when taken in proper proportions, they have the same weight. Just as the substance iron, as a measure of weight, represents in relation to the sugar-loaf weight alone, so, in our expression of value, the material object, coat, in relation to the linen, represents value alone.

Here, however, the analogy ceases. The iron, in the expression of the weight of the sugar-loaf, represents a natural property common to both bodies, namely their weight; but the coat, in the expression of value of the linen, represents a non-natural property of both, something purely social, namely, their value.

Since the relative form of value of a commodity – the linen, for example – expresses the value of that commodity, as being something wholly different from its substance and properties, as being, for instance, coat-like, we see that this expression itself indicates that some social relation lies at the bottom of it. With the equivalent form it is just the contrary. The very essence of this form is that the material commodity itself – the coat – just as it is, expresses value, and is endowed with the form of value by Nature itself. Of course this holds good only so long as the value relation exists, in which the coat stands in the position of equivalent to the linen.<sup>22</sup> Since, however, the properties of a thing are not the result of its relations to other things, but only manifest themselves in such relations, the coat seems to be endowed with its equivalent form, its property of being directly exchangeable, just as much by Nature as it is endowed with the property of being heavy, or the capacity to keep us warm. Hence the enigmatical character of the equivalent form which escapes the notice of the bourgeois political economist, until this form, completely developed, confronts him in the shape of money. He then seeks to explain away the mystical character of gold and silver, by substituting for them less dazzling commodities, and by reciting, with ever renewed satisfaction, the catalogue of all possible commodities which at one time or another have played the part of equivalent. He has not the least suspicion that the most simple expression of value, such as 20 yds of linen = 1 coat, already propounds the riddle of the equivalent form for our solution.

The body of the commodity that serves as the equivalent, figures as the materialisation of human labour in the abstract, and is at the same time the product of some specifically useful concrete labour. This concrete labour becomes, therefore, the medium for expressing abstract human labour. If on the one hand the coat ranks as nothing but the embodiment of abstract human labour, so, on the other hand, the tailoring which is actually embodied in it, counts as nothing but the form under which that abstract labour is realised. In the expression of value of the linen, the utility of the tailoring consists, not in making clothes, but in making an object, which we at once recognise to be Value, and therefore to be a congelation of labour, but of labour indistinguishable from that realised in the value of the linen. In order to act as such a mirror of value, the labour of tailoring must reflect nothing besides its own abstract quality of being human labour generally.

In tailoring, as well as in weaving, human labour power is expended. Both, therefore, possess the general property of being human labour, and may, therefore, in certain cases, such as in the production of value, have to be considered under this aspect alone. There is nothing mysterious in this. But in the expression of value there is a complete turn of the tables. For instance, how is the fact to be expressed that weaving creates the value of the linen, not by virtue of being weaving, as such, but by reason of its general property of being human labour? Simply by opposing to weaving that other particular form of concrete labour (in this instance tailoring), which produces the equivalent of the product of weaving. Just as the coat in its bodily form became a direct

expression of value, so now does tailoring, a concrete form of labour, appear as the direct and palpable embodiment of human labour generally.

Hence, the second peculiarity of the equivalent form is, that concrete labour becomes the form under which its opposite, abstract human labour, manifests itself.

But because this concrete labour, tailoring in our case, ranks as, and is directly identified with, undifferentiated human labour, it also ranks as identical with any other sort of labour, and therefore with that embodied in the linen. Consequently, although, like all other commodity-producing labour, it is the labour of private individuals, yet, at the same time, it ranks as labour directly social in its character. This is the reason why it results in a product directly exchangeable with other commodities. We have then a third peculiarity of the equivalent form, namely, that the labour of private individuals takes the form of its opposite, labour directly social in its form.

The two latter peculiarities of the equivalent form will become more intelligible if we go back to the great thinker who was the first to analyse so many forms, whether of thought, society, or Nature, and amongst them also the form of value. I mean Aristotle.

In the first place, he clearly enunciates that the money form of commodities is only the further development of the simple form of value – *i.e.*, of the expression of the value of one commodity in some other commodity taken at random; for he says:

5 beds = 1 house (χλιναι πεντε αντι οιχιας)

is not to be distinguished from

5 beds = so much money. (χλιναι πεντε αντι ... οσον αι πεντε χλιναι)

He further sees that the value relation which gives rise to this expression makes it necessary that the house should qualitatively be made the equal of the bed, and that, without such an equalisation, these two clearly different things could not be compared with each other as commensurable quantities. “Exchange,” he says, “cannot take place without equality, and equality not without commensurability”. (ουτ ισοτης μη ουσης συμμετριας). Here, however, he comes to a stop, and gives up the further analysis of the form of value. “It is, however, in reality, impossible (τη μεν ουν αληθεια αδυνατον), that such unlike things can be commensurable” – *i.e.*, qualitatively equal. Such an equalisation can only be something foreign to their real nature, consequently only “a makeshift for practical purposes.”

Aristotle therefore, himself, tells us what barred the way to his further analysis; it was the absence of any concept of value. What is that equal something, that common substance, which admits of the value of the beds being expressed by a house? Such a thing, in truth, cannot exist, says Aristotle. And why not? Compared with the beds, the house does represent something equal to them, in so far as it represents what is really equal, both in the beds and the house. And that is – human labour.

There was, however, an important fact which prevented Aristotle from seeing that, to attribute value to commodities, is merely a mode of expressing all labour as equal human labour, and consequently as labour of equal quality. Greek society was founded upon slavery, and had, therefore, for its natural basis, the inequality of men and of their labour powers. The secret of the expression of value, namely, that all kinds of labour are equal and equivalent, because, and so far as they are human labour in general, cannot be deciphered, until the notion of human equality has already acquired the fixity of a popular prejudice. This, however, is possible only in a society in which the great mass of the produce of labour takes the form of commodities, in which, consequently, the dominant relation between man and man, is that of owners of commodities. The brilliancy of Aristotle’s genius is shown by this alone, that he discovered, in the expression of the

value of commodities, a relation of equality. The peculiar conditions of the society in which he lived, alone prevented him from discovering what, “in truth,” was at the bottom of this equality.

#### **4. The Elementary Form of value considered as a whole**

The elementary form of value of a commodity is contained in the equation, expressing its value relation to another commodity of a different kind, or in its exchange relation to the same. The value of commodity A, is qualitatively expressed, by the fact that commodity B is directly exchangeable with it. Its value is quantitatively expressed by the fact, that a definite quantity of B is exchangeable with a definite quantity of A. In other words, the value of a commodity obtains independent and definite expression, by taking the form of exchange value. When, at the beginning of this chapter, we said, in common parlance, that a commodity is both a use value and an exchange value, we were, accurately speaking, wrong. A commodity is a use value or object of utility, and a value. It manifests itself as this two-fold thing, that it is, as soon as its value assumes an independent form – viz., the form of exchange value. It never assumes this form when isolated, but only when placed in a value or exchange relation with another commodity of a different kind. When once we know this, such a mode of expression does no harm; it simply serves as an abbreviation.

Our analysis has shown, that the form or expression of the value of a commodity originates in the nature of value, and not that value and its magnitude originate in the mode of their expression as exchange value. This, however, is the delusion as well of the mercantilists and their recent revivers, Ferrier, Ganihl,<sup>23</sup> and others, as also of their antipodes, the modern bagmen of Free-trade, such as Bastiat. The mercantilists lay special stress on the qualitative aspect of the expression of value, and consequently on the equivalent form of commodities, which attains its full perfection in money. The modern hawkers of Free-trade, who must get rid of their article at any price, on the other hand, lay most stress on the quantitative aspect of the relative form of value. For them there consequently exists neither value, nor magnitude of value, anywhere except in its expression by means of the exchange relation of commodities, that is, in the daily list of prices current. Macleod, who has taken upon himself to dress up the confused ideas of Lombard Street in the most learned finery, is a successful cross between the superstitious mercantilists, and the enlightened Free-trade bagmen.

A close scrutiny of the expression of the value of A in terms of B, contained in the equation expressing the value relation of A to B, has shown us that, within that relation, the bodily form of A figures only as a use value, the bodily form of B only as the form or aspect of value. The opposition or contrast existing internally in each commodity between use value and value, is, therefore, made evident externally by two commodities being placed in such relation to each other, that the commodity whose value it is sought to express, figures directly as a mere use value, while the commodity in which that value is to be expressed, figures directly as mere exchange value. Hence the elementary form of value of a commodity is the elementary form in which the contrast contained in that commodity, between use value and value, becomes apparent.

Every product of labour is, in all states of society, a use value; but it is only at a definite historical epoch in a society's development that such a product becomes a commodity, viz., at the epoch when the labour spent on the production of a useful article becomes expressed as one of the objective qualities of that article, *i.e.*, as its value. It therefore follows that the elementary value form is also the primitive form under which a product of labour appears historically as a commodity, and that the gradual transformation of such products into commodities, proceeds *pari passu* with the development of the value form.

We perceive, at first sight, the deficiencies of the elementary form of value: it is a mere germ, which must undergo a series of metamorphoses before it can ripen into the price form.

The expression of the value of commodity A in terms of any other commodity B, merely distinguishes the value from the use value of A, and therefore places A merely in a relation of exchange with a single different commodity, B; but it is still far from expressing A's qualitative equality, and quantitative proportionality, to all commodities. To the elementary relative value form of a commodity, there corresponds the single equivalent form of one other commodity. Thus, in the relative expression of value of the linen, the coat assumes the form of equivalent, or of being directly exchangeable, only in relation to a single commodity, the linen.

Nevertheless, the elementary form of value passes by an easy transition into a more complete form. It is true that by means of the elementary form, the value of a commodity A, becomes expressed in terms of one, and only one, other commodity. But that one may be a commodity of any kind, coat, iron, corn, or anything else. Therefore, according as A is placed in relation with one or the other, we get for one and the same commodity, different elementary expressions of value.<sup>24</sup> The number of such possible expressions is limited only by the number of the different kinds of commodities distinct from it. The isolated expression of A's value, is therefore convertible into a series, prolonged to any length, of the different elementary expressions of that value.

## B. Total or Expanded Form of value

z Com. A = u Com. B or = v Com. C or = w Com. D or = Com. E or = &c.  
 (20 yards of linen = 1 coat or = 10 lbs tea or = 40 lbs. coffee or  
 = 1 quarter corn or = 2 ounces gold or = ½ ton iron or = &c.)

### 1. The Expanded Relative form of value

The value of a single commodity, the linen, for example, is now expressed in terms of numberless other elements of the world of commodities. Every other commodity now becomes a mirror of the linen's value.<sup>25</sup> It is thus, that for the first time, this value shows itself in its true light as a congelation of undifferentiated human labour. For the labour that creates it, now stands expressly revealed, as labour that ranks equally with every other sort of human labour, no matter what its form, whether tailoring, ploughing, mining, &c., and no matter, therefore, whether it is realised in coats, corn, iron, or gold. The linen, by virtue of the form of its value, now stands in a social relation, no longer with only one other kind of commodity, but with the whole world of commodities. As a commodity, it is a citizen of that world. At the same time, the interminable series of value equations implies, that as regards the value of a commodity, it is a matter of indifference under what particular form, or kind, of use value it appears.

In the first form, 20 yds of linen = 1 coat, it might, for ought that otherwise appears, be pure accident, that these two commodities are exchangeable in definite quantities. In the second form, on the contrary, we perceive at once the background that determines, and is essentially different from, this accidental appearance. The value of the linen remains unaltered in magnitude, whether expressed in coats, coffee, or iron, or in numberless different commodities, the property of as many different owners. The accidental relation between two individual commodity-owners disappears. It becomes plain, that it is not the exchange of commodities which regulates the magnitude of their value; but, on the contrary, that it is the magnitude of their value which controls their exchange proportions.

## 2. The particular Equivalent form

Each commodity, such as, coat, tea, corn, iron, &c., figures in the expression of value of the linen, as an equivalent, and, consequently, as a thing that is value. The bodily form of each of these commodities figures now as a particular equivalent form, one out of many. In the same way the manifold concrete useful kinds of labour, embodied in these different commodities, rank now as so many different forms of the realisation, or manifestation, of undifferentiated human labour.

## 3. Defects of the Total or Expanded form of value

In the first place, the relative expression of value is incomplete because the series representing it is interminable. The chain of which each equation of value is a link, is liable at any moment to be lengthened by each new kind of commodity that comes into existence and furnishes the material for a fresh expression of value. In the second place, it is a many-coloured mosaic of disparate and independent expressions of value. And lastly, if, as must be the case, the relative value of each commodity in turn, becomes expressed in this expanded form, we get for each of them a relative value form, different in every case, and consisting of an interminable series of expressions of value. The defects of the expanded relative value form are reflected in the corresponding equivalent form. Since the bodily form of each single commodity is one particular equivalent form amongst numberless others, we have, on the whole, nothing but fragmentary equivalent forms, each excluding the others. In the same way, also, the special, concrete, useful kind of labour embodied in each particular equivalent, is presented only as a particular kind of labour, and therefore not as an exhaustive representative of human labour generally. The latter, indeed, gains adequate manifestation in the totality of its manifold, particular, concrete forms. But, in that case, its expression in an infinite series is ever incomplete and deficient in unity.

The expanded relative value form is, however, nothing but the sum of the elementary relative expressions or equations of the first kind, such as:

20 yards of linen = 1 coat  
20 yards of linen = 10 lbs of tea, etc.

Each of these implies the corresponding inverted equation,

1 coat = 20 yards of linen  
10 lbs of tea = 20 yards of linen, etc.

In fact, when a person exchanges his linen for many other commodities, and thus expresses its value in a series of other commodities, it necessarily follows, that the various owners of the latter exchange them for the linen, and consequently express the value of their various commodities in one and the same third commodity, the linen. If then, we reverse the series, 20 yards of linen = 1 coat or = 10 lbs of tea, etc., that is to say, if we give expression to the converse relation already implied in the series, we get,

### C. The General Form of Value

|    |                   |   |                     |
|----|-------------------|---|---------------------|
| 1  | coat              | } | = 20 yards of linen |
| 10 | lbs of tea        |   |                     |
| 40 | lbs of coffee     |   |                     |
| 1  | quarter of corn   |   |                     |
| 2  | ounces of gold    |   |                     |
| ½  | a ton of iron     |   |                     |
| x  | Commodity A, etc. |   |                     |

## 1. The altered character of the form of value

All commodities now express their value (1) in an elementary form, because in a single commodity; (2) with unity, because in one and the same commodity. This form of value is elementary and the same for all, therefore general.

The forms A and B were fit only to express the value of a commodity as something distinct from its use value or material form.

The first form, A, furnishes such equations as the following: – 1 coat = 20 yards of linen, 10 lbs of tea =  $\frac{1}{2}$  a ton of iron. The value of the coat is equated to linen, that of the tea to iron. But to be equated to linen, and again to iron, is to be as different as are linen and iron. This form, it is plain, occurs practically only in the first beginning, when the products of labour are converted into commodities by accidental and occasional exchanges.

The second form, B, distinguishes, in a more adequate manner than the first, the value of a commodity from its use value, for the value of the coat is there placed in contrast under all possible shapes with the bodily form of the coat; it is equated to linen, to iron, to tea, in short, to everything else, only not to itself, the coat. On the other hand, any general expression of value common to all is directly excluded; for, in the equation of value of each commodity, all other commodities now appear only under the form of equivalents. The expanded form of value comes into actual existence for the first time so soon as a particular product of labour, such as cattle, is no longer exceptionally, but habitually, exchanged for various other commodities.

The third and lastly developed form expresses the values of the whole world of commodities in terms of a single commodity set apart for the purpose, namely, the linen, and thus represents to us their values by means of their equality with linen. The value of every commodity is now, by being equated to linen, not only differentiated from its own use value, but from all other use values generally, and is, by that very fact, expressed as that which is common to all commodities. By this form, commodities are, for the first time, effectively brought into relation with one another as values, or made to appear as exchange values.

The two earlier forms either express the value of each commodity in terms of a single commodity of a different kind, or in a series of many such commodities. In both cases, it is, so to say, the special business of each single commodity to find an expression for its value, and this it does without the help of the others. These others, with respect to the former, play the passive parts of equivalents. The general form of value, C, results from the joint action of the whole world of commodities, and from that alone. A commodity can acquire a general expression of its value only by all other commodities, simultaneously with it, expressing their values in the same equivalent; and every new commodity must follow suit. It thus becomes evident that since the existence of commodities as values is purely social, this social existence can be expressed by the totality of their social relations alone, and consequently that the form of their value must be a socially recognised form.

All commodities being equated to linen now appear not only as qualitatively equal as values generally, but also as values whose magnitudes are capable of comparison. By expressing the magnitudes of their values in one and the same material, the linen, those magnitudes are also compared with each other. For instance, 10 lbs of tea = 20 yards of linen, and 40 lbs of coffee = 20 yards of linen. Therefore, 10 lbs of tea = 40 lbs of coffee. In other words, there is contained in 1 lb of coffee only one-fourth as much substance of value – labour – as is contained in 1 lb of tea.

The general form of relative value, embracing the whole world of commodities, converts the single commodity that is excluded from the rest, and made to play the part of equivalent – here the linen – into the universal equivalent. The bodily form of the linen is now the form assumed in

common by the values of all commodities; it therefore becomes directly exchangeable with all and every of them. The substance linen becomes the visible incarnation, the social chrysalis state of every kind of human labour. Weaving, which is the labour of certain private individuals producing a particular article, linen, acquires in consequence a social character, the character of equality with all other kinds of labour. The innumerable equations of which the general form of value is composed, equate in turn the labour embodied in the linen to that embodied in every other commodity, and they thus convert weaving into the general form of manifestation of undifferentiated human labour. In this manner the labour realised in the values of commodities is presented not only under its negative aspect, under which abstraction is made from every concrete form and useful property of actual work, but its own positive nature is made to reveal itself expressly. The general value form is the reduction of all kinds of actual labour to their common character of being human labour generally, of being the expenditure of human labour power.

The general value form, which represents all products of labour as mere congelations of undifferentiated human labour, shows by its very structure that it is the social resumé of the world of commodities. That form consequently makes it indisputably evident that in the world of commodities the character possessed by all labour of being *human* labour constitutes its specific social character.

## **2. The Interdependent Development of the Relative Form of Value, and of the Equivalent Form**

The degree of development of the relative form of value corresponds to that of the equivalent form. But we must bear in mind that the development of the latter is only the expression and result of the development of the former.

The primary or isolated relative form of value of one commodity converts some other commodity into an isolated equivalent. The expanded form of relative value, which is the expression of the value of one commodity in terms of all other commodities, endows those other commodities with the character of particular equivalents differing in kind. And lastly, a particular kind of commodity acquires the character of universal equivalent, because all other commodities make it the material in which they uniformly express their value.

The antagonism between the relative form of value and the equivalent form, the two poles of the value form, is developed concurrently with that form itself.

The first form, 20 yds of linen = one coat, already contains this antagonism, without as yet fixing it. According as we read this equation forwards or backwards, the parts played by the linen and the coat are different. In the one case the relative value of the linen is expressed in the coat, in the other case the relative value of the coat is expressed in the linen. In this first form of value, therefore, it is difficult to grasp the polar contrast.

Form B shows that only one single commodity at a time can completely expand its relative value, and that it acquires this expanded form only because, and in so far as, all other commodities are, with respect to it, equivalents. Here we cannot reverse the equation, as we can the equation 20 yds of linen = 1 coat, without altering its general character, and converting it from the expanded form of value into the general form of value.

Finally, the form C gives to the world of commodities a general social relative form of value, because, and in so far as, thereby all commodities, with the exception of one, are excluded from the equivalent form. A single commodity, the linen, appears therefore to have acquired the character of direct exchangeability with every other commodity because, and in so far as, this character is denied to every other commodity.<sup>26</sup>

The commodity that figures as universal equivalent, is, on the other hand, excluded from the relative value form. If the linen, or any other commodity serving as universal equivalent, were, at the same time, to share in the relative form of value, it would have to serve as its own equivalent. We should then have 20 yds of linen = 20 yds of linen; this tautology expresses neither value, nor magnitude of value. In order to express the relative value of the universal equivalent, we must rather reverse the form C. This equivalent has no relative form of value in common with other commodities, but its value is relatively expressed by a never ending series of other commodities. Thus, the expanded form of relative value, or form B, now shows itself as the specific form of relative value for the equivalent commodity.

### 3. Transition from the General form of value to the Money form

The universal equivalent form is a form of value in general. It can, therefore, be assumed by any commodity. On the other hand, if a commodity be found to have assumed the universal equivalent form (form C), this is only because and in so far as it has been excluded from the rest of all other commodities as their equivalent, and that by their own act. And from the moment that this exclusion becomes finally restricted to one particular commodity, from that moment only, the general form of relative value of the world of commodities obtains real consistence and general social validity.

The particular commodity, with whose bodily form the equivalent form is thus socially identified, now becomes the money commodity, or serves as money. It becomes the special social function of that commodity, and consequently its social monopoly, to play within the world of commodities the part of the universal equivalent. Amongst the commodities which, in form B, figure as particular equivalents of the linen, and, in form C, express in common their relative values in linen, this foremost place has been attained by one in particular – namely, gold. If, then, in form C we replace the linen by gold, we get,

#### D. The Money-Form

|                   |   |   |                    |
|-------------------|---|---|--------------------|
| 20 yards of linen | = | } | = 2 ounces of gold |
| 1 coat            | = |   |                    |
| 10 lbs of tea     | = |   |                    |
| 40 lbs of coffee  | = |   |                    |
| 1 quarter of corn | = |   |                    |
| 2 ounces of gold  | = |   |                    |
| ½ a ton of iron   | = |   |                    |
| x Commodity A     | = |   |                    |

In passing from form A to form B, and from the latter to form C, the changes are fundamental. On the other hand, there is no difference between forms C and D, except that, in the latter, gold has assumed the equivalent form in the place of linen. Gold is in form D, what linen was in form C – the universal equivalent. The progress consists in this alone, that the character of direct and universal exchangeability – in other words, that the universal equivalent form – has now, by social custom, become finally identified with the substance, gold.

Gold is now money with reference to all other commodities only because it was previously, with reference to them, a simple commodity. Like all other commodities, it was also capable of serving as an equivalent, either as simple equivalent in isolated exchanges, or as particular equivalent by the side of others. Gradually it began to serve, within varying limits, as universal equivalent. So soon as it monopolises this position in the expression of value for the world of commodities, it

becomes the money commodity, and then, and not till then, does form D become distinct from form C, and the general form of value become changed into the money form.

The elementary expression of the relative value of a single commodity, such as linen, in terms of the commodity, such as gold, that plays the part of money, is the price form of that commodity. The price form of the linen is therefore

20 yards of linen = 2 ounces of gold, or, if 2 ounces of gold when  
coined are £2, 20 yards of linen = £2.

The difficulty in forming a concept of the money form, consists in clearly comprehending the universal equivalent form, and as a necessary corollary, the general form of value, form C. The latter is deducible from form B, the expanded form of value, the essential component element of which, we saw, is form A, 20 yards of linen = 1 coat or  $x$  commodity A =  $y$  commodity B. The simple commodity form is therefore the germ of the money form.

## Section 4: The Fetishism of Commodities and the Secret Thereof

A commodity appears, at first sight, a very trivial thing, and easily understood. Its analysis shows that it is, in reality, a very queer thing, abounding in metaphysical subtleties and theological niceties. So far as it is a value in use, there is nothing mysterious about it, whether we consider it from the point of view that by its properties it is capable of satisfying human wants, or from the point that those properties are the product of human labour. It is as clear as noon-day, that man, by his industry, changes the forms of the materials furnished by Nature, in such a way as to make them useful to him. The form of wood, for instance, is altered, by making a table out of it. Yet, for all that, the table continues to be that common, every-day thing, wood. But, so soon as it steps forth as a commodity, it is changed into something transcendent. It not only stands with its feet on the ground, but, in relation to all other commodities, it stands on its head, and evolves out of its wooden brain grotesque ideas, far more wonderful than “table-turning” ever was.<sup>26a</sup>

The mystical character of commodities does not originate, therefore, in their use value. Just as little does it proceed from the nature of the determining factors of value. For, in the first place, however varied the useful kinds of labour, or productive activities, may be, it is a physiological fact, that they are functions of the human organism, and that each such function, whatever may be its nature or form, is essentially the expenditure of human brain, nerves, muscles, &c. Secondly, with regard to that which forms the ground-work for the quantitative determination of value, namely, the duration of that expenditure, or the quantity of labour, it is quite clear that there is a palpable difference between its quantity and quality. In all states of society, the labour time that it costs to produce the means of subsistence, must necessarily be an object of interest to mankind, though not of equal interest in different stages of development.<sup>27</sup> And lastly, from the moment that men in any way work for one another, their labour assumes a social form.

Whence, then, arises the enigmatical character of the product of labour, so soon as it assumes the form of commodities? Clearly from this form itself. The equality of all sorts of human labour is expressed objectively by their products all being equally values; the measure of the expenditure of labour power by the duration of that expenditure, takes the form of the quantity of value of the products of labour; and finally the mutual relations of the producers, within which the social character of their labour affirms itself, take the form of a social relation between the products.

A commodity is therefore a mysterious thing, simply because in it the social character of men’s labour appears to them as an objective character stamped upon the product of that labour; because the relation of the producers to the sum total of their own labour is presented to them as a social

relation, existing not between themselves, but between the products of their labour. This is the reason why the products of labour become commodities, social things whose qualities are at the same time perceptible and imperceptible by the senses. In the same way the light from an object is perceived by us not as the subjective excitation of our optic nerve, but as the objective form of something outside the eye itself. But, in the act of seeing, there is at all events, an actual passage of light from one thing to another, from the external object to the eye. There is a physical relation between physical things. But it is different with commodities. There, the existence of the things *quâ* commodities, and the value relation between the products of labour which stamps them as commodities, have absolutely no connection with their physical properties and with the material relations arising therefrom. There it is a definite social relation between men, that assumes, in their eyes, the fantastic form of a relation between things. In order, therefore, to find an analogy, we must have recourse to the mist-enveloped regions of the religious world. In that world the productions of the human brain appear as independent beings endowed with life, and entering into relation both with one another and the human race. So it is in the world of commodities with the products of men's hands. This I call the Fetishism which attaches itself to the products of labour, so soon as they are produced as commodities, and which is therefore inseparable from the production of commodities.

This Fetishism of commodities has its origin, as the foregoing analysis has already shown, in the peculiar social character of the labour that produces them.

As a general rule, articles of utility become commodities, only because they are products of the labour of private individuals or groups of individuals who carry on their work independently of each other. The sum total of the labour of all these private individuals forms the aggregate labour of society. Since the producers do not come into social contact with each other until they exchange their products, the specific social character of each producer's labour does not show itself except in the act of exchange. In other words, the labour of the individual asserts itself as a part of the labour of society, only by means of the relations which the act of exchange establishes directly between the products, and indirectly, through them, between the producers. To the latter, therefore, the relations connecting the labour of one individual with that of the rest appear, not as direct social relations between individuals at work, but as what they really are, material relations between persons and social relations between things. It is only by being exchanged that the products of labour acquire, as values, one uniform social status, distinct from their varied forms of existence as objects of utility. This division of a product into a useful thing and a value becomes practically important, only when exchange has acquired such an extension that useful articles are produced for the purpose of being exchanged, and their character as values has therefore to be taken into account, beforehand, during production. From this moment the labour of the individual producer acquires socially a two-fold character. On the one hand, it must, as a definite useful kind of labour, satisfy a definite social want, and thus hold its place as part and parcel of the collective labour of all, as a branch of a social division of labour that has sprung up spontaneously. On the other hand, it can satisfy the manifold wants of the individual producer himself, only in so far as the mutual exchangeability of all kinds of useful private labour is an established social fact, and therefore the private useful labour of each producer ranks on an equality with that of all others. The equalisation of the most different kinds of labour can be the result only of an abstraction from their inequalities, or of reducing them to their common denominator, viz. expenditure of human labour power or human labour in the abstract. The two-fold social character of the labour of the individual appears to him, when reflected in his brain, only under those forms which are impressed upon that labour in every-day practice by the exchange of products. In this way, the character that his own labour possesses of being socially

useful takes the form of the condition, that the product must be not only useful, but useful for others, and the social character that his particular labour has of being the equal of all other particular kinds of labour, takes the form that all the physically different articles that are the products of labour, have one common quality, viz., that of having value.

Hence, when we bring the products of our labour into relation with each other as values, it is not because we see in these articles the material receptacles of homogeneous human labour. Quite the contrary: whenever, by an exchange, we equate as values our different products, by that very act, we also equate, as human labour, the different kinds of labour expended upon them. We are not aware of this, nevertheless we do it.<sup>28</sup> Value, therefore, does not stalk about with a label describing what it is. It is value, rather, that converts every product into a social hieroglyphic. Later on, we try to decipher the hieroglyphic, to get behind the secret of our own social products; for to stamp an object of utility as a value, is just as much a social product as language. The recent scientific discovery, that the products of labour, so far as they are values, are but material expressions of the human labour spent in their production, marks, indeed, an epoch in the history of the development of the human race, but, by no means, dissipates the mist through which the social character of labour appears to us to be an objective character of the products themselves. The fact, that in the particular form of production with which we are dealing, viz., the production of commodities, the specific social character of private labour carried on independently, consists in the equality of every kind of that labour, by virtue of its being human labour, which character, therefore, assumes in the product the form of value – this fact appears to the producers, notwithstanding the discovery above referred to, to be just as real and final, as the fact, that, after the discovery by science of the component gases of air, the atmosphere itself remained unaltered.

What, first of all, practically concerns producers when they make an exchange, is the question, how much of some other product they get for their own? in what proportions the products are exchangeable? When these proportions have, by custom, attained a certain stability, they appear to result from the nature of the products, so that, for instance, one ton of iron and two ounces of gold appear as naturally to be of equal value as a pound of gold and a pound of iron in spite of their different physical and chemical qualities appear to be of equal weight. The character of having value, when once impressed upon products, obtains fixity only by reason of their acting and re-acting upon each other as quantities of value. These quantities vary continually, independently of the will, foresight and action of the producers. To them, their own social action takes the form of the action of objects, which rule the producers instead of being ruled by them. It requires a fully developed production of commodities before, from accumulated experience alone, the scientific conviction springs up, that all the different kinds of private labour, which are carried on independently of each other, and yet as spontaneously developed branches of the social division of labour, are continually being reduced to the quantitative proportions in which society requires them. And why? Because, in the midst of all the accidental and ever fluctuating exchange relations between the products, the labour time socially necessary for their production forcibly asserts itself like an over-riding law of Nature. The law of gravity thus asserts itself when a house falls about our ears.<sup>29</sup> The determination of the magnitude of value by labour time is therefore a secret, hidden under the apparent fluctuations in the relative values of commodities. Its discovery, while removing all appearance of mere accidentality from the determination of the magnitude of the values of products, yet in no way alters the mode in which that determination takes place.

Man's reflections on the forms of social life, and consequently, also, his scientific analysis of those forms, take a course directly opposite to that of their actual historical development. He begins, *post festum*, with the results of the process of development ready to hand before him. The

characters that stamp products as commodities, and whose establishment is a necessary preliminary to the circulation of commodities, have already acquired the stability of natural, self-understood forms of social life, before man seeks to decipher, not their historical character, for in his eyes they are immutable, but their meaning. Consequently it was the analysis of the prices of commodities that alone led to the determination of the magnitude of value, and it was the common expression of all commodities in money that alone led to the establishment of their characters as values. It is, however, just this ultimate money form of the world of commodities that actually conceals, instead of disclosing, the social character of private labour, and the social relations between the individual producers. When I state that coats or boots stand in a relation to linen, because it is the universal incarnation of abstract human labour, the absurdity of the statement is self-evident. Nevertheless, when the producers of coats and boots compare those articles with linen, or, what is the same thing, with gold or silver, as the universal equivalent, they express the relation between their own private labour and the collective labour of society in the same absurd form.

The categories of bourgeois economy consist of such like forms. They are forms of thought expressing with social validity the conditions and relations of a definite, historically determined mode of production, viz., the production of commodities. The whole mystery of commodities, all the magic and necromancy that surrounds the products of labour as long as they take the form of commodities, vanishes therefore, so soon as we come to other forms of production.

Since Robinson Crusoe's experiences are a favourite theme with political economists,<sup>30</sup> let us take a look at him on his island. Moderate though he be, yet some few wants he has to satisfy, and must therefore do a little useful work of various sorts, such as making tools and furniture, taming goats, fishing and hunting. Of his prayers and the like we take no account, since they are a source of pleasure to him, and he looks upon them as so much recreation. In spite of the variety of his work, he knows that his labour, whatever its form, is but the activity of one and the same Robinson, and consequently, that it consists of nothing but different modes of human labour. Necessity itself compels him to apportion his time accurately between his different kinds of work. Whether one kind occupies a greater space in his general activity than another, depends on the difficulties, greater or less as the case may be, to be overcome in attaining the useful effect aimed at. This our friend Robinson soon learns by experience, and having rescued a watch, ledger, and pen and ink from the wreck, commences, like a true-born Briton, to keep a set of books. His stock-book contains a list of the objects of utility that belong to him, of the operations necessary for their production; and lastly, of the labour time that definite quantities of those objects have, on an average, cost him. All the relations between Robinson and the objects that form this wealth of his own creation, are here so simple and clear as to be intelligible without exertion, even to Mr. Sedley Taylor. And yet those relations contain all that is essential to the determination of value.

Let us now transport ourselves from Robinson's island bathed in light to the European middle ages shrouded in darkness. Here, instead of the independent man, we find everyone dependent, serfs and lords, vassals and suzerains, laymen and clergy. Personal dependence here characterises the social relations of production just as much as it does the other spheres of life organised on the basis of that production. But for the very reason that personal dependence forms the ground-work of society, there is no necessity for labour and its products to assume a fantastic form different from their reality. They take the shape, in the transactions of society, of services in kind and payments in kind. Here the particular and natural form of labour, and not, as in a society based on production of commodities, its general abstract form is the immediate social form of labour. Compulsory labour is just as properly measured by time, as commodity-producing labour; but every serf knows that what he expends in the service of his lord, is a definite quantity of his own

personal labour power. The tithe to be rendered to the priest is more matter of fact than his blessing. No matter, then, what we may think of the parts played by the different classes of people themselves in this society, the social relations between individuals in the performance of their labour, appear at all events as their own mutual personal relations, and are not disguised under the shape of social relations between the products of labour.

For an example of labour in common or directly associated labour, we have no occasion to go back to that spontaneously developed form which we find on the threshold of the history of all civilised races.<sup>31</sup> We have one close at hand in the patriarchal industries of a peasant family, that produces corn, cattle, yarn, linen, and clothing for home use. These different articles are, as regards the family, so many products of its labour, but as between themselves, they are not commodities. The different kinds of labour, such as tillage, cattle tending, spinning, weaving and making clothes, which result in the various products, are in themselves, and such as they are, direct social functions, because functions of the family, which, just as much as a society based on the production of commodities, possesses a spontaneously developed system of division of labour. The distribution of the work within the family, and the regulation of the labour time of the several members, depend as well upon differences of age and sex as upon natural conditions varying with the seasons. The labour power of each individual, by its very nature, operates in this case merely as a definite portion of the whole labour power of the family, and therefore, the measure of the expenditure of individual labour power by its duration, appears here by its very nature as a social character of their labour.

Let us now picture to ourselves, by way of change, a community of free individuals, carrying on their work with the means of production in common, in which the labour power of all the different individuals is consciously applied as the combined labour power of the community. All the characteristics of Robinson's labour are here repeated, but with this difference, that they are social, instead of individual. Everything produced by him was exclusively the result of his own personal labour, and therefore simply an object of use for himself. The total product of our community is a social product. One portion serves as fresh means of production and remains social. But another portion is consumed by the members as means of subsistence. A distribution of this portion amongst them is consequently necessary. The mode of this distribution will vary with the productive organisation of the community, and the degree of historical development attained by the producers. We will assume, but merely for the sake of a parallel with the production of commodities, that the share of each individual producer in the means of subsistence is determined by his labour time. Labour time would, in that case, play a double part. Its apportionment in accordance with a definite social plan maintains the proper proportion between the different kinds of work to be done and the various wants of the community. On the other hand, it also serves as a measure of the portion of the common labour borne by each individual, and of his share in the part of the total product destined for individual consumption. The social relations of the individual producers, with regard both to their labour and to its products, are in this case perfectly simple and intelligible, and that with regard not only to production but also to distribution.

The religious world is but the reflex of the real world. And for a society based upon the production of commodities, in which the producers in general enter into social relations with one another by treating their products as commodities and values, whereby they reduce their individual private labour to the standard of homogeneous human labour – for such a society, Christianity with its *cultus* of abstract man, more especially in its bourgeois developments, Protestantism, Deism, &c., is the most fitting form of religion. In the ancient Asiatic and other ancient modes of production, we find that the conversion of products into commodities, and

therefore the conversion of men into producers of commodities, holds a subordinate place, which, however, increases in importance as the primitive communities approach nearer and nearer to their dissolution. Trading nations, properly so called, exist in the ancient world only in its interstices, like the gods of Epicurus in the Intermundia, or like Jews in the pores of Polish society. Those ancient social organisms of production are, as compared with bourgeois society, extremely simple and transparent. But they are founded either on the immature development of man individually, who has not yet severed the umbilical cord that unites him with his fellowmen in a primitive tribal community, or upon direct relations of subjection. They can arise and exist only when the development of the productive power of labour has not risen beyond a low stage, and when, therefore, the social relations within the sphere of material life, between man and man, and between man and Nature, are correspondingly narrow. This narrowness is reflected in the ancient worship of Nature, and in the other elements of the popular religions. The religious reflex of the real world can, in any case, only then finally vanish, when the practical relations of everyday life offer to man none but perfectly intelligible and reasonable relations with regard to his fellowmen and to Nature.

The life-process of society, which is based on the process of material production, does not strip off its mystical veil until it is treated as production by freely associated men, and is consciously regulated by them in accordance with a settled plan. This, however, demands for society a certain material ground-work or set of conditions of existence which in their turn are the spontaneous product of a long and painful process of development.

Political Economy has indeed analysed, however incompletely,<sup>32</sup> value and its magnitude, and has discovered what lies beneath these forms. But it has never once asked the question why labour is represented by the value of its product and labour time by the magnitude of that value.<sup>33</sup> These formulæ, which bear it stamped upon them in unmistakable letters that they belong to a state of society, in which the process of production has the mastery over man, instead of being controlled by him, such formulæ appear to the bourgeois intellect to be as much a self-evident necessity imposed by Nature as productive labour itself. Hence forms of social production that preceded the bourgeois form, are treated by the bourgeoisie in much the same way as the Fathers of the Church treated pre-Christian religions.<sup>34</sup>

To what extent some economists are misled by the Fetishism inherent in commodities, or by the objective appearance of the social characteristics of labour, is shown, amongst other ways, by the dull and tedious quarrel over the part played by Nature in the formation of exchange value. Since exchange value is a definite social manner of expressing the amount of labour bestowed upon an object, Nature has no more to do with it, than it has in fixing the course of exchange.

The mode of production in which the product takes the form of a commodity, or is produced directly for exchange, is the most general and most embryonic form of bourgeois production. It therefore makes its appearance at an early date in history, though not in the same predominating and characteristic manner as now-a-days. Hence its Fetish character is comparatively easy to be seen through. But when we come to more concrete forms, even this appearance of simplicity vanishes. Whence arose the illusions of the monetary system? To it gold and silver, when serving as money, did not represent a social relation between producers, but were natural objects with strange social properties. And modern economy, which looks down with such disdain on the monetary system, does not its superstition come out as clear as noon-day, whenever it treats of capital? How long is it since economy discarded the physiocratic illusion, that rents grow out of the soil and not out of society?

But not to anticipate, we will content ourselves with yet another example relating to the commodity form. Could commodities themselves speak, they would say: Our use value may be a

thing that interests men. It is no part of us as objects. What, however, does belong to us as objects, is our value. Our natural intercourse as commodities proves it. In the eyes of each other we are nothing but exchange values. Now listen how those commodities speak through the mouth of the economist.

“Value” – (*i.e.*, exchange value) “is a property of things, riches” – (*i.e.*, use value) “of man. Value, in this sense, necessarily implies exchanges, riches do not.”<sup>35</sup>

“Riches” (use value) “are the attribute of men, value is the attribute of commodities. A man or a community is rich, a pearl or a diamond is valuable...”

A pearl or a diamond is valuable as a pearl or a diamond.<sup>36</sup>

So far no chemist has ever discovered exchange value either in a pearl or a diamond. The economic discoverers of this chemical element, who by-the-by lay special claim to critical acumen, find however that the use value of objects belongs to them independently of their material properties, while their value, on the other hand, forms a part of them as objects. What confirms them in this view, is the peculiar circumstance that the use value of objects is realised without exchange, by means of a direct relation between the objects and man, while, on the other hand, their value is realised only by exchange, that is, by means of a social process. Who fails here to call to mind our good friend, Dogberry, who informs neighbour Seacoal, that, “To be a well-favoured man is the gift of fortune; but reading and writing comes by Nature.”<sup>37</sup>

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<sup>1</sup> Karl Marx, “Zur Kritik der Politischen Oekonomie.” Berlin, 1859, p. 3.

<sup>2</sup> “Desire implies want, it is the appetite of the mind, and as natural as hunger to the body... The greatest number (of things) have their value from supplying the wants of the mind.” Nicholas Barbon: “A Discourse Concerning Coining the New Money Lighter. In Answer to Mr. Locke’s Considerations, &c.”, London, 1696, pp. 2, 3.

<sup>3</sup> “Things have an intrinsick vertue” (this is Barbon’s special term for value in use) “which in all places have the same vertue; as the loadstone to attract iron” (*l.c.*, p. 6). The property which the magnet possesses of attracting iron, became of use only after by means of that property the polarity of the magnet had been discovered.

<sup>4</sup> “The natural worth of anything consists in its fitness to supply the necessities, or serve the conveniencies of human life.” (John Locke, “Some Considerations on the Consequences of the Lowering of Interest, 1691,” in Works Edit. Lond., 1777, Vol. II., p. 28.) In English writers of the 17th century we frequently find “worth” in the sense of value in use, and “value” in the sense of exchange value. This is quite in accordance with the spirit of a language that likes to use a Teutonic word for the actual thing, and a Romance word for its reflexion.

<sup>5</sup> In bourgeois societies the economic *fictio juris* prevails, that every one, as a buyer, possesses an encyclopedic knowledge of commodities.

<sup>6</sup> “La valeur consiste dans le rapport d’échange qui se trouve entre telle chose et telle autre entre telle mesure d’une production et telle mesure d’une autre.” [“Value consists in the exchange relation between one thing and another, between a given amount of one product and a given amount of another”] (Le Trosne: “De l’Intérêt Social.” Physiocrates, Ed. Daire. Paris, 1846. p. 889.)

<sup>7</sup> “Nothing can have an intrinsick value.” (N. Barbon, *l.c.*, p. 6); or as Butler says – “The value of a thing is just as much as it will bring.”

<sup>8</sup> N. Barbon, *l.c.*, p. 53 and 7.

<sup>9</sup> “The value of them (the necessaries of life), when they are exchanged the one for another, is regulated by the quantity of labour necessarily required, and commonly taken in producing them.”

(“Some Thoughts on the Interest of Money in General, and Particularly in the Publick Funds, &c.” Lond., p. 36) This remarkable anonymous work written in the last century, bears no date. It is clear, however, from internal evidence that it appeared in the reign of George II, about 1739 or 1740.

<sup>10</sup> “Toutes les productions d’un même genre ne forment proprement qu’une masse, dont le prix se détermine en général et sans égard aux circonstances particulières.” [“Properly speaking, all products of the same kind form a single mass, and their price is determined in general and without regard to particular circumstances”] (Le Trosne, l.c., p. 893.)

<sup>11</sup> K. Marx. l.c., p.6

<sup>12</sup> I am inserting the parenthesis because its omission has often given rise to the misunderstanding that every product that is consumed by some one other than its producer is considered in Marx a commodity. [Engels, 4th German Edition]

<sup>13</sup> Tutti i fenomeni dell’universo, sieno essi prodotti della mano dell’uomo, ovvero delle universali leggi della fisica, non ci danno idea di attuale creazione, ma unicamente di una modificazione della materia. Accostare e separare sono gli unici elementi che l’ingegno umano ritrova analizzando l’idea della riproduzione: e tanto e riproduzione di valore (value in use, although Verri in this passage of his controversy with the Physiocrats is not himself quite certain of the kind of value he is speaking of) e di ricchezze se la terra, l’aria e l’acqua ne’ campi si trasmutino in grano, come se colla mano dell’uomo il glutine di un insetto si trasmuti in velluto ovvero alcuni pezzetti di metalio si organizzino a formare una ripetizione.” [“All the phenomena of the universe, whether produced by the hand of man or through the universal laws of physics, are not actual new creations, but merely a modification of matter. Joining together and separating are the only elements which the human mind always finds on analysing the concept of reproduction and it is just the same with the reproduction of value” (value in use, although Verri in this passage of his controversy with the Physiocrats is not himself quite certain of the kind of value he is speaking of) “and of wealth, when earth, air and water in the fields are transformed into corn, or when the hand of man transforms the secretions of an insect into silk, or some pieces of metal are arranged to make the mechanism of a watch.”] – Pietro Verri, “Meditazioni sulla Economia Politica” [first printed in 1773] in Custodi’s edition of the Italian Economists, Parte Moderna, t. XV., p. 22.

<sup>14</sup> Comp. Hegel, “Philosophie des Rechts.” Berlin, 1840. p. 250.

<sup>15</sup> The reader must note that we are not speaking here of the wages or value that the labourer gets for a given labour time, but of the value of the commodity in which that labour time is materialised. Wages is a category that, as yet, has no existence at the present stage of our investigation.

<sup>16</sup> In order to prove that labour alone is that all-sufficient and real measure, by which at all times the value of all commodities can be estimated and compared, Adam Smith says, “Equal quantities of labour must at all times and in all places have the same value for the labourer. In his normal state of health, strength, and activity, and with the average degree of skill that he may possess, he must always give up the same portion of his rest, his freedom, and his happiness.” (“Wealth of Nations,” b. I. ch. V.) On the one hand Adam Smith here (but not everywhere) confuses the determination of value by means of the quantity of labour expended in the production of commodities, with the determination of the values of commodities by means of the value of labour, and seeks in consequence to prove that equal quantities of labour have always the same value. On the other hand he has a presentiment, that labour, so far as it manifests itself in the value of commodities, counts only as expenditure of labour power, but he treats this expenditure as the mere sacrifice of rest, freedom, and happiness, not as at the same time the normal activity of living beings. But then, he has the modern wage-labourer in his eye. Much more aptly, the anonymous predecessor of Adam Smith, quoted above in note 9, this chapter, says “one man has employed himself a week in providing this necessary of life ... and he that gives him some other in exchange cannot make a better estimate of what is a proper equivalent, than by

computing what cost him just as much labour and time; which in effect is no more than exchanging one man's labour in one thing for a time certain, for another man's labour in another thing for the same time." (l.c., p. 39.) [The English language has the advantage of possessing different words for the two aspects of labour here considered. The labour which creates use value, and counts qualitatively, is Work, as distinguished from Labour, that which creates Value and counts quantitatively, is Labour as distinguished from Work - Engels]

<sup>17</sup> The few economists, amongst whom is S. Bailey, who have occupied themselves with the analysis of the form of value, have been unable to arrive at any result, first, because they confuse the form of value with value itself; and second, because, under the coarse influence of the practical bourgeois, they exclusively give their attention to the quantitative aspect of the question. "The command of quantity ... constitutes value." ("Money and its Vicissitudes." London, 1837, p. 11. By S. Bailey.)

<sup>18</sup> The celebrated Franklin, one of the first economists, after Wm. Petty, who saw through the nature of value, says: "Trade in general being nothing else but the exchange of labour for labour, the value of all things is ... most justly measured by labour." ("The works of B. Franklin, &c.," edited by Sparks. Boston, 1836, Vol. II., p. 267.) Franklin is unconscious that by estimating the value of everything in labour, he makes abstraction from any difference in the sorts of labour exchanged, and thus reduces them all to equal human labour. But although ignorant of this, yet he says it. He speaks first of "the one labour," then of "the other labour," and finally of "labour," without further qualification, as the substance of the value of everything.

<sup>19</sup> In a sort of way, it is with man as with commodities. Since he comes into the world neither with a looking glass in his hand, nor as a Fichtian philosopher, to whom "I am I" is sufficient, man first sees and recognises himself in other men. Peter only establishes his own identity as a man by first comparing himself with Paul as being of like kind. And thereby Paul, just as he stands in his Pauline personality, becomes to Peter the type of the genus homo.

<sup>20</sup> Value is here, as occasionally in the preceding pages, used in sense of value determined as to quantity, or of magnitude of value.

<sup>21</sup> This incongruity between the magnitude of value and its relative expression has, with customary ingenuity, been exploited by vulgar economists. For example – "Once admit that A falls, because B, with which it is exchanged, rises, while no less labour is bestowed in the meantime on A, and your general principle of value falls to the ground... If he [Ricardo] allowed that when A rises in value relatively to B, B falls in value relatively to A, he cut away the ground on which he rested his grand proposition, that the value of a commodity is ever determined by the labour embodied in it, for if a change in the cost of A alters not only its own value in relation to B, for which it is exchanged, but also the value of B relatively to that of A, though no change has taken place in the quantity of labour to produce B, then not only the doctrine falls to the ground which asserts that the quantity of labour bestowed on an article regulates its value, but also that which affirms the cost of an article to regulate its value' (J. Broadhurst: "Political Economy," London, 1842, pp. 11 and 14.) Mr. Broadhurst might just as well say: consider the fractions 10/20, 10/50, 10/100, &c., the number 10 remains unchanged, and yet its proportional magnitude, its magnitude relatively to the numbers 20, 50, 100 &c., continually diminishes. Therefore the great principle that the magnitude of a whole number, such as 10, is "regulated" by the number of times unity is contained in it, falls to the ground. [The author explains in section 4 of this chapter, pp. 80-81, note 2 (note 33 of this document), what he understands by "Vulgar Economy." – Engels]

<sup>22</sup> Such expressions of relations in general, called by Hegel reflex categories, form a very curious class. For instance, one man is king only because other men stand in the relation of subjects to him. They, on the contrary, imagine that they are subjects because he is king.

<sup>23</sup> F. L. A. Ferrier, sous-inspecteur des douanes, “Du gouvernement considéré dans ses rapports avec le commerce,” Paris, 1805; and Charles Ganilh, “Des Systèmes d’Economie Politique, – 2nd ed., Paris, 1821.

<sup>24</sup> In Homer, for instance, the value of an article is expressed in a series of different things II. VII. 472-475.

<sup>25</sup> For this reason, we can speak of the coat value of the linen when its value is expressed in coats, or of its corn value when expressed in corn, and so on. Every such expression tells us, that what appears in the use values, coat, corn, &c., is the value of the linen. “The value of any commodity denoting its relation in exchange, we may speak of it as ... corn value, cloth value, according to the commodity with which it is compared; and hence there are a thousand different kinds of value, as many kinds of value as there are commodities in existence, and all are equally real and equally nominal.” (“A Critical Dissertation on the Nature, Measures and Causes of Value: chiefly in reference to the writings of Mr. Ricardo and his followers.” By the author of “Essays on the Formation, &c., of Opinions.” London, 1825, p. 39.) S. Bailey, the author of this anonymous work, a work which in its day created much stir in England, fancied that, by thus pointing out the various relative expressions of one and the same value, he had proved the impossibility of any determination of the concept of value. However narrow his own views may have been, yet, that he laid his finger on some serious defects in the Ricardian Theory, is proved by the animosity with which he was attacked by Ricardo’s followers. See the Westminster Review for example.

<sup>26</sup> It is by no means self-evident that this character of direct and universal exchangeability is, so to speak, a polar one, and as intimately connected with its opposite pole, the absence of direct exchangeability, as the positive pole of the magnet is with its negative counterpart. It may therefore be imagined that all commodities can simultaneously have this character impressed upon them, just as it can be imagined that all Catholics can be popes together. It is, of course, highly desirable in the eyes of the petit bourgeois, for whom the production of commodities is the nec plus ultra of human freedom and individual independence, that the inconveniences resulting from this character of commodities not being directly exchangeable, should be removed. Proudhon’s socialism is a working out of this Philistine Utopia, a form of socialism which, as I have elsewhere shown, does not possess even the merit of originality. Long before his time, the task was attempted with much better success by Gray, Bray, and others. But, for all that, wisdom of this kind flourishes even now in certain circles under the name of “science.” Never has any school played more tricks with the word science, than that of Proudhon, for “wo Begriffe fehlen, Da stellt zur rechten Zeit ein Wort sich ein.” [“Where thoughts are absent, Words are brought in as convenient replacements,” Goethe’s, Faust, See Proudhon’s Philosophy of Poverty]

<sup>26a</sup> In the German edition, there is the following footnote here: “One may recall that China and the tables began to dance when the rest of the world appeared to be standing still – pour encourager les autres [to encourage the others].” The defeat of the 1848-49 revolutions was followed by a period of dismal political reaction in Europe. At that time, spiritualism, especially table-turning, became the rage among the European aristocracy. In 1850-64, China was swept by an anti-feudal liberation movement in the form of a large-scale peasant war, the Taiping Revolt. – Note by editors of MECW.

<sup>27</sup> Among the ancient Germans the unit for measuring land was what could be harvested in a day, and was called Tagwerk, Tagwanne (jurnale, or terra jurnalnis, or diornalis), Mannsmaad, &c. (See G. L. von Maurer, “Einleitung zur Geschichte der Mark, &c. Verfassung,” Munchen, 1854, p. 129 sq.)

<sup>28</sup> When, therefore, Galiani says: Value is a relation between persons – “La Ricchezza e una ragione tra due persone,” – he ought to have added: a relation between persons expressed as a relation between things. (Galiani: Della Moneta, p. 221, V. III. of Custodi’s collection of “Scrittori Classici Italiani di Economia Politica.” Parte Moderna, Milano 1803.)

<sup>29</sup> “What are we to think of a law that asserts itself only by periodical revolutions? It is just nothing but a law of Nature, founded on the want of knowledge of those whose action is the subject of it.” (Friedrich Engels: “Umrisse zu einer Kritik der Nationalökonomie,” in the “Deutsch-Französische Jahrbücher,” edited by Arnold Ruge and Karl Marx. Paris. 1844.)

<sup>30</sup> Even Ricardo has his stories à la Robinson. “He makes the primitive hunter and the primitive fisher straightway, as owners of commodities, exchange fish and game in the proportion in which labour time is incorporated in these exchange values. On this occasion he commits the anachronism of making these men apply to the calculation, so far as their implements have to be taken into account, the annuity tables in current use on the London Exchange in the year 1817. The parallelograms of Mr. Owen appear to be the only form of society, besides the bourgeois form, with which he was acquainted.” (Karl Marx: “Zur Kritik, &c..” pp. 38, 39)

<sup>31</sup> A ridiculous presumption has latterly got abroad that common property in its primitive form is specifically a Slavonian, or even exclusively Russian form. It is the primitive form that we can prove to have existed amongst Romans, Teutons, and Celts, and even to this day we find numerous examples, ruins though they be, in India. A more exhaustive study of Asiatic, and especially of Indian forms of common property, would show how from the different forms of primitive common property, different forms of its dissolution have been developed. Thus, for instance, the various original types of Roman and Teutonic private property are deducible from different forms of Indian common property.” (Karl Marx, “Zur Kritik, &c..” p. 10.)

<sup>32</sup> The insufficiency of Ricardo’s analysis of the magnitude of value, and his analysis is by far the best, will appear from the 3rd and 4th books of this work. As regards value in general, it is the weak point of the classical school of Political Economy that it nowhere expressly and with full consciousness, distinguishes between labour, as it appears in the value of a product, and the same labour, as it appears in the use value of that product. Of course the distinction is practically made, since this school treats labour, at one time under its quantitative aspect, at another under its qualitative aspect. But it has not the least idea, that when the difference between various kinds of labour is treated as purely quantitative, their qualitative unity or equality, and therefore their reduction to abstract human labour, is implied. For instance, Ricardo declares that he agrees with Destutt de Tracy in this proposition: “As it is certain that our physical and moral faculties are alone our original riches, the employment of those faculties, labour of some kind, is our only original treasure, and it is always from this employment that all those things are created which we call riches... It is certain, too, that all those things only represent the labour which has created them, and if they have a value, or even two distinct values, they can only derive them from that (the value) of the labour from which they emanate.” (Ricardo, “The Principles of Pol. Econ.,” 3 Ed. Lond. 1821, p. 334.) We would here only point out, that Ricardo puts his own more profound interpretation upon the words of Destutt. What the latter really says is, that on the one hand all things which constitute wealth represent the labour that creates them, but that on the other hand, they acquire their “two different values” (use value and exchange value) from “the value of labour.” He thus falls into the commonplace error of the vulgar economists, who assume the value of one commodity (in this case labour) in order to determine the values of the rest. But Ricardo reads him as if he had said, that labour (not the value of labour) is embodied both in use value and exchange value. Nevertheless, Ricardo himself pays so little attention to the two-fold character of the labour which has a two-fold embodiment, that he devotes the whole of his chapter on “Value and Riches, Their Distinctive Properties,” to a laborious examination of the trivialities of a J.B. Say. And at the finish he is quite astonished to find that Destutt on the one hand agrees with him as to labour being the source of value, and on the other hand with J. B. Say as to the notion of value.

<sup>33</sup> It is one of the chief failings of classical economy that it has never succeeded, by means of its analysis of commodities, and, in particular, of their value, in discovering that form under which value becomes exchange value. Even Adam Smith and Ricardo, the best representatives of the school, treat

the form of value as a thing of no importance, as having no connection with the inherent nature of commodities. The reason for this is not solely because their attention is entirely absorbed in the analysis of the magnitude of value. It lies deeper. The value form of the product of labour is not only the most abstract, but is also the most universal form, taken by the product in bourgeois production, and stamps that production as a particular species of social production, and thereby gives it its special historical character. If then we treat this mode of production as one eternally fixed by Nature for every state of society, we necessarily overlook that which is the *differentia specifica* of the value form, and consequently of the commodity form, and of its further developments, money form, capital form, &c. We consequently find that economists, who are thoroughly agreed as to labour time being the measure of the magnitude of value, have the most strange and contradictory ideas of money, the perfected form of the general equivalent. This is seen in a striking manner when they treat of banking, where the commonplace definitions of money will no longer hold water. This led to the rise of a restored mercantile system (Ganilh, &c.), which sees in value nothing but a social form, or rather the unsubstantial ghost of that form. Once for all I may here state, that by classical Political Economy, I understand that economy which, since the time of W. Petty, has investigated the real relations of production in bourgeois society in contradistinction to vulgar economy, which deals with appearances only, ruminates without ceasing on the materials long since provided by scientific economy, and there seeks plausible explanations of the most obtrusive phenomena, for bourgeois daily use, but for the rest, confines itself to systematising in a pedantic way, and proclaiming for everlasting truths, the trite ideas held by the self-complacent bourgeoisie with regard to their own world, to them the best of all possible worlds.

<sup>34</sup> “Les économistes ont une singulière manière de procéder. Il n’y a pour eux que deux sortes d’institutions, celles de l’art et celles de la nature. Les institutions de la féodalité sont des institutions artificielles celles de la bourgeoisie sont des institutions naturelles. Ils ressemblent en ceci aux théologiens, qui eux aussi établissent deux sortes de religions. Toute religion qui n’est pas la leur, est une invention des hommes tandis que leur propre religion est une émanation de Dieu – Ainsi il y a eu de l’histoire, mais il n’y en a plus.” [“Economists have a singular method of procedure. There are only two kinds of institutions for them, artificial and natural. The institutions of feudalism are artificial institutions, those of the bourgeoisie are natural institutions. In this they resemble the theologians, who likewise establish two kinds of religion. Every religion which is not theirs is an invention of men, while their own is an emanation from God. ... Thus there has been history, but there is no longer any”] (Karl Marx. *Misère de la Philosophie. Réponse a la Philosophie de la Misère* par M. Proudhon, 1847, p. 113.) Truly comical is M. Bastiat, who imagines that the ancient Greeks and Romans lived by plunder alone. But when people plunder for centuries, there must always be something at hand for them to seize; the objects of plunder must be continually reproduced. It would thus appear that even Greeks and Romans had some process of production, consequently, an economy, which just as much constituted the material basis of their world, as bourgeois economy constitutes that of our modern world. Or perhaps Bastiat means, that a mode of production based on slavery is based on a system of plunder. In that case he treads on dangerous ground. If a giant thinker like Aristotle erred in his appreciation of slave labour, why should a dwarf economist like Bastiat be right in his appreciation of wage labour? I seize this opportunity of shortly answering an objection taken by a German paper in America, to my work, “Zur Kritik der Pol. Oekonomie, 1859.” In the estimation of that paper, my view that each special mode of production and the social relations corresponding to it, in short, that the economic structure of society, is the real basis on which the juridical and political superstructure is raised and to which definite social forms of thought correspond; that the mode of production determines the character of the social, political, and intellectual life generally, all this is very true for our own times, in which material interests preponderate, but not for the middle ages, in which Catholicism, nor for Athens and Rome, where politics, reigned supreme. In the first place it strikes

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one as an odd thing for any one to suppose that these well-worn phrases about the middle ages and the ancient world are unknown to anyone else. This much, however, is clear, that the middle ages could not live on Catholicism, nor the ancient world on politics. On the contrary, it is the mode in which they gained a livelihood that explains why here politics, and there Catholicism, played the chief part. For the rest, it requires but a slight acquaintance with the history of the Roman republic, for example, to be aware that its secret history is the history of its landed property. On the other hand, Don Quixote long ago paid the penalty for wrongly imagining that knight errantry was compatible with all economic forms of society.

<sup>35</sup> “Observations on certain verbal disputes in Pol. Econ., particularly relating to value and to demand and supply” Lond., 1821, p. 16.

<sup>36</sup> S. Bailey, l.c., p. 165.

<sup>37</sup> The author of “Observations” and S. Bailey accuse Ricardo of converting exchange value from something relative into something absolute. The opposite is the fact. He has explained the apparent relation between objects, such as diamonds and pearls, in which relation they appear as exchange values, and disclosed the true relation hidden behind the appearances, namely, their relation to each other as mere expressions of human labour. If the followers of Ricardo answer Bailey somewhat rudely, and by no means convincingly, the reason is to be sought in this, that they were unable to find in Ricardo’s own works any key to the hidden relations existing between value and its form, exchange value.

## Chapter 2: Exchange

It is plain that commodities cannot go to market and make exchanges of their own account. We must, therefore, have recourse to their guardians, who are also their owners. Commodities are things, and therefore without power of resistance against man. If they are wanting in docility he can use force; in other words, he can take possession of them.<sup>1</sup> In order that these objects may enter into relation with each other as commodities, their guardians must place themselves in relation to one another, as persons whose will resides in those objects, and must behave in such a way that each does not appropriate the commodity of the other, and part with his own, except by means of an act done by mutual consent. They must therefore, mutually recognise in each other the rights of private proprietors. This juridical relation, which thus expresses itself in a contract, whether such contract be part of a developed legal system or not, is a relation between two wills, and is but the reflex of the real economic relation between the two. It is this economic relation that determines the subject-matter comprised in each such juridical act.<sup>2</sup>

The persons exist for one another merely as representatives of, and, therefore, as owners of, commodities. In the course of our investigation we shall find, in general, that the characters who appear on the economic stage are but the personifications of the economic relations that exist between them.

What chiefly distinguishes a commodity from its owner is the fact, that it looks upon every other commodity as but the form of appearance of its own value. A born leveller and a cynic, it is always ready to exchange not only soul, but body, with any and every other commodity, be the same more repulsive than Maritornes herself. The owner makes up for this lack in the commodity of a sense of the concrete, by his own five and more senses. His commodity possesses for himself no immediate use-value. Otherwise, he would not bring it to the market. It has use-value for others; but for himself its only direct use-value is that of being a depository of exchange-value, and, consequently, a means of exchange.<sup>3</sup> Therefore, he makes up his mind to part with it for commodities whose value in use is of service to him. All commodities are non-use-values for their owners, and use-values for their non-owners. Consequently, they must all change hands. But this change of hands is what constitutes their exchange, and the latter puts them in relation with each other as values, and realises them as values. Hence commodities must be realised as values before they can be realised as use-values.

On the other hand, they must show that they are use-values before they can be realised as values. For the labour spent upon them counts effectively, only in so far as it is spent in a form that is useful for others. Whether that labour is useful for others, and its product consequently capable of satisfying the wants of others, can be proved only by the act of exchange.

Every owner of a commodity wishes to part with it in exchange only for those commodities whose use-value satisfies some want of his. Looked at in this way, exchange is for him simply a private transaction. On the other hand, he desires to realise the value of his commodity, to convert it into any other suitable commodity of equal value, irrespective of whether his own commodity has or has not any use-value for the owner of the other. From this point of view, exchange is for him a social transaction of a general character. But one and the same set of transactions cannot be simultaneously for all owners of commodities both exclusively private and exclusively social and general.

Let us look at the matter a little closer. To the owner of a commodity, every other commodity is, in regard to his own, a particular equivalent, and consequently his own commodity is the

universal equivalent for all the others. But since this applies to every owner, there is, in fact, no commodity acting as universal equivalent, and the relative value of commodities possesses no general form under which they can be equated as values and have the magnitude of their values compared. So far, therefore, they do not confront each other as commodities, but only as products or use-values. In their difficulties our commodity owners think like Faust: “Im Anfang war die Tat.” [“In the beginning was the deed.” – Goethe, *Faust*.] They therefore acted and transacted before they thought. Instinctively they conform to the laws imposed by the nature of commodities. They cannot bring their commodities into relation as values, and therefore as commodities, except by comparing them with some one other commodity as the universal equivalent. That we saw from the analysis of a commodity. But a particular commodity cannot become the universal equivalent except by a social act. The social action therefore of all other commodities, sets apart the particular commodity in which they all represent their values. Thereby the bodily form of this commodity becomes the form of the socially recognised universal equivalent. To be the universal equivalent, becomes, by this social process, the specific function of the commodity thus excluded by the rest. Thus it becomes – money. “Illi unum consilium habent et virtutem et potestatem suam bestiae tradunt. Et ne quis possit emere aut vendere, nisi qui habet characterem aut nomen bestiae aut numerum nominis ejus.” [“These have one mind, and shall give their power and strength unto the beast.” Revelations, 17:13; “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelations, 13:17.] (*Apocalypse*.)

Money is a crystal formed of necessity in the course of the exchanges, whereby different products of labour are practically equated to one another and thus by practice converted into commodities. The historical progress and extension of exchanges develops the contrast, latent in commodities, between use-value and value. The necessity for giving an external expression to this contrast for the purposes of commercial intercourse, urges on the establishment of an independent form of value, and finds no rest until it is once for all satisfied by the differentiation of commodities into commodities and money. At the same rate, then, as the conversion of products into commodities is being accomplished, so also is the conversion of one special commodity into money.<sup>4</sup>

The direct barter of products attains the elementary form of the relative expression of value in one respect, but not in another. That form is  $x$  Commodity A =  $y$  Commodity B. The form of direct barter is  $x$  use-value A =  $y$  use-value B.<sup>5</sup> The articles A and B in this case are not as yet commodities, but become so only by the act of barter. The first step made by an object of utility towards acquiring exchange-value is when it forms a non-use-value for its owner, and that happens when it forms a superfluous portion of some article required for his immediate wants. Objects in themselves are external to man, and consequently alienable by him. In order that this alienation may be reciprocal, it is only necessary for men, by a tacit understanding, to treat each other as private owners of those alienable objects, and by implication as independent individuals. But such a state of reciprocal independence has no existence in a primitive society based on property in common, whether such a society takes the form of a patriarchal family, an ancient Indian community, or a Peruvian Inca State. The exchange of commodities, therefore, first begins on the boundaries of such communities, at their points of contact with other similar communities, or with members of the latter. So soon, however, as products once become commodities in the external relations of a community, they also, by reaction, become so in its internal intercourse. The proportions in which they are exchangeable are at first quite a matter of chance. What makes them exchangeable is the mutual desire of their owners to alienate them. Meantime the need for foreign objects of utility gradually establishes itself. The constant repetition of exchange makes it a normal social act. In the course of time, therefore, some portion at least of the products of

labour must be produced with a special view to exchange. From that moment the distinction becomes firmly established between the utility of an object for the purposes of consumption, and its utility for the purposes of exchange. Its use-value becomes distinguished from its exchange-value. On the other hand, the quantitative proportion in which the articles are exchangeable, becomes dependent on their production itself. Custom stamps them as values with definite magnitudes.

In the direct barter of products, each commodity is directly a means of exchange to its owner, and to all other persons an equivalent, but that only in so far as it has use-value for them. At this stage, therefore, the articles exchanged do not acquire a value-form independent of their own use-value, or of the individual needs of the exchangers. The necessity for a value-form grows with the increasing number and variety of the commodities exchanged. The problem and the means of solution arise simultaneously. Commodity-owners never equate their own commodities to those of others, and exchange them on a large scale, without different kinds of commodities belonging to different owners being exchangeable for, and equated as values to, one and the same special article. Such last-mentioned article, by becoming the equivalent of various other commodities, acquires at once, though within narrow limits, the character of a general social equivalent. This character comes and goes with the momentary social acts that called it into life. In turns and transiently it attaches itself first to this and then to that commodity. But with the development of exchange it fixes itself firmly and exclusively to particular sorts of commodities, and becomes crystallised by assuming the money-form. The particular kind of commodity to which it sticks is at first a matter of accident. Nevertheless there are two circumstances whose influence is decisive. The money-form attaches itself either to the most important articles of exchange from outside, and these in fact are primitive and natural forms in which the exchange-value of home products finds expression; or else it attaches itself to the object of utility that forms, like cattle, the chief portion of indigenous alienable wealth. Nomad races are the first to develop the money-form, because all their worldly goods consist of moveable objects and are therefore directly alienable; and because their mode of life, by continually bringing them into contact with foreign communities, solicits the exchange of products. Man has often made man himself, under the form of slaves, serve as the primitive material of money, but has never used land for that purpose. Such an idea could only spring up in a bourgeois society already well developed. It dates from the last third of the 17th century, and the first attempt to put it in practice on a national scale was made a century afterwards, during the French bourgeois revolution.

In proportion as exchange bursts its local bonds, and the value of commodities more and more expands into an embodiment of human labour in the abstract, in the same proportion the character of money attaches itself to commodities that are by Nature fitted to perform the social function of a universal equivalent. Those commodities are the precious metals.

The truth of the proposition that, “although gold and silver are not by Nature money, money is by Nature gold and silver,”<sup>6</sup> is shown by the fitness of the physical properties of these metals for the functions of money.<sup>7</sup> Up to this point, however, we are acquainted only with one function of money, namely, to serve as the form of manifestation of the value of commodities, or as the material in which the magnitudes of their values are socially expressed. An adequate form of manifestation of value, a fit embodiment of abstract, undifferentiated, and therefore equal human labour, that material alone can be whose every sample exhibits the same uniform qualities. On the other hand, since the difference between the magnitudes of value is purely quantitative, the money commodity must be susceptible of merely quantitative differences, must therefore be divisible at will, and equally capable of being reunited. Gold and silver possess these properties by Nature.

The use-value of the money-commodity becomes two-fold. In addition to its special use-value as a commodity (gold, for instance, serving to stop teeth, to form the raw material of articles of luxury, &c.), it acquires a formal use-value, originating in its specific social function.

Since all commodities are merely particular equivalents of money, the latter being their universal equivalent, they, with regard to the latter as the universal commodity, play the parts of particular commodities.<sup>8</sup>

We have seen that the money-form is but the reflex, thrown upon one single commodity, of the value relations between all the rest. That money is a commodity<sup>9</sup> is therefore a new discovery only for those who, when they analyse it, start from its fully developed shape. The act of exchange gives to the commodity converted into money, not its value, but its specific value-form. By confounding these two distinct things some writers have been led to hold that the value of gold and silver is imaginary.<sup>10</sup> The fact that money can, in certain functions, be replaced by mere symbols of itself, gave rise to that other mistaken notion, that it is itself a mere symbol. Nevertheless under this error lurked a presentiment that the money-form of an object is not an inseparable part of that object, but is simply the form under which certain social relations manifest themselves. In this sense every commodity is a symbol, since, in so far as it is value, it is only the material envelope of the human labour spent upon it.<sup>11</sup> But if it be declared that the social characters assumed by objects, or the material forms assumed by the social qualities of labour under the régime of a definite mode of production, are mere symbols, it is in the same breath also declared that these characteristics are arbitrary fictions sanctioned by the so-called universal consent of mankind. This suited the mode of explanation in favour during the 18th century. Unable to account for the origin of the puzzling forms assumed by social relations between man and man, people sought to denude them of their strange appearance by ascribing to them a conventional origin.

It has already been remarked above that the equivalent form of a commodity does not imply the determination of the magnitude of its value. Therefore, although we may be aware that gold is money, and consequently directly exchangeable for all other commodities, yet that fact by no means tells how much 10 lbs., for instance, of gold is worth. Money, like every other commodity, cannot express the magnitude of its value except relatively in other commodities. This value is determined by the labour-time required for its production, and is expressed by the quantity of any other commodity that costs the same amount of labour-time.<sup>12</sup> Such quantitative determination of its relative value takes place at the source of its production by means of barter. When it steps into circulation as money, its value is already given. In the last decades of the 17th century it had already been shown that money is a commodity, but this step marks only the infancy of the analysis. The difficulty lies, not in comprehending that money is a commodity, but in discovering how, why, and by what means a commodity becomes money.<sup>13</sup>

We have already seen, from the most elementary expression of value,  $x$  commodity A =  $y$  commodity B, that the object in which the magnitude of the value of another object is represented, appears to have the equivalent form independently of this relation, as a social property given to it by Nature. We followed up this false appearance to its final establishment, which is complete so soon as the universal equivalent form becomes identified with the bodily form of a particular commodity, and thus crystallised into the money-form. What appears to happen is, not that gold becomes money, in consequence of all other commodities expressing their values in it, but, on the contrary, that all other commodities universally express their values in gold, because it is money. The intermediate steps of the process vanish in the result and leave no trace behind. Commodities find their own value already completely represented, without any initiative on their part, in another commodity existing in company with them. These objects, gold

and silver, just as they come out of the bowels of the earth, are forthwith the direct incarnation of all human labour. Hence the magic of money. In the form of society now under consideration, the behaviour of men in the social process of production is purely atomic. Hence their relations to each other in production assume a material character independent of their control and conscious individual action. These facts manifest themselves at first by products as a general rule taking the form of commodities. We have seen how the progressive development of a society of commodity-producers stamps one privileged commodity with the character of money. Hence the riddle presented by money is but the riddle presented by commodities; only it now strikes us in its most glaring form.

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<sup>1</sup> In the 12th century, so renowned for its piety, they included amongst commodities some very delicate things. Thus a French poet of the period enumerates amongst the goods to be found in the market of Landit, not only clothing, shoes, leather, agricultural implements, &c., but also “femmes folles de leur corps.”

<sup>2</sup> Proudhon begins by taking his ideal of Justice, of “justice éternelle,” from the juridical relations that correspond to the production of commodities: thereby, it may be noted, he proves, to the consolation of all good citizens, that the production of commodities is a form of production as everlasting as justice. Then he turns round and seeks to reform the actual production of commodities, and the actual legal system corresponding thereto, in accordance with this ideal. What opinion should we have of a chemist, who, instead of studying the actual laws of the molecular changes in the composition and decomposition of matter, and on that foundation solving definite problems, claimed to regulate the composition and decomposition of matter by means of the “eternal ideas,” of “naturalité” and “affinité”? Do we really know any more about “usury,” when we say it contradicts “justice éternelle,” “équité éternelle,” “mutualité éternelle,” and other “vérités éternelles” than the fathers of the church did when they said it was incompatible with “grâce éternelle,” “foi éternelle,” and “la volonté éternelle de Dieu”?

<sup>3</sup> For two-fold is the use of every object.... The one is peculiar to the object as such, the other is not, as a sandal which may be worn, and is also exchangeable. Both are uses of the sandal, for even he who exchanges the sandal for the money or food he is in want of, makes use of the sandal as a sandal. But not in its natural way. For it has not been made for the sake of being exchanged.” (Aristoteles, “De Rep.” I. i. c. 9.)

<sup>4</sup> From this we may form an estimate of the shrewdness of the petit-bourgeois socialism, which, while perpetuating the production of commodities, aims at abolishing the “antagonism” between money and commodities, and consequently, since money exists only by virtue of this antagonism, at abolishing money itself. We might just as well try to retain Catholicism without the Pope. For more on this point see my work, “Zur Kritik der Pol. Oekon.,” p. 61, sq.

<sup>5</sup> So long as, instead of two distinct use-values being exchanged, a chaotic mass of articles are offered as the equivalent of a single article, which is often the case with savages, even the direct barter of products is in its first infancy.

<sup>6</sup> Karl Marx, l.c., p. 135. “I metalli ... naturalmente moneta.” [“The metals ... are by their nature money.”] (Galvani, “Della moneta” in Custodi’s Collection: Parte Moderna t. iii.)

<sup>7</sup> For further details on this subject see in my work cited above, the chapter on “The precious metals.”

<sup>8</sup> “Il danaro è la merce universale”(Verri, l.c., p. 16).

<sup>9</sup> “Silver and gold themselves (which we may call by the general name of bullion) are ... commodities ... rising and falling in ... value ... Bullion, then, may be reckoned to be of higher value where the smaller weight will purchase the greater quantity of the product or manufacture of the country,” &c. (“A Discourse of the General Notions of Money, Trade, and Exchanges, as They Stand in Relation

each to other.” By a Merchant. Lond., 1695, p. 7.) “Silver and gold, coined or uncoined, though they are used for a measure of all other things, are no less a commodity than wine, oil, tobacco, cloth, or stuffs.” (“A Discourse concerning Trade, and that in particular of the East Indies,” &c. London, 1689, p. 2.) “The stock and riches of the kingdom cannot properly be confined to money, nor ought gold and silver to be excluded from being merchandise.” (“The East-India Trade a Most Profitable Trade.” London, 1677, p. 4.)

<sup>10</sup> L’oro e l’argento hanno valore come metalli anteriore all’esser moneta.” [“Gold and silver have value as metals before they are money”] (Galiani, l.c.) Locke says, “The universal consent of mankind gave to silver, on account of its qualities which made it suitable for money, an imaginary value.” Law, on the other hand. “How could different nations give an imaginary value to any single thing... or how could this imaginary value have maintained itself?” But the following shows how little he himself understood about the matter: “Silver was exchanged in proportion to the value in use it possessed, consequently in proportion to its real value. By its adoption as money it received an additional value (une valeur additionnelle).” (Jean Law: “Considérations sur le numéraire et le commerce” in E. Daire’s Edit. of “Economistes Financiers du XVIII siècle,” p. 470.)

<sup>11</sup> “L’Argent en (des denrées) est le signe.” [“Money is their (the commodities’) symbol”] (V. de Forbonnais: “Eléments du Commerce, Nouv. Edit. Leyde, 1766,” t. II., p. 143.) “Comme signe il est attiré par les denrées.” [“As a symbol it is attracted by the commodities”] (l.c., p. 155.) “L’argent est un signe d’une chose et la représente.” [“Money is a symbol of a thing and represents it.”] (Montesquieu: “Esprit des Lois,” (Oeuvres, Lond. 1767, t. II, p. 2.) “L’argent n’est pas simple signe, car il est lui-même richesse, il ne représente pas les valeurs, il les équivaut.” [“Money is not a mere symbol, for it is itself wealth; it does not represent the values, it is their equivalents”] (Le Trosne, l.c., p. 910.) “The notion of value contemplates the valuable article as a mere symbol - the article counts not for what it is, but for what it is worth.” (Hegel, l.c., p. 100.) Lawyers started long before economists the idea that money is a mere symbol, and that the value of the precious metals is purely imaginary. This they did in the sycophantic service of the crowned heads, supporting the right of the latter to debase the coinage, during the whole of the middle ages, by the traditions of the Roman Empire and the conceptions of money to be found in the Pandects. “Qu’aucun puisse ni doive faire doute,” [“Let no one call into question,”] says an apt scholar of theirs, Philip of Valois, in a decree of 1346, “que à nous et à notre majesté royale n’appartiennent seulement ... le mestier, le fait, l’état, la provision et toute l’ordonnance des monnaies, de donner tel cours, et pour tel prix comme il nous plait et bon nous semble.” [“that the trade, the composition, the supply and the power of issuing ordinances on the currency ... belongs exclusively to us and to our royal majesty, to fix such a rate and at such price as it shall please us and seem good to us”] It was a maxim of the Roman Law that the value of money was fixed by decree of the emperor. It was expressly forbidden to treat money as a commodity. “Pecunias vero nulli emere fas erit, nam in usu publico constitutas oportet non esse mercem.” [“However, it shall not be lawful to anyone to buy money, for, as it was created for public use, it is not permissible for it to be a commodity”] Some good work on this question has been done by G. F. Pagnini: “Saggio sopra il giusto pregio delle cose, 1751”; Custodi “Parte Moderna,” t. II. In the second part of his work Pagnini directs his polemics especially against the lawyers.

<sup>12</sup> “If a man can bring to London an ounce of Silver out of the Earth in Peru, in the same time that he can produce a bushel of Corn, then the one is the natural price of the other; now, if by reason of new or more easier mines a man can procure two ounces of silver as easily as he formerly did one, the corn will be as cheap at ten shillings the bushel as it was before at five shillings, caeteris paribus.” William Petty. “A Treatise of Taxes and Contributions.” Lond., 1667, p. 32.

<sup>13</sup> The learned Professor Roscher, after first informing us that “the false definitions of money may be divided into two main groups: those which make it more, and those which make it less, than a commodity,” gives us a long and very mixed catalogue of works on the nature of money, from which

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it appears that he has not the remotest idea of the real history of the theory; and then he moralises thus: “For the rest, it is not to be denied that most of the later economists do not bear sufficiently in mind the peculiarities that distinguish money from other commodities” (it is then, after all, either more or less than a commodity!)... “So far, the semi-mercantilist reaction of Ganilh is not altogether without foundation.” (Wilhelm Roscher: “Die Grundlagen der Nationaloekonomie,” 3rd Edn. 1858, pp. 207-210.) More! less! not sufficiently! so far! not altogether! What clearness and precision of ideas and language! And such eclectic professorial twaddle is modestly baptised by Mr. Roscher, “the anatomico-physiological method” of Political Economy! One discovery however, he must have credit for, namely, that money is “a pleasant commodity.”

# Chapter 3: Money, Or the Circulation of Commodities

## Section 1: The Measure of Values

Throughout this work, I assume, for the sake of simplicity, gold as the money-commodity.

The first chief function of money is to supply commodities with the material for the expression of their values, or to represent their values as magnitudes of the same denomination, qualitatively equal, and quantitatively comparable. It thus serves as a *universal measure of value*. And only by virtue of this function does gold, the equivalent commodity *par excellence*, become money.

It is not money that renders commodities commensurable. Just the contrary. It is because all commodities, as values, are realised human labour, and therefore commensurable, that their values can be measured by one and the same special commodity, and the latter be converted into the common measure of their values, *i.e.*, into money. Money as a measure of value, is the phenomenal form that must of necessity be assumed by that measure of value which is immanent in commodities, labour-time.<sup>1</sup>

The expression of the value of a commodity in gold –  $x$  commodity A =  $y$  money-commodity – is its money-form or price. A single equation, such as 1 ton of iron = 2 ounces of gold, now suffices to express the value of the iron in a socially valid manner. There is no longer any need for this equation to figure as a link in the chain of equations that express the values of all other commodities, because the equivalent commodity, gold, now has the character of money. The general form of relative value has resumed its original shape of simple or isolated relative value. On the other hand, the expanded expression of relative value, the endless series of equations, has now become the form peculiar to the relative value of the money-commodity. The series itself, too, is now given, and has social recognition in the prices of actual commodities. We have only to read the quotations of a price-list backwards, to find the magnitude of the value of money expressed in all sorts of commodities. But money itself has no price. In order to put it on an equal footing with all other commodities in this respect, we should be obliged to equate it to itself as its own equivalent.

The price or money-form of commodities is, like their form of value generally, a form quite distinct from their palpable bodily form; it is, therefore, a purely ideal or mental form. Although invisible, the value of iron, linen and corn has actual existence in these very articles: it is ideally made perceptible by their equality with gold, a relation that, so to say, exists only in their own heads. Their owner must, therefore, lend them his tongue, or hang a ticket on them, before their prices can be communicated to the outside world.<sup>2</sup> Since the expression of the value of commodities in gold is a merely ideal act, we may use for this purpose imaginary or ideal money. Every trader knows, that he is far from having turned his goods into money, when he has expressed their value in a price or in imaginary money, and that it does not require the least bit of real gold, to estimate in that metal millions of pounds' worth of goods. When, therefore, money serves as a measure of value, it is employed only as imaginary or ideal money. This circumstance has given rise to the wildest theories.<sup>3</sup> But, although the money that performs the functions of a measure of value is only ideal money, price depends entirely upon the actual substance that is money. The value, or in other words, the quantity of human labour contained in a ton of iron, is expressed in imagination by such a quantity of the money-commodity as contains the same amount of labour as the iron. According, therefore, as the measure of value is gold, silver, or

copper, the value of the ton of iron will be expressed by very different prices, or will be represented by very different quantities of those metals respectively.

If, therefore, two different commodities, such as gold and silver, are simultaneously measures of value, all commodities have two prices – one a gold-price, the other a silver-price. These exist quietly side by side, so long as the ratio of the value of silver to that of gold remains unchanged, say, at 15:1. Every change in their ratio disturbs the ratio which exists between the gold-prices and the silver-prices of commodities, and thus proves, by facts, that a double standard of value is inconsistent with the functions of a standard.<sup>4</sup>

Commodities with definite prices present themselves under the form: *a* commodity A = *x* gold; *b* commodity B = *z* gold; *c* commodity C = *y* gold, &c., where *a*, *b*, *c*, represent definite quantities of the commodities A, B, C and *x*, *z*, *y*, definite quantities of gold. The values of these commodities are, therefore, changed in imagination into so many different quantities of gold. Hence, in spite of the confusing variety of the commodities themselves, their values become magnitudes of the same denomination, gold-magnitudes. They are now capable of being compared with each other and measured, and the want becomes technically felt of comparing them with some fixed quantity of gold as a unit measure. This unit, by subsequent division into aliquot parts, becomes itself the standard or scale. Before they become money, gold, silver, and copper already possess such standard measures in their standards of weight, so that, for example, a pound weight, while serving as the unit, is, on the one hand, divisible into ounces, and, on the other, may be combined to make up hundredweights.<sup>5</sup> It is owing to this that, in all metallic currencies, the names given to the standards of money or of price were originally taken from the pre-existing names of the standards of weight.

As *measure of Value*, and as *standard of price*, money has two entirely distinct functions to perform. It is the measure of value inasmuch as it is the socially recognised incarnation of human labour; it is the standard of price inasmuch as it is a fixed weight of metal. As the measure of value it serves to convert the values of all the manifold commodities into prices, into imaginary quantities of gold; as the standard of price it measures those quantities of gold. The measure of values measures commodities considered as values; the standard of price measures, on the contrary, quantities of gold by a unit quantity of gold, not the value of one quantity of gold by the weight of another. In order to make gold a standard of price, a certain weight must be fixed upon as the unit. In this case, as in all cases of measuring quantities of the same denomination, the establishment of an unvarying unit of measure is all-important. Hence, the less the unit is subject to variation, so much the better does the standard of price fulfil its office. But only in so far as it is itself a product of labour, and, therefore, potentially variable in value, can gold serve as a measure of value.<sup>6</sup>

It is, in the first place, quite clear that a change in the value of gold does not, in any way, affect its function as a standard of price. No matter how this value varies, the proportions between the values of different quantities of the metal remain constant. However great the fall in its value, 12 ounces of gold still have 12 times the value of 1 ounce; and in prices, the only thing considered is the relation between different quantities of gold. Since, on the other hand, no rise or fall in the value of an ounce of gold can alter its weight, no alteration can take place in the weight of its aliquot parts. Thus gold always renders the same service as an invariable standard of price, however much its value may vary.

In the second place, a change in the value of gold does not interfere with its functions as a measure of value. The change affects all commodities simultaneously, and, therefore, *caeteris paribus*, leaves their relative values *inter se*, unaltered, although those values are now expressed in higher or lower gold-prices.

Just as when we estimate the value of any commodity by a definite quantity of the use-value of some other commodity, so in estimating the value of the former in gold, we assume nothing more than that the production of a given quantity of gold costs, at the given period, a given amount of labour. As regards the fluctuations of prices generally, they are subject to the laws of elementary relative value investigated in a former chapter.

A general rise in the prices of commodities can result only, either from a rise in their values – the value of money remaining constant – or from a fall in the value of money, the values of commodities remaining constant. On the other hand, a general fall in prices can result only, either from a fall in the values of commodities – the value of money remaining constant – or from a rise in the value of money, the values of commodities remaining constant. It therefore by no means follows, that a rise in the value of money necessarily implies a proportional fall in the prices of commodities; or that a fall in the value of money implies a proportional rise in prices. Such change of price holds good only in the case of commodities whose value remains constant. With those, for example, whose value rises, simultaneously with, and proportionally to, that of money, there is no alteration in price. And if their value rise either slower or faster than that of money, the fall or rise in their prices will be determined by the difference between the change in their value and that of money; and so on.

Let us now go back to the consideration of the price-form.

By degrees there arises a discrepancy between the current money-names of the various weights of the precious metal figuring as money, and the actual weights which those names originally represented. This discrepancy is the result of historical causes, among which the chief are: – (1) The importation of foreign money into an imperfectly developed community. This happened in Rome in its early days, where gold and silver coins circulated at first as foreign commodities. The names of these foreign coins never coincide with those of the indigenous weights. (2) As wealth increases, the less precious metal is thrust out by the more precious from its place as a measure of value, copper by silver, silver by gold, however much this order of sequence may be in contradiction with poetical chronology.<sup>7</sup> The word pound, for instance, was the money-name given to an actual pound weight of silver. When gold replaced silver as a measure of value, the same name was applied according to the ratio between the values of silver and gold, to perhaps 1-15th of a pound of gold. The word pound, as a money-name, thus becomes differentiated from the same word as a weight-name.<sup>8</sup> (3) The debasing of money carried on for centuries by kings and princes to such an extent that, of the original weights of the coins, nothing in fact remained but the names.<sup>9</sup>

These historical causes convert the separation of the money-name from the weight-name into an established habit with the community. Since the standard of money is on the one hand purely conventional, and must on the other hand find general acceptance, it is in the end regulated by law. A given weight of one of the precious metals, an ounce of gold, for instance, becomes officially divided into aliquot parts, with legally bestowed names, such as pound, dollar, &c. These aliquot parts, which thenceforth serve as units of money, are then subdivided into other aliquot parts with legal names, such as shilling, penny, &c.<sup>10</sup> But, both before and after these divisions are made, a definite weight of metal is the standard of metallic money. The sole alteration consists in the subdivision and denomination.

The prices, or quantities of gold, into which the values of commodities are ideally changed, are therefore now expressed in the names of coins, or in the legally valid names of the subdivisions of the gold standard. Hence, instead of saying: A quarter of wheat is worth an ounce of gold; we say, it is worth £3 17s. 10 1/2d. In this way commodities express by their prices how much they are

worth, and money serves as *money of account* whenever it is a question of fixing the value of an article in its money-form.<sup>11</sup>

The name of a thing is something distinct from the qualities of that thing. I know nothing of a man, by knowing that his name is Jacob. In the same way with regard to money, every trace of a value-relation disappears in the names pound, dollar, franc, ducat, &c. The confusion caused by attributing a hidden meaning to these cabalistic signs is all the greater, because these money-names express both the values of commodities, and, at the same time, aliquot parts of the weight of the metal that is the standard of money.<sup>12</sup> On the other hand, it is absolutely necessary that value, in order that it may be distinguished from the varied bodily forms of commodities, should assume this material and unmeaning, but, at the same time, purely social form.<sup>13</sup>

Price is the money-name of the labour realised in a commodity. Hence the expression of the equivalence of a commodity with the sum of money constituting its price, is a tautology<sup>14</sup>, just as in general the expression of the relative value of a commodity is a statement of the equivalence of two commodities. But although price, being the exponent of the magnitude of a commodity's value, is the exponent of its exchange-ratio with money, it does not follow that the exponent of this exchange-ratio is necessarily the exponent of the magnitude of the commodity's value. Suppose two equal quantities of socially necessary labour to be respectively represented by 1 quarter of wheat and £2 (nearly 1/2 oz. of gold), £2 is the expression in money of the magnitude of the value of the quarter of wheat, or is its price. If now circumstances allow of this price being raised to £3, or compel it to be reduced to £1, then although £1 and £3 may be too small or too great properly to express the magnitude of the wheat's value; nevertheless they are its prices, for they are, in the first place, the form under which its value appears, *i.e.*, money; and in the second place, the exponents of its exchange-ratio with money. If the conditions of production, in other words, if the productive power of labour remain constant, the same amount of social labour-time must, both before and after the change in price, be expended in the reproduction of a quarter of wheat. This circumstance depends, neither on the will of the wheat producer, nor on that of the owners of other commodities.

Magnitude of value expresses a relation of social production, it expresses the connexion that necessarily exists between a certain article and the portion of the total labour-time of society required to produce it. As soon as magnitude of value is converted into price, the above necessary relation takes the shape of a more or less accidental exchange-ratio between a single commodity and another, the money-commodity. But this exchange-ratio may express either the real magnitude of that commodity's value, or the quantity of gold deviating from that value, for which, according to circumstances, it may be parted with. The possibility, therefore, of quantitative incongruity between price and magnitude of value, or the deviation of the former from the latter, is inherent in the price-form itself. This is no defect, but, on the contrary, admirably adapts the price-form to a mode of production whose inherent laws impose themselves only as the mean of apparently lawless irregularities that compensate one another.

The price-form, however, is not only compatible with the possibility of a quantitative incongruity between magnitude of value and price, *i.e.*, between the former and its expression in money, but it may also conceal a qualitative inconsistency, so much so, that, although money is nothing but the value-form of commodities, price ceases altogether to express value. Objects that in themselves are no commodities, such as conscience, honour, &c., are capable of being offered for sale by their holders, and of thus acquiring, through their price, the form of commodities. Hence an object may have a price without having value. The price in that case is imaginary, like certain quantities in mathematics. On the other hand, the imaginary price-form may sometimes conceal

either a direct or indirect real value-relation; for instance, the price of uncultivated land, which is without value, because no human labour has been incorporated in it.

Price, like relative value in general, expresses the value of a commodity (*e.g.*, a ton of iron), by stating that a given quantity of the equivalent (*e.g.*, an ounce of gold), is directly exchangeable for iron. But it by no means states the converse, that iron is directly exchangeable for gold. In order, therefore, that a commodity may in practice act effectively as exchange-value, it must quit its bodily shape, must transform itself from mere imaginary into real gold, although to the commodity such transubstantiation may be more difficult than to the Hegelian “concept,” the transition from “necessity” to “freedom,” or to a lobster the casting of his shell, or to Saint Jerome the putting off of the old Adam.<sup>15</sup> Though a commodity may, side by side with its actual form (iron, for instance), take in our imagination the form of gold, yet it cannot at one and the same time actually be both iron and gold. To fix its price, it suffices to equate it to gold in imagination. But to enable it to render to its owner the service of a universal equivalent, it must be actually replaced by gold. If the owner of the iron were to go to the owner of some other commodity offered for exchange, and were to refer him to the price of the iron as proof that it was already money, he would get the same answer as St. Peter gave in heaven to Dante, when the latter recited the creed –

“Assad bene e trascorsa  
D’esta moneta gia la lega e’l peso,  
Ma dimmi se tu l’hai nella tua borsa.”

A price therefore implies both that a commodity is exchangeable for money, and also that it must be so exchanged. On the other hand, gold serves as an ideal measure of value, only because it has already, in the process of exchange, established itself as the money-commodity. Under the ideal measure of values there lurks the hard cash.

## Section 2: The Medium of Circulation

### A. The Metamorphosis of Commodities

We saw in a former chapter that the exchange of commodities implies contradictory and mutually exclusive conditions. The differentiation of commodities into commodities and money does not sweep away these inconsistencies, but develops a *modus vivendi*, a form in which they can exist side by side. This is generally the way in which real contradictions are reconciled. For instance, it is a contradiction to depict one body as constantly falling towards another, and as, at the same time, constantly flying away from it. The ellipse is a form of motion which, while allowing this contradiction to go on, at the same time reconciles it.

In so far as exchange is a process, by which commodities are transferred from hands in which they are non-use-values, to hands in which they become use-values, it is a social circulation of matter. The product of one form of useful labour replaces that of another. When once a commodity has found a resting-place, where it can serve as a use-value, it falls out of the sphere of exchange into that of consumption. But the former sphere alone interests us at present. We have, therefore, now to consider exchange from a formal point of view; to investigate the change of form or metamorphosis of commodities which effectuates the social circulation of matter.

The comprehension of this change of form is, as a rule, very imperfect. The cause of this imperfection is, apart from indistinct notions of value itself, that every change of form in a commodity results from the exchange of two commodities, an ordinary one and the money-commodity. If we keep in view the material fact alone that a commodity has been exchanged for gold, we overlook the very thing that we ought to observe – namely, what has happened to the

form of the commodity. We overlook the facts that gold, when a mere commodity, is not money, and that when other commodities express their prices in gold, this gold is but the money-form of those commodities themselves.

Commodities, first of all, enter into the process of exchange just as they are. The process then differentiates them into commodities and money, and thus produces an external opposition corresponding to the internal opposition inherent in them, as being at once use-values and values. Commodities as use-values now stand opposed to money as exchange-value. On the other hand, both opposing sides are commodities, unities of use-value and value. But this unity of differences manifests itself at two opposite poles, and at each pole in an opposite way. Being poles they are as necessarily opposite as they are connected. On the one side of the equation we have an ordinary commodity, which is in reality a use-value. Its value is expressed only ideally in its price, by which it is equated to its opponent, the gold, as to the real embodiment of its value. On the other hand, the gold, in its metallic reality, ranks as the embodiment of value, as money. Gold, as gold, is exchange-value itself. As to its use-value, that has only an ideal existence, represented by the series of expressions of relative value in which it stands face to face with all other commodities, the sum of whose uses makes up the sum of the various uses of gold. These antagonistic forms of commodities are the real forms in which the process of their exchange moves and takes place.

Let us now accompany the owner of some commodity – say, our old friend the weaver of linen – to the scene of action, the market. His 20 yards of linen has a definite price, £2. He exchanges it for the £2, and then, like a man of the good old stamp that he is, he parts with the £2 for a family Bible of the same price. The linen, which in his eyes is a mere commodity, a depository of value, he alienates in exchange for gold, which is the linen's value-form, and this form he again parts with for another commodity, the Bible, which is destined to enter his house as an object of utility and of edification to its inmates. The exchange becomes an accomplished fact by two metamorphoses of opposite yet supplementary character – the conversion of the commodity into money, and the re-conversion of the money into a commodity.<sup>16</sup> The two phases of this metamorphosis are both of them distinct transactions of the weaver – selling, or the exchange of the commodity for money; buying, or the exchange of the money for a commodity; and, the unity of the two acts, selling in order to buy.

The result of the whole transaction, as regards the weaver, is this, that instead of being in possession of the linen, he now has the Bible; instead of his original commodity, he now possesses another of the same value but of different utility. In like manner he procures his other means of subsistence and means of production. From his point of view, the whole process effectuates nothing more than the exchange of the product of his labour for the product of some one else's, nothing more than an exchange of products.

The exchange of commodities is therefore accompanied by the following changes in their form.

Commodity – Money – Commodity.  
C ——— M ——— C.

The result of the whole process is, so far as concerns the objects themselves, C – C, the exchange of one commodity for another, the circulation of materialised social labour. When this result is attained, the process is at an end.

### **C – M. First metamorphosis, or sale**

The leap taken by value from the body of the commodity, into the body of the gold, is, as I have elsewhere called it, the salto mortale of the commodity. If it falls short, then, although the commodity itself is not harmed, its owner decidedly is. The social division of labour causes his

labour to be as one-sided as his wants are many-sided. This is precisely the reason why the product of his labour serves him solely as exchange-value. But it cannot acquire the properties of a socially recognised universal equivalent, except by being converted into money. That money, however, is in some one else's pocket. In order to entice the money out of that pocket, our friend's commodity must, above all things, be a use-value to the owner of the money. For this, it is necessary that the labour expended upon it, be of a kind that is socially useful, of a kind that constitutes a branch of the social division of labour. But division of labour is a system of production which has grown up spontaneously and continues to grow behind the backs of the producers. The commodity to be exchanged may possibly be the product of some new kind of labour, that pretends to satisfy newly arisen requirements, or even to give rise itself to new requirements. A particular operation, though yesterday, perhaps, forming one out of the many operations conducted by one producer in creating a given commodity, may to-day separate itself from this connexion, may establish itself as an independent branch of labour and send its incomplete product to market as an independent commodity. The circumstances may or may not be ripe for such a separation. To-day the product satisfies a social want. Tomorrow the article may, either altogether or partially, be superseded by some other appropriate product. Moreover, although our weaver's labour may be a recognised branch of the social division of labour, yet that fact is by no means sufficient to guarantee the utility of his 20 yards of linen. If the community's want of linen, and such a want has a limit like every other want, should already be saturated by the products of rival weavers, our friend's product is superfluous, redundant, and consequently useless. Although people do not look a gift-horse in the mouth, our friend does not frequent the market for the purpose of making presents. But suppose his product turn out a real use-value, and thereby attracts money? The question arises, how much will it attract? No doubt the answer is already anticipated in the price of the article, in the exponent of the magnitude of its value. We leave out of consideration here any accidental miscalculation of value by our friend, a mistake that is soon rectified in the market. We suppose him to have spent on his product only that amount of labour-time that is on an average socially necessary. The price then, is merely the money-name of the quantity of social labour realised in his commodity. But without the leave, and behind the back, of our weaver, the old-fashioned mode of weaving undergoes a change. The labour-time that yesterday was without doubt socially necessary to the production of a yard of linen, ceases to be so to-day, a fact which the owner of the money is only too eager to prove from the prices quoted by our friend's competitors. Unluckily for him, weavers are not few and far between. Lastly, suppose that every piece of linen in the market contains no more labour-time than is socially necessary. In spite of this, all these pieces taken as a whole, may have had superfluous labour-time spent upon them. If the market cannot stomach the whole quantity at the normal price of 2 shillings a yard, this proves that too great a portion of the total labour of the community has been expended in the form of weaving. The effect is the same as if each individual weaver had expended more labour-time upon his particular product than is socially necessary. Here we may say, with the German proverb: caught together, hung together. All the linen in the market counts but as one article of commerce, of which each piece is only an aliquot part. And as a matter of fact, the value also of each single yard is but the materialised form of the same definite and socially fixed quantity of homogeneous human labour.<sup>17</sup>

We see then, commodities are in love with money, but "the course of true love never did run smooth." The quantitative division of labour is brought about in exactly the same spontaneous and accidental manner as its qualitative division. The owners of commodities therefore find out, that the same division of labour that turns them into independent private producers, also frees the social process of production and the relations of the individual producers to each other within that process, from all dependence on the will of those producers, and that the seeming mutual

independence of the individuals is supplemented by a system of general and mutual dependence through or by means of the products.

The division of labour converts the product of labour into a commodity, and thereby makes necessary its further conversion into money. At the same time it also makes the accomplishment of this transubstantiation quite accidental. Here, however, we are only concerned with the phenomenon in its integrity, and we therefore assume its progress to be normal. Moreover, if the conversion take place at all, that is, if the commodity be not absolutely unsaleable, its metamorphosis does take place although the price realised may be abnormally above or below the value.

The seller has his commodity replaced by gold, the buyer has his gold replaced by a commodity. The fact which here stares us in the face is, that a commodity and gold, 20 yards of linen and £2, have changed hands and places, in other words, that they have been exchanged. But for what is the commodity exchanged? For the shape assumed by its own value, for the universal equivalent. And for what is the gold exchanged? For a particular form of its own use-value. Why does gold take the form of money face to face with the linen? Because the linen's price of £2, its denomination in money, has already equated the linen to gold in its character of money. A commodity strips off its original commodity-form on being alienated, *i.e.*, on the instant its use-value actually attracts the gold, that before existed only ideally in its price. The realisation of a commodity's price, or of its ideal value-form, is therefore at the same time the realisation of the ideal use-value of money; the conversion of a commodity into money, is the simultaneous conversion of money into a commodity. The apparently single process is in reality a double one. From the pole of the commodity-owner it is a sale, from the opposite pole of the money-owner, it is a purchase. In other words, a sale is a purchase, C–M is also M–C.<sup>18</sup>

Up to this point we have considered men in only one economic capacity, that of owners of commodities, a capacity in which they appropriate the produce of the labour of others, by alienating that of their own labour. Hence, for one commodity-owner to meet with another who has money, it is necessary, either, that the product of the labour of the latter person, the buyer, should be in itself money, should be gold, the material of which money consists, or that his product should already have changed its skin and have stripped off its original form of a useful object. In order that it may play the part of money, gold must of course enter the market at some point or other. This point is to be found at the source of production of the metal, at which place gold is bartered, as the immediate product of labour, for some other product of equal value. From that moment it always represents the realised price of some commodity.<sup>19</sup> Apart from its exchange for other commodities at the source of its production, gold, in whose-so-ever hands it may be, is the transformed shape of some commodity alienated by its owner; it is the product of a sale or of the first metamorphosis C–M.<sup>20</sup> Gold, as we saw, became ideal money, or a measure of values, in consequence of all commodities measuring their values by it, and thus contrasting it ideally with their natural shape as useful objects, and making it the shape of their value. It became real money, by the general alienation of commodities, by actually changing places with their natural forms as useful objects, and thus becoming in reality the embodiment of their values. When they assume this money-shape, commodities strip off every trace of their natural use-value, and of the particular kind of labour to which they owe their creation, in order to transform themselves into the uniform, socially recognised incarnation of homogeneous human labour. We cannot tell from the mere look of a piece of money, for what particular commodity it has been exchanged. Under their money-form all commodities look alike. Hence, money may be dirt, although dirt is not money. We will assume that the two gold pieces, in consideration of which our weaver has parted with his linen, are the metamorphosed shape of a quarter of wheat. The

sale of the linen, C–M, is at the same time its purchase, M–C. But the sale is the first act of a process that ends with a transaction of an opposite nature, namely, the purchase of a Bible; the purchase of the linen, on the other hand, ends a movement that began with a transaction of an opposite nature, namely, with the sale of the wheat. C–M (linen–money), which is the first phase of C–M–C (linen–money–Bible), is also M–C (money–linen), the last phase of another movement C–M–C (wheat–money–linen). The first metamorphosis of one commodity, its transformation from a commodity into money, is therefore also invariably the second metamorphosis of some other commodity, the retransformation of the latter from money into a commodity.<sup>21</sup>

### **M–C, or purchase.**

#### ***The second and concluding metamorphosis of a commodity***

Because money is the metamorphosed shape of all other commodities, the result of their general alienation, for this reason it is alienable itself without restriction or condition. It reads all prices backwards, and thus, so to say, depicts itself in the bodies of all other commodities, which offer to it the material for the realisation of its own use-value. At the same time the prices, wooing glances cast at money by commodities, define the limits of its convertibility, by pointing to its quantity. Since every commodity, on becoming money, disappears as a commodity, it is impossible to tell from the money itself, how it got into the hands of its possessor, or what article has been changed into it. Non olet, from whatever source it may come. Representing on the one hand a sold commodity, it represents on the other a commodity to be bought.<sup>22</sup>

M–C, a purchase, is, at the same time, C–M, a sale; the concluding metamorphosis of one commodity is the first metamorphosis of another. With regard to our weaver, the life of his commodity ends with the Bible, into which he has reconverted his £2. But suppose the seller of the Bible turns the £2 set free by the weaver into brandy M–C, the concluding phase of C–M–C (linen–money–Bible), is also C–M, the first phase of C–M–C (Bible–money–brandy). The producer of a particular commodity has that one article alone to offer; this he sells very often in large quantities, but his many and various wants compel him to split up the price realised, the sum of money set free, into numerous purchases. Hence a sale leads to many purchases of various articles. The concluding metamorphosis of a commodity thus constitutes an aggregation of first metamorphoses of various other commodities.

If we now consider the completed metamorphosis of a commodity, as a whole, it appears in the first place, that it is made up of two opposite and complementary movements, C–M and M–C. These two antithetical transmutations of a commodity are brought about by two antithetical social acts on the part of the owner, and these acts in their turn stamp the character of the economic parts played by him. As the person who makes a sale, he is a seller; as the person who makes a purchase, he is a buyer. But just as, upon every such transmutation of a commodity, its two forms, commodity-form and money-form, exist simultaneously but at opposite poles, so every seller has a buyer opposed to him, and every buyer a seller. While one particular commodity is going through its two transmutations in succession, from a commodity into money and from money into another commodity, the owner of the commodity changes in succession his part from that of seller to that of buyer. These characters of seller and buyer are therefore not permanent, but attach themselves in turns to the various persons engaged in the circulation of commodities.

The complete metamorphosis of a commodity, in its simplest form, implies four extremes, and three dramatic personae. First, a commodity comes face to face with money; the latter is the form taken by the value of the former, and exists in all its hard reality, in the pocket of the buyer. A commodity-owner is thus brought into contact with a possessor of money. So soon, now, as the commodity has been changed into money, the money becomes its transient equivalent-form, the use-value of which equivalent-form is to be found in the bodies of other commodities. Money, the

final term of the first transmutation, is at the same time the starting-point for the second. The person who is a seller in the first transaction thus becomes a buyer in the second, in which a third commodity-owner appears on the scene as a seller.<sup>23</sup>

The two phases, each inverse to the other, that make up the metamorphosis of a commodity constitute together a circular movement, a circuit: commodity-form, stripping off of this form, and return to the commodity-form. No doubt, the commodity appears here under two different aspects. At the starting-point it is not a use-value to its owner; at the finishing point it is. So, too, the money appears in the first phase as a solid crystal of value, a crystal into which the commodity eagerly solidifies, and in the second, dissolves into the mere transient equivalent-form destined to be replaced by a use-value.

The two metamorphoses constituting the circuit are at the same time two inverse partial metamorphoses of two other commodities. One and the same commodity, the linen, opens the series of its own metamorphoses, and completes the metamorphosis of another (the wheat). In the first phase or sale, the linen plays these two parts in its own person. But, then, changed into gold, it completes its own second and final metamorphosis, and helps at the same time to accomplish the first metamorphosis of a third commodity. Hence the circuit made by one commodity in the course of its metamorphoses is inextricably mixed up with the circuits of other commodities. The total of all the different circuits constitutes *the circulation of commodities*.

The circulation of commodities differs from the direct exchange of products (barter), not only in form, but in substance. Only consider the course of events. The weaver has, as a matter of fact, exchanged his linen for a Bible, his own commodity for that of some one else. But this is true only so far as he himself is concerned. The seller of the Bible, who prefers something to warm his inside, no more thought of exchanging his Bible for linen than our weaver knew that wheat had been exchanged for his linen. B's commodity replaces that of A, but A and B do not mutually exchange those commodities. It may, of course, happen that A and B make simultaneous purchases, the one from the other; but such exceptional transactions are by no means the necessary result of the general conditions of the circulation of commodities. We see here, on the one hand, how the exchange of commodities breaks through all local and personal bounds inseparable from direct barter, and develops the circulation of the products of social labour; and on the other hand, how it develops a whole network of social relations spontaneous in their growth and entirely beyond the control of the actors. It is only because the farmer has sold his wheat that the weaver is enabled to sell his linen, only because the weaver has sold his linen that our Hotspur is enabled to sell his Bible, and only because the latter has sold the water of everlasting life that the distiller is enabled to sell his *eau-de-vie*, and so on.

The process of circulation, therefore, does not, like direct barter of products, become extinguished upon the use-values changing places and hands. The money does not vanish on dropping out of the circuit of the metamorphosis of a given commodity. It is constantly being precipitated into new places in the arena of circulation vacated by other commodities. In the complete metamorphosis of the linen, for example, linen – money – Bible, the linen first falls out of circulation, and money steps into its place. Then the Bible falls out of circulation, and again money takes its place. When one commodity replaces another, the money-commodity always sticks to the hands of some third person.<sup>24</sup> Circulation sweats money from every pore.

Nothing can be more childish than the dogma, that because every sale is a purchase, and every purchase a sale, therefore the circulation of commodities necessarily implies an equilibrium of sales and purchases. If this means that the number of actual sales is equal to the number of purchases, it is mere tautology. But its real purport is to prove that every seller brings his buyer to market with him. Nothing of the kind. The sale and the purchase constitute one identical act, an

exchange between a commodity-owner and an owner of money, between two persons as opposed to each other as the two poles of a magnet. They form two distinct acts, of polar and opposite characters, when performed by one single person. Hence the identity of sale and purchase implies that the commodity is useless, if, on being thrown into the alchemical retort of circulation, it does not come out again in the shape of money; if, in other words, it cannot be sold by its owner, and therefore be bought by the owner of the money. That identity further implies that the exchange, if it does take place, constitutes a period of rest, an interval, long or short, in the life of the commodity. Since the first metamorphosis of a commodity is at once a sale and a purchase, it is also an independent process in itself. The purchaser has the commodity, the seller has the money, *i.e.*, a commodity ready to go into circulation at any time. No one can sell unless some one else purchases. But no one is forthwith bound to purchase, because he has just sold. Circulation bursts through all restrictions as to time, place, and individuals, imposed by direct barter, and this it effects by splitting up, into the antithesis of a sale and a purchase, the direct identity that in barter does exist between the alienation of one's own and the acquisition of some other man's product. To say that these two independent and antithetical acts have an intrinsic unity, are essentially one, is the same as to say that this intrinsic oneness expresses itself in an external antithesis. If the interval in time between the two complementary phases of the complete metamorphosis of a commodity become too great, if the split between the sale and the purchase become too pronounced, the intimate connexion between them, their oneness, asserts itself by producing – a crisis. The antithesis, use-value and value; the contradictions that private labour is bound to manifest itself as direct social labour, that a particularised concrete kind of labour has to pass for abstract human labour; the contradiction between the personification of objects and the representation of persons by things; all these antitheses and contradictions, which are immanent in commodities, assert themselves, and develop their modes of motion, in the antithetical phases of the metamorphosis of a commodity. These modes therefore imply the possibility, and no more than the possibility, of crises. The conversion of this mere possibility into a reality is the result of a long series of relations, that, from our present standpoint of simple circulation, have as yet no existence.<sup>25</sup>

## B. The currency<sup>26</sup> of money

The change of form, C–M–C, by which the circulation of the material products of labour is brought about, requires that a given value in the shape of a commodity shall begin the process, and shall, also in the shape of a commodity, end it. The movement of the commodity is therefore a circuit. On the other hand, the form of this movement precludes a circuit from being made by the money. The result is not the return of the money, but its continued removal further and further away from its starting-point. So long as the seller sticks fast to his money, which is the transformed shape of his commodity, that commodity is still in the first phase of its metamorphosis, and has completed only half its course. But so soon as he completes the process, so soon as he supplements his sale by a purchase, the money again leaves the hands of its possessor. It is true that if the weaver, after buying the Bible, sell more linen, money comes back into his hands. But this return is not owing to the circulation of the first 20 yards of linen; that circulation resulted in the money getting into the hands of the seller of the Bible. The return of money into the hands of the weaver is brought about only by the renewal or repetition of the process of circulation with a fresh commodity, which renewed process ends with the same result as its predecessor did. Hence the movement directly imparted to money by the circulation of commodities takes the form of a constant motion away from its starting-point, of a course from the hands of one commodity-owner into those of another. This course constitutes its currency (*cours de la monnaie*).

The currency of money is the constant and monotonous repetition of the same process. The commodity is always in the hands of the seller; the money, as a means of purchase, always in the hands of the buyer. And money serves as a means of purchase by realising the price of the commodity. This realisation transfers the commodity from the seller to the buyer and removes the money from the hands of the buyer into those of the seller, where it again goes through the same process with another commodity. That this one-sided character of the money's motion arises out of the two-sided character of the commodity's motion, is a circumstance that is veiled over. The very nature of the circulation of commodities begets the opposite appearance. The first metamorphosis of a commodity is visibly, not only the money's movement, but also that of the commodity itself; in the second metamorphosis, on the contrary, the movement appears to us as the movement of the money alone. In the first phase of its circulation the commodity changes place with the money. Thereupon the commodity, under its aspect of a useful object, falls out of circulation into consumption.<sup>27</sup> In its stead we have its value-shape – the money. It then goes through the second phase of its circulation, not under its own natural shape, but under the shape of money. The continuity of the movement is therefore kept up by the money alone, and the same movement that as regards the commodity consists of two processes of an antithetical character, is, when considered as the movement of the money, always one and the same process, a continued change of places with ever fresh commodities. Hence the result brought about by the circulation of commodities, namely, the replacing of one commodity by another, takes the appearance of having been effected not by means of the change of form of the commodities but rather by the money acting as a medium of circulation, by an action that circulates commodities, to all appearance motionless in themselves, and transfers them from hands in which they are non-use-values, to hands in which they are use-values; and that in a direction constantly opposed to the direction of the money. The latter is continually withdrawing commodities from circulation and stepping into their places, and in thus way continually moving further and further from its starting-point. Hence although the movement of the money is merely the expression of the circulation of commodities, yet the contrary appears to be the actual fact, and the circulation of commodities seems to be the result of the movement of the money.<sup>28</sup>

Again, money functions as a means of circulation only because in it the values of commodities have independent reality. Hence its movement, as the medium of circulation, is, in fact, merely the movement of commodities while changing their forms. This fact must therefore make itself plainly visible in the currency of money. Thus the linen for instance, first of all changes its commodity-form into its money-form. The second term of its first metamorphosis, C–M, the money form, then becomes the first term of its final metamorphosis, M–C, its re-conversion into the Bible. But each of these two changes of form is accomplished by an exchange between commodity and money, by their *reciprocal displacement*. The same pieces of coin come into the seller's hand *as the alienated form of the commodity* and leave it *as the absolutely alienable form of the commodity*. They are displaced twice. The first metamorphosis of the linen puts these coins into the weaver's pocket, the second draws them out of it. The two inverse changes undergone by the same commodity are reflected in the displacement, twice repeated, but in opposite directions, of the same pieces of coin.

If, on the contrary, only one phase of the metamorphosis is gone through, if there are only sales or only purchases, then a given piece of money changes its place only once. Its second change of place always expresses the second metamorphosis of the commodity, its re-conversion from money. The frequent repetition of the displacement of the same coins reflects not only the series of metamorphoses that a single commodity has gone through, but also the intertwining of the innumerable metamorphoses in the world of commodities in general. It is a matter of course, that

all this is applicable to the simple circulation of commodities alone, the only form that we are now considering.

Every commodity, when it first steps into circulation, and undergoes its first change of form, does so only to fall out of circulation again and to be replaced by other commodities. Money, on the contrary, as the medium of circulation, keeps continually within the sphere of circulation, and moves about in it. The question therefore arises, how much money this sphere constantly absorbs?

In a given country there take place every day at the same time, but in different localities, numerous one-sided metamorphoses of commodities, or, in other words, numerous sales and numerous purchases. The commodities are equated beforehand in imagination, by their prices, to definite quantities of money. And since, in the form of circulation now under consideration, money and commodities always come bodily face to face, one at the positive pole of purchase, the other at the negative pole of sale, it is clear that the amount of the means of circulation required, is determined beforehand by the sum of the prices of all these commodities. As a matter of fact, the money in reality represents the quantity or sum of gold ideally expressed beforehand by the sum of the prices of the commodities. The equality of these two sums is therefore self-evident. We know, however, that, the values of commodities remaining constant, their prices vary with the value of gold (the material of money), rising in proportion as it falls, and falling in proportion as it rises. Now if, in consequence of such a rise or fall in the value of gold, the sum of the prices of commodities fall or rise, the quantity of money in currency must fall or rise to the same extent. The change in the quantity of the circulating medium is, in this case, it is true, caused by the money itself, yet not in virtue of its function as a medium of circulation, but of its function as a measure of value. First, the price of the commodities varies inversely as the value of the money, and then the quantity of the medium of circulation varies directly as the price of the commodities. Exactly the same thing would happen if, for instance, instead of the value of gold falling, gold were replaced by silver as the measure of value, or if, instead of the value of silver rising, gold were to thrust silver out from being the measure of value. In the one case, more silver would be current than gold was before; in the other case, less gold would be current than silver was before. In each case the value of the material of money, *i.e.*, the value of the commodity that serves as the measure of value, would have undergone a change, and therefore so, too, would the prices of commodities which express their values in money, and so, too, would the quantity of money current whose function it is to realise those prices. We have already seen, that the sphere of circulation has an opening through which gold (or the material of money generally) enters into it as a commodity with a given value. Hence, when money enters on its functions as a measure of value, when it expresses prices, its value is already determined. If now its value fall, this fact is first evidenced by a change in the prices of those commodities that are directly bartered for the precious metals at the sources of their production. The greater part of all other commodities, especially in the imperfectly developed stages of civil society, will continue for a long time to be estimated by the former antiquated and illusory value of the measure of value. Nevertheless, one commodity infects another through their common value-relation, so that their prices, expressed in gold or in silver, gradually settle down into the proportions determined by their comparative values, until finally the values of all commodities are estimated in terms of the new value of the metal that constitutes money. This process is accompanied by the continued increase in the quantity of the precious metals, an increase caused by their streaming in to replace the articles directly bartered for them at their sources of production. In proportion therefore as commodities in general acquire their true prices, in proportion as their values become estimated according to the fallen value of the precious metal, in the same proportion the quantity of that metal necessary

for realising those new prices is provided beforehand. A one-sided observation of the results that followed upon the discovery of fresh supplies of gold and silver, led some economists in the 17th, and particularly in the 18th century, to the false conclusion, that the prices of commodities had gone up in consequence of the increased quantity of gold and silver serving as means of circulation. Henceforth we shall consider the value of gold to be given, as, in fact, it is momentarily, whenever we estimate the price of a commodity.

On this supposition then, the quantity of the medium of circulation is determined by the sum of the prices that have to be realised. If now we further suppose the price of each commodity to be given, the sum of the prices clearly depends on the mass of commodities in circulation. It requires but little racking of brains to comprehend that if one quarter of wheat costs £2, 100 quarters will cost £200, 200 quarters £400, and so on, that consequently the quantity of money that changes place with the wheat, when sold, must increase with the quantity of that wheat.

If the mass of commodities remain constant, the quantity of circulating money varies with the fluctuations in the prices of those commodities. It increases and diminishes because the sum of the prices increases or diminishes in consequence of the change of price. To produce this effect, it is by no means requisite that the prices of all commodities should rise or fall simultaneously. A rise or a fall in the prices of a number of leading articles, is sufficient in the one case to increase, in the other to diminish, the sum of the prices of all commodities, and, therefore, to put more or less money in circulation. Whether the change in the price correspond to an actual change of value in the commodities, or whether it be the result of mere fluctuations in market-prices, the effect on the quantity of the medium of circulation remains the same. Suppose the following articles to be sold or partially metamorphosed simultaneously in different localities: say, one quarter of wheat, 20 yards of linen, one Bible, and 4 gallons of brandy. If the price of each article be £2, and the sum of the prices to be realised be consequently £8, it follows that £8 in money must go into circulation. If, on the other hand, these same articles are links in the following chain of metamorphoses: 1 quarter of wheat – £2 – 20 yards of linen – £2 – 1 Bible – £2 – 4 gallons of brandy – £2, a chain that is already well known to us, in that case the £2 cause the different commodities to circulate one after the other, and after realising their prices successively, and therefore the sum of those prices, £8, they come to rest at last in the pocket of the distiller. The £2 thus make four moves. This repeated change of place of the same pieces of money corresponds to the double change in form of the commodities, to their motion in opposite directions through two stages of circulation. and to the interlacing of the metamorphoses of different commodities.<sup>29</sup> These antithetic and complementary phases, of which the process of metamorphosis consists, are gone through, not simultaneously, but successively. Time is therefore required for the completion of the series. Hence the velocity of the currency of money is measured by the number of moves made by a given piece of money in a given time. Suppose the circulation of the 4 articles takes a day. The sum of the prices to be realised in the day is £8, the number of moves of the two pieces of money is four, and the quantity of money circulating is £2. Hence, for a given interval of time during the process of circulation, we have the following relation: the quantity of money functioning as the circulating medium is equal to the sum of the prices of the commodities divided by the number of moves made by coins of the same denomination. This law holds generally.

The total circulation of commodities in a given country during a given period is made up on the one hand of numerous isolated and simultaneous partial metamorphoses, sales which are at the same time purchases, in which each coin changes its place only once, or makes only one move; on the other hand, of numerous distinct series of metamorphoses partly running side by side, and partly coalescing with each other, in each of which series each coin makes a number of moves,

the number being greater or less according to circumstances. The total number of moves made by all the circulating coins of one denomination being given, we can arrive at the average number of moves made by a single coin of that denomination, or at the average velocity of the currency of money. The quantity of money thrown into the circulation at the beginning of each day is of course determined by the sum of the prices of all the commodities circulating simultaneously side by side. But once in circulation, coins are, so to say, made responsible for one another. If the one increase its velocity, the other either retards its own, or altogether falls out of circulation; for the circulation can absorb only such a quantity of gold as when multiplied by the mean number of moves made by one single coin or element, is equal to the sum of the prices to be realised. Hence if the number of moves made by the separate pieces increase, the total number of those pieces in circulation diminishes. If the number of the moves diminish, the total number of pieces increases. Since the quantity of money capable of being absorbed by the circulation is given for a given mean velocity of currency, all that is necessary in order to abstract a given number of sovereigns from the circulation is to throw the same number of one-pound notes into it, a trick well known to all bankers.

Just as the currency of money, generally considered, is but a reflex of the circulation of commodities, or of the antithetical metamorphoses they undergo, so, too, the velocity of that currency reflects the rapidity with which commodities change their forms, the continued interlacing of one series of metamorphoses with another, the hurried social interchange of matter, the rapid disappearance of commodities from the sphere of circulation, and the equally rapid substitution of fresh ones in their places. Hence, in the velocity of the currency we have the fluent unity of the antithetical and complementary phases, the unity of the conversion of the useful aspect of commodities into their value-aspect, and their re-conversion from the latter aspect to the former, or the unity of the two processes of sale and purchase. On the other hand, the retardation of the currency reflects the separation of these two processes into isolated antithetical phases, reflects the stagnation in the change of form, and therefore, in the social interchange of matter. The circulation itself, of course, gives no clue to the origin of this stagnation; it merely puts in evidence the phenomenon itself. The general public, who, simultaneously with the retardation of the currency, see money appear and disappear less frequently at the periphery of circulation, naturally attribute this retardation to a quantitative deficiency in the circulating medium.<sup>30</sup>

The total quantity of money functioning during a given period as the circulating medium, is determined, on the one hand, by the sum of the prices of the circulating commodities, and on the other hand, by the rapidity with which the antithetical phases of the metamorphoses follow one another. On this rapidity depends what proportion of the sum of the prices can, on the average, be realised by each single coin. But the sum of the prices of the circulating commodities depends on the quantity, as well as on the prices, of the commodities. These three factors, however, state of prices, quantity of circulating commodities, and velocity of money-currency, are all variable. Hence, the sum of the prices to be realised, and consequently the quantity of the circulating medium depending on that sum, will vary with the numerous variations of these three factors in combination. Of these variations we shall consider those alone that have been the most important in the history of prices.

While prices remain constant, the quantity of the circulating medium may increase owing to the number of circulating commodities increasing, or to the velocity of currency decreasing, or to a combination of the two. On the other hand the quantity of the circulating medium may decrease with a decreasing number of commodities, or with an increasing rapidity of their circulation.

With a general rise in the prices of commodities, the quantity of the circulating medium will remain constant, provided the number of commodities in circulation decrease proportionally to

the increase in their prices, or provided the velocity of currency increase at the same rate as prices rise, the number of commodities in circulation remaining constant. The quantity of the circulating medium may decrease, owing to the number of commodities decreasing more rapidly; or to the velocity of currency increasing more rapidly, than prices rise.

With a general fall in the prices of commodities, the quantity of the circulating medium will remain constant, provided the number of commodities increase proportionally to their fall in price, or provided the velocity of currency decrease in the same proportion. The quantity of the circulating medium will increase, provided the number of commodities increase quicker, or the rapidity of circulation decrease quicker, than the prices fall.

The variations of the different factors may mutually compensate each other, so that notwithstanding their continued instability, the sum of the prices to be realised and the quantity of money in circulation remain constant; consequently, we find, especially if we take long periods into consideration, that the deviations from the average level, of the quantity of money current in any country, are much smaller than we should at first sight expect, apart of course from excessive perturbations periodically arising from industrial and commercial crises, or less frequently, from fluctuations in the value of money.

The law, that the quantity of the circulating medium is determined by the sum of the prices of the commodities circulating, and the average velocity of currency<sup>31</sup> may also be stated as follows: given the sum of the values of commodities, and the average rapidity of their metamorphoses, the quantity of precious metal current as money depends on the value of that precious metal. The erroneous opinion that it is, on the contrary, prices that are determined by the quantity of the circulating medium, and that the latter depends on the quantity of the precious metals in a country;<sup>32</sup> this opinion was based by those who first held it, on the absurd hypothesis that commodities are without a price, and money without a value, when they first enter into circulation, and that, once in the circulation, an aliquot part of the medley of commodities is exchanged for an aliquot part of the heap of precious metals.<sup>33</sup>

### C. Coin and symbols of value

That money takes the shape of coin, springs from its function as the circulating medium. The weight of gold represented in imagination by the prices or money-names of commodities, must confront those commodities, within the circulation, in the shape of coins or pieces of gold of a given denomination. Coining, like the establishment of a standard of prices, is the business of the State. The different national uniforms worn at home by gold and silver as coins, and doffed again in the market of the world, indicate the separation between the internal or national spheres of the circulation of commodities, and their universal sphere.

The only difference, therefore, between coin and bullion, is one of shape, and gold can at any time pass from one form to the other.<sup>34</sup> But no sooner does coin leave the mint, than it immediately finds itself on the high-road to the melting pot. During their currency, coins wear away, some more, others less. Name and substance, nominal weight and real weight, begin their process of separation. Coins of the same denomination become different in value, because they are different in weight. The weight of gold fixed upon as the standard of prices, deviates from the weight that serves as the circulating medium, and the latter thereby ceases any longer to be a real equivalent of the commodities whose prices it realises. The history of coinage during the middle ages and down into the 18th century, records the ever renewed confusion arising from this cause. The natural tendency of circulation to convert coins into a mere semblance of what they profess to be, into a symbol of the weight of metal they are officially supposed to contain, is recognised

by modern legislation, which fixes the loss of weight sufficient to demonetise a gold coin, or to make it no longer legal tender.

The fact that the currency of coins itself effects a separation between their nominal and their real weight, creating a distinction between them as mere pieces of metal on the one hand, and as coins with a definite function on the other – this fact implies the latent possibility of replacing metallic coins by tokens of some other material, by symbols serving the same purposes as coins. The practical difficulties in the way of coining extremely minute quantities of gold or silver, and the circumstance that at first the less precious metal is used as a measure of value instead of the more precious, copper instead of silver, silver instead of gold, and that the less precious circulates as money until dethroned by the more precious – all these facts explain the parts historically played by silver and copper tokens as substitutes for gold coins. Silver and copper tokens take the place of gold in those regions of the circulation where coins pass from hand to hand most rapidly, and are subject to the maximum amount of wear and tear. This occurs where sales and purchases on a very small scale are continually happening. In order to prevent these satellites from establishing themselves permanently in the place of gold, positive enactments determine the extent to which they must be compulsorily received as payment instead of gold. The particular tracks pursued by the different species of coin in currency, run naturally into each other. The tokens keep company with gold, to pay fractional parts of the smallest gold coin; gold is, on the one hand, constantly pouring into retail circulation, and on the other hand is as constantly being thrown out again by being changed into tokens.<sup>35</sup>

The weight of metal in the silver and copper tokens is arbitrarily fixed by law. When in currency, they wear away even more rapidly than gold coins. Hence their functions are totally independent of their weight, and consequently of all value. The function of gold as coin becomes completely independent of the metallic value of that gold. Therefore things that are relatively without value, such as paper notes, can serve as coins in its place. This purely symbolic character is to a certain extent masked in metal tokens. In paper money it stands out plainly. In fact, *ce n'est que le premier pas qui coûte*.

We allude here only to inconvertible paper money issued by the State and having compulsory circulation. It has its immediate origin in the metallic currency. Money based upon credit implies on the other hand conditions, which, from our standpoint of the simple circulation of commodities, are as yet totally unknown to us. But we may affirm this much, that just as true paper money takes its rise in the function of money as the circulating medium, so money based upon credit takes root spontaneously in the function of money as the means of payment.<sup>36</sup>

The State puts in circulation bits of paper on which their various denominations, say £1, £5, &c., are printed. In so far as they actually take the place of gold to the same amount, their movement is subject to the laws that regulate the currency of money itself. A law peculiar to the circulation of paper money can spring up only from the proportion in which that paper money represents gold. Such a law exists; stated simply, it is as follows: the issue of paper money must not exceed in amount the gold (or silver as the case may be) which would actually circulate if not replaced by symbols. Now the quantity of gold which the circulation can absorb, constantly fluctuates about a given level. Still, the mass of the circulating medium in a given country never sinks below a certain minimum easily ascertained by actual experience. The fact that this minimum mass continually undergoes changes in its constituent parts, or that the pieces of gold of which it consists are being constantly replaced by fresh ones, causes of course no change either in its amount or in the continuity of its circulation. It can therefore be replaced by paper symbols. If, on the other hand, all the conduits of circulation were to-day filled with paper money to the full extent of their capacity for absorbing money, they might to-morrow be overflowing in

consequence of a fluctuation in the circulation of commodities. There would no longer be any standard. If the paper money exceed its proper limit, which is the amount in gold coins of the like denomination that can actually be current, it would, apart from the danger of falling into general disrepute, represent only that quantity of gold, which, in accordance with the laws of the circulation of commodities, is required, and is alone capable of being represented by paper. If the quantity of paper money issued be double what it ought to be, then, as a matter of fact, £1 would be the money-name not of 1/4 of an ounce, but of 1/8 of an ounce of gold. The effect would be the same as if an alteration had taken place in the function of gold as a standard of prices. Those values that were previously expressed by the price of £1 would now be expressed by the price of £2.

Paper money is a token representing gold or money. The relation between it and the values of commodities is this, that the latter are ideally expressed in the same quantities of gold that are symbolically represented by the paper. Only in so far as paper money represents gold, which like all other commodities has value, is it a symbol of value.<sup>37</sup>

Finally, some one may ask why gold is capable of being replaced by tokens that have no value? But, as we have already seen, it is capable of being so replaced only in so far as it functions exclusively as coin, or as the circulating medium, and as nothing else. Now, money has other functions besides this one, and the isolated function of serving as the mere circulating medium is not necessarily the only one attached to gold coin, although this is the case with those abraded coins that continue to circulate. Each piece of money is a mere coin, or means of circulation, only so long as it actually circulates. But this is just the case with that minimum mass of gold, which is capable of being replaced by paper money. That mass remains constantly within the sphere of circulation, continually functions as a circulating medium, and exists exclusively for that purpose. Its movement therefore represents nothing but the continued alternation of the inverse phases of the metamorphosis C–M–C, phases in which commodities confront their value-forms, only to disappear again immediately. The independent existence of the exchange-value of a commodity is here a transient apparition, by means of which the commodity is immediately replaced by another commodity. Hence, in this process which continually makes money pass from hand to hand, the mere symbolical existence of money suffices. Its functional existence absorbs, so to say, its material existence. Being a transient and objective reflex of the prices of commodities, it serves only as a symbol of itself, and is therefore capable of being replaced by a token.<sup>38</sup> One thing is, however, requisite; this token must have an objective social validity of its own, and this the paper symbol acquires by its forced currency. This compulsory action of the State can take effect only within that inner sphere of circulation which is coterminous with the territories of the community, but it is also only within that sphere that money completely responds to its function of being the circulating medium, or becomes coin.

### Section 3: Money

The commodity that functions as a measure of value, and, either in its own person or by a representative, as the medium of circulation, is money. Gold (or silver) is therefore money. It functions as money, on the one hand, when it has to be present in its own golden person. It is then the money-commodity, neither merely ideal, as in its function of a measure of value, nor capable of being represented, as in its function of circulating medium. On the other hand, it also functions as money, when by virtue of its function, whether that function be performed in person or by representative, it congeals into the sole form of value, the only adequate form of existence of exchange-value, in opposition to use-value, represented by all other commodities.

## A. Hoarding

The continual movement in circuits of the two antithetical metamorphoses of commodities, or the never ceasing alternation of sale and purchase, is reflected in the restless currency of money, or in the function that money performs of a *perpetuum mobile* of circulation. But so soon as the series of metamorphoses is interrupted, so soon as sales are not supplemented by subsequent purchases, money ceases to be mobilised; it is transformed, as Boisguillebert says, from “meuble” into “immeuble,” from movable into immovable, from coin into money.

With the very earliest development of the circulation of commodities, there is also developed the necessity, and the passionate desire, to hold fast the product of the first metamorphosis. This product is the transformed shape of the commodity, or its gold-chrysalis.<sup>39</sup> Commodities are thus sold not for the purpose of buying others, but in order to replace their commodity-form by their money-form. From being the mere means of effecting the circulation of commodities, this change of form becomes the end and aim. The changed form of the commodity is thus prevented from functioning as its unconditionally alienable form, or as its merely transient money-form. The money becomes petrified into a hoard, and the seller becomes a hoarder of money.

In the early stages of the circulation of commodities, it is the surplus use-values alone that are converted into money. Gold and silver thus become of themselves social expressions for superfluity or wealth. This naive form of hoarding becomes perpetuated in those communities in which the traditional mode of production is carried on for the supply of a fixed and limited circle of home wants. It is thus with the people of Asia, and particularly of the East Indies. Vanderlint, who fancies that the prices of commodities in a country are determined by the quantity of gold and silver to be found in it, asks himself why Indian commodities are so cheap. Answer: Because the Hindus bury their money. From 1602 to 1734, he remarks, they buried 150 millions of pounds sterling of silver, which originally came from America to Europe.<sup>40</sup> In the 10 years from 1856 to 1866, England exported to India and China £120,000,000 in silver, which had been received in exchange for Australian gold. Most of the silver exported to China makes its way to India.

As the production of commodities further develops, every producer of commodities is compelled to make sure of the nexus rerum or the social pledge.<sup>41</sup> His wants are constantly making themselves felt, and necessitate the continual purchase of other people’s commodities, while the production and sale of his own goods require time, and depend upon circumstances. In order then to be able to buy without selling, he must have sold previously without buying. This operation, conducted on a general scale, appears to imply a contradiction. But the precious metals at the sources of their production are directly exchanged for other commodities. And here we have sales (by the owners of commodities) without purchases (by the owners of gold or silver).<sup>42</sup> And subsequent sales, by other producers, unfollowed by purchases, merely bring about the distribution of the newly produced precious metals among all the owners of commodities. In this way, all along the line of exchange, hoards of gold and silver of varied extent are accumulated. With the possibility of holding and storing up exchange-value in the shape of a particular commodity, arises also the greed for gold. Along with the extension of circulation, increases the power of money, that absolutely social form of wealth ever ready for use. “Gold is a wonderful thing! Whoever possesses it is lord of all he wants. By means of gold one can even get souls into Paradise.” (Columbus in his letter from Jamaica, 1503.) Since gold does not disclose what has been transformed into it, everything, commodity or not, is convertible into gold. Everything becomes saleable and buyable. The circulation becomes the great social retort into which everything is thrown, to come out again as a gold-crystal. Not even are the bones of saints, and still less are more delicate *res sacrosanctae*, *extra commercium hominum* able to withstand this alchemy.<sup>43</sup> Just as every qualitative difference between commodities is extinguished in money,

so money, on its side, like the radical leveller that it is, does away with all distinctions.<sup>43a</sup> But money itself is a commodity, an external object, capable of becoming the private property of any individual. Thus social power becomes the private power of private persons. The ancients therefore denounced money as subversive of the economic and moral order of things.<sup>43b</sup> Modern society, which, soon after its birth, pulled Plutus by the hair of his head from the bowels of the earth,<sup>44</sup> greets gold as its Holy Grail, as the glittering incarnation of the very principle of its own life.

A commodity, in its capacity of a use-value, satisfies a particular want, and is a particular element of material wealth. But the value of a commodity measures the degree of its attraction for all other elements of material wealth, and therefore measures the social wealth of its owner. To a barbarian owner of commodities, and even to a West-European peasant, value is the same as value-form, and therefore, to him the increase in his hoard of gold and silver is an increase in value. It is true that the value of money varies, at one time in consequence of a variation in its own value, at another, in consequence of a change in the values of commodities. But this, on the one hand, does not prevent 200 ounces of gold from still containing more value than 100 ounces, nor, on the other hand, does it hinder the actual metallic form of this article from continuing to be the universal equivalent form of all other commodities, and the immediate social incarnation of all human labour. The desire after hoarding is in its very nature unsatiable. In its qualitative aspect, or formally considered, money has no bounds to its efficacy, *i.e.*, it is the universal representative of material wealth, because it is directly convertible into any other commodity. But, at the same time, every actual sum of money is limited in amount, and, therefore, as a means of purchasing, has only a limited efficacy. This antagonism between the quantitative limits of money and its qualitative boundlessness, continually acts as a spur to the hoarder in his Sisyphus-like labour of accumulating. It is with him as it is with a conqueror who sees in every new country annexed, only a new boundary.

In order that gold may be held as money, and made to form a hoard, it must be prevented from circulating, or from transforming itself into a means of enjoyment. The hoarder, therefore, makes a sacrifice of the lusts of the flesh to his gold fetish. He acts in earnest up to the Gospel of abstention. On the other hand, he can withdraw from circulation no more than what he has thrown into it in the shape of commodities. The more he produces, the more he is able to sell. Hard work, saving, and avarice are, therefore, his three cardinal virtues, and to sell much and buy little the sum of his political economy.<sup>45</sup>

By the side of the gross form of a hoard, we find also its aesthetic form in the possession of gold and silver articles. This grows with the wealth of civil society. “Soyons riches ou paraissions riches” (Diderot).

In this way there is created, on the one hand, a constantly extending market for gold and silver, unconnected with their functions as money, and, on the other hand, a latent source of supply, to which recourse is had principally in times of crisis and social disturbance.

Hoarding serves various purposes in the economy of the metallic circulation. Its first function arises out of the conditions to which the currency of gold and silver coins is subject. We have seen how, along with the continual fluctuations in the extent and rapidity of the circulation of commodities and in their prices, the quantity of money current unceasingly ebbs and flows. This mass must, therefore, be capable of expansion and contraction. At one time money must be attracted in order to act as circulating coin, at another, circulating coin must be repelled in order to act again as more or less stagnant money. In order that the mass of money, actually current, may constantly saturate the absorbing power of the circulation, it is necessary that the quantity of gold and silver in a country be greater than the quantity required to function as coin. This

condition is fulfilled by money taking the form of hoards. These reserves serve as conduits for the supply or withdrawal of money to or from the circulation, which in this way never overflows its banks.<sup>46</sup>

## B. Means of Payment

In the simple form of the circulation of commodities hitherto considered, we found a given value always presented to us in a double shape, as a commodity at one pole, as money at the opposite pole. The owners of commodities came therefore into contact as the respective representatives of what were already equivalents. But with the development of circulation, conditions arise under which the alienation of commodities becomes separated, by an interval of time, from the realisation of their prices. It will be sufficient to indicate the most simple of these conditions. One sort of article requires a longer, another a shorter time for its production. Again, the production of different commodities depends on different seasons of the year. One sort of commodity may be born on its own market place, another has to make a long journey to market. Commodity-owner No. 1, may therefore be ready to sell, before No. 2 is ready to buy. When the same transactions are continually repeated between the same persons, the conditions of sale are regulated in accordance with the conditions of production. On the other hand, the use of a given commodity, of a house, for instance, is sold (in common parlance, let) for a definite period. Here, it is only at the end of the term that the buyer has actually received the use-value of the commodity. He therefore buys it before he pays for it. The vendor sells an existing commodity, the purchaser buys as the mere representative of money, or rather of future money. The vendor becomes a creditor, the purchaser becomes a debtor. Since the metamorphosis of commodities, or the development of their value-form, appears here under a new aspect, money also acquires a fresh function; it becomes the means of payment.

The character of creditor, or of debtor, results here from the simple circulation. The change in the form of that circulation stamps buyer and seller with this new die. At first, therefore, these new parts are just as transient and alternating as those of seller and buyer, and are in turns played by the same actors. But the opposition is not nearly so pleasant, and is far more capable of crystallisation.<sup>47</sup> The same characters can, however, be assumed independently of the circulation of commodities. The class-struggles of the ancient world took the form chiefly of a contest between debtors and creditors, which in Rome ended in the ruin of the plebeian debtors. They were displaced by slaves. In the middle ages the contest ended with the ruin of the feudal debtors, who lost their political power together with the economic basis on which it was established. Nevertheless, the money relation of debtor and creditor that existed at these two periods reflected only the deeper-lying antagonism between the general economic conditions of existence of the classes in question.

Let us return to the circulation of commodities. The appearance of the two equivalents, commodities and money, at the two poles of the process of sale, has ceased to be simultaneous. The money functions now, first as a measure of value in the determination of the price of the commodity sold; the price fixed by the contract measures the obligation of the debtor, or the sum of money that he has to pay at a fixed date. Secondly, it serves as an ideal means of purchase. Although existing only in the promise of the buyer to pay, it causes the commodity to change hands. It is not before the day fixed for payment that the means of payment actually steps into circulation, leaves the hand of the buyer for that of the seller. The circulating medium was transformed into a hoard, because the process stopped short after the first phase, because the converted shape of the commodity, viz., the money, was withdrawn from circulation. The means of payment enters the circulation, but only after the commodity has left it. The money is no longer the means that brings about the process. It only brings it to a close, by stepping in as the

absolute form of existence of exchange-value, or as the universal commodity. The seller turned his commodity into money, in order thereby to satisfy some want, the hoarder did the same in order to keep his commodity in its money-shape, and the debtor in order to be able to pay; if he do not pay, his goods will be sold by the sheriff. The value-form of commodities, money, is therefore now the end and aim of a sale, and that owing to a social necessity springing out of the process of circulation itself.

The buyer converts money back into commodities before he has turned commodities into money: in other words, he achieves the second metamorphosis of commodities before the first. The seller's commodity circulates, and realises its price, but only in the shape of a legal claim upon money. It is converted into a use-value before it has been converted into money. The completion of its first metamorphosis follows only at a later period.<sup>48</sup>

The obligations falling due within a given period, represent the sum of the prices of the commodities, the sale of which gave rise to those obligations. The quantity of gold necessary to realise this sum, depends, in the first instance, on the rapidity of currency of the means of payment. That quantity is conditioned by two circumstances: first the relations between debtors and creditors form a sort of chain, in such a way that A, when he receives money from his debtor B, straightway hands it over to C his creditor, and so on; the second circumstance is the length of the intervals between the different due-days of the obligations. The continuous chain of payments, or retarded first metamorphoses, is essentially different from that interlacing of the series of metamorphoses which we considered on a former page. By the currency of the circulating medium, the connexion between buyers and sellers, is not merely expressed. This connexion is originated by, and exists in, the circulation alone. Contrariwise, the movement of the means of payment expresses a social relation that was in existence long before.

The fact that a number of sales take place simultaneously, and side by side, limits the extent to which coin can be replaced by the rapidity of currency. On the other hand, this fact is a new lever in economising the means of payment. In proportion as payments are concentrated at one spot, special institutions and methods are developed for their liquidation. Such in the middle ages were the *virements* at Lyons. The debts due to A from B, to B from C, to C from A, and so on, have only to be confronted with each other, in order to annul each other to a certain extent like positive and negative quantities. There thus remains only a single balance to pay. The greater the amount of the payments concentrated, the less is this balance relatively to that amount, and the less is the mass of the means of payment in circulation.

The function of money as the means of payment implies a contradiction without a terminus medius. In so far as the payments balance one another, money functions only ideally as money of account, as a measure of value. In so far as actual payments have to be made, money does not serve as a circulating medium, as a mere transient agent in the interchange of products, but as the individual incarnation of social labour, as the independent form of existence of exchange-value, as the universal commodity. This contradiction comes to a head in those phases of industrial and commercial crises which are known as monetary crises.<sup>49</sup> Such a crisis occurs only where the ever-lengthening chain of payments, and an artificial system of settling them, has been fully developed. Whenever there is a general and extensive disturbance of this mechanism, no matter what its cause, money becomes suddenly and immediately transformed, from its merely ideal shape of money of account, into hard cash. Profane commodities can no longer replace it. The use-value of commodities becomes valueless, and their value vanishes in the presence of its own independent form. On the eve of the crisis, the bourgeois, with the self-sufficiency that springs from intoxicating prosperity, declares money to be a vain imagination. Commodities alone are money. But now the cry is everywhere: money alone is a commodity! As the hart pants after fresh

water, so pants his soul after money, the only wealth.<sup>50</sup> In a crisis, the antithesis between commodities and their value-form, money, becomes heightened into an absolute contradiction. Hence, in such events, the form under which money appears is of no importance. The money famine continues, whether payments have to be made in gold or in credit money such as bank-notes.<sup>51</sup>

If we now consider the sum total of the money current during a given period, we shall find that, given the rapidity of currency of the circulating medium and of the means of payment, it is equal to the sum of the prices to be realised, plus the sum of the payments falling due, minus the payments that balance each other, minus finally the number of circuits in which the same piece of coin serves in turn as means of circulation and of payment. Hence, even when prices, rapidity of currency, and the extent of the economy in payments, are given, the quantity of money current and the mass of commodities circulating during a given period, such as a day, no longer correspond. Money that represents commodities long withdrawn from circulation, continues to be current. Commodities circulate, whose equivalent in money will not appear on the scene till some future day. Moreover, the debts contracted each day, and the payments falling due on the same day, are quite incommensurable quantities.<sup>52</sup>

Credit-money springs directly out of the function of money as a means of payment. Certificates of the debts owing for the purchased commodities circulate for the purpose of transferring those debts to others. On the other hand, to the same extent as the system of credit is extended, so is the function of money as a means of payment. In that character it takes various forms peculiar to itself under which it makes itself at home in the sphere of great commercial transactions. Gold and silver coin, on the other hand, are mostly relegated to the sphere of retail trade.<sup>53</sup>

When the production of commodities has sufficiently extended itself, money begins to serve as the means of payment beyond the sphere of the circulation of commodities. It becomes the commodity that is the universal subject-matter of all contracts.<sup>54</sup> Rents, taxes, and such like payments are transformed from payments in kind into money payments. To what extent this transformation depends upon the general conditions of production, is shown, to take one example, by the fact that the Roman Empire twice failed in its attempt to levy all contributions in money. The unspeakable misery of the French agricultural population under Louis XIV., a misery so eloquently denounced by Boisguillebert, Marshal Vauban, and others, was due not only to the weight of the taxes, but also to the conversion of taxes in kind into money taxes.<sup>55</sup> In Asia, on the other hand, the fact that state taxes are chiefly composed of rents payable in kind, depends on conditions of production that are reproduced with the regularity of natural phenomena. And this mode of payment tends in its turn to maintain the ancient form of production. It is one of the secrets of the conservation of the Ottoman Empire. If the foreign trade, forced upon Japan by Europeans, should lead to the substitution of money rents for rents in kind, it will be all up with the exemplary agriculture of that country. The narrow economic conditions under which that agriculture is carried on, will be swept away.

In every country, certain days of the year become by habit recognised settling days for various large and recurrent payments. These dates depend, apart from other revolutions in the wheel of reproduction, on conditions closely connected with the seasons. They also regulate the dates for payments that have no direct connexion with the circulation of commodities such as taxes, rents, and so on. The quantity of money requisite to make the payments, falling due on those dates all over the country, causes periodical, though merely superficial, perturbations in the economy of the medium of payment.<sup>56</sup>

From the law of the rapidity of currency of the means of payment, it follows that the quantity of the means of payment required for all periodical payments, whatever their source, is in inverse<sup>57</sup> proportion to the length of their periods.<sup>58</sup>

The development of money into a medium of payment makes it necessary to accumulate money against the dates fixed for the payment of the sums owing. While hoarding, as a distinct mode of acquiring riches, vanishes with the progress of civil society, the formation of reserves of the means of payment grows with that progress.

### C. Universal Money

When money leaves the home sphere of circulation, it strips off the local garbs which it there assumes, of a standard of prices, of coin, of tokens, and of a symbol of value, and returns to its original form of bullion. In the trade between the markets of the world, the value of commodities is expressed so as to be universally recognised. Hence their independent value-form also, in these cases, confronts them under the shape of universal money. It is only in the markets of the world that money acquires to the full extent the character of the commodity whose bodily form is also the immediate social incarnation of human labour in the abstract. Its real mode of existence in this sphere adequately corresponds to its ideal concept.

Within the sphere of home circulation, there can be but one commodity which, by serving as a measure of value, becomes money. In the markets of the world a double measure of value holds sway, gold and silver.<sup>59</sup>

Money of the world serves as the universal medium of payment, as the universal means of purchasing, and as the universally recognised embodiment of all wealth. Its function as a means of payment in the settling of international balances is its chief one. Hence the watchword of the mercantilists, balance of trade.<sup>60</sup> Gold and silver serve as international means of purchasing chiefly and necessarily in those periods when the customary equilibrium in the interchange of products between different nations is suddenly disturbed. And lastly, it serves as the universally recognised embodiment of social wealth, whenever the question is not of buying or paying, but of transferring wealth from one country to another, and whenever this transference in the form of commodities is rendered impossible, either by special conjunctures in the markets or by the purpose itself that is intended.<sup>61</sup>

Just as every country needs a reserve of money for its home circulation so, too, it requires one for external circulation in the markets of the world. The functions of hoards, therefore, arise in part out of the function of money, as the medium of the home circulation and home payments, and in part out of its function of money of the world.<sup>62</sup> For this latter function, the genuine money-commodity, actual gold and silver, is necessary. On that account, Sir James Steuart, in order to distinguish them from their purely local substitutes, calls gold and silver “money of the world.”

The current of the stream of gold and silver is a double one. On the one hand, it spreads itself from its sources over all the markets of the world, in order to become absorbed, to various extents, into the different national spheres of circulation, to fill the conduits of currency, to replace abraded gold and silver coins, to supply the material of articles of luxury, and to petrify into hoards.<sup>63</sup> This first current is started by the countries that exchange their labour, realised in commodities, for the labour embodied in the precious metals by gold and silver-producing countries. On the other hand, there is a continual flowing backwards and forwards of gold and silver between the different national spheres of circulation, a current whose motion depends on the ceaseless fluctuations in the course of exchange.<sup>64</sup>

Countries in which the bourgeois form of production is developed to a certain extent, limit the hoards concentrated in the strong rooms of the banks to the minimum required for the proper

performance of their peculiar functions.<sup>65</sup> Whenever these hoards are strikingly above their average level, it is, with some exceptions, an indication of stagnation in the circulation of commodities, of an interruption in the even flow of their metamorphoses.<sup>66</sup>

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<sup>1</sup> The question — Why does not money directly represent labour-time, so that a piece of paper may represent, for instance, x hours' labour, is at bottom the same as the question why, given the production of commodities, must products take the form of commodities? This is evident, since their taking the form of commodities implies their differentiation into commodities and money. Or, why cannot private labour — labour for the account of private individuals — be treated as its opposite, immediate social labour? I have elsewhere examined thoroughly the Utopian idea of “labour-money” in a society founded on the production of commodities (l. c., p. 61, seq.). On this point I will only say further, that Owen's “labour-money,” for instance, is no more “money” than a ticket for the theatre. Owen pre-supposes directly associated labour, a form of production that is entirely inconsistent with the production of commodities. The certificate of labour is merely evidence of the part taken by the individual in the common labour, and of his right to a certain portion of the common produce destined for consumption. But it never enters into Owen's head to pre-suppose the production of commodities, and at the same time, by juggling with money, to try to evade the necessary conditions of that production.

<sup>2</sup> Savages and half-civilised races use the tongue differently. Captain Parry says of the inhabitants on the west coast of Baffin's Bay: “In this case (he refers to barter) they licked it (the thing represented to them) twice to their tongues, after which they seemed to consider the bargain satisfactorily concluded.” In the same way, the Eastern Esquimaux licked the articles they received in exchange. If the tongue is thus used in the North as the organ of appropriation, no wonder that, in the South, the stomach serves as the organ of accumulated property, and that a Kaffir estimates the wealth of a man by the size of his belly. That the Kaffirs know what they are about is shown by the following: at the same time that the official British Health Report of 1864 disclosed the deficiency of fat-forming food among a large part of the working-class, a certain Dr. Harvey (not, however, the celebrated discoverer of the circulation of the blood), made a good thing by advertising recipes for reducing the superfluous fat of the bourgeoisie and aristocracy.

<sup>3</sup> See Karl Marx: “Zur Kritik, &c.” “Theorien von der Masseinheit des Geldes,” p. 53, seq.

<sup>4</sup> “Wherever gold and silver have by law been made to perform the function of money or of a measure of value side by side, it has always been tried, but in vain, to treat them as one and the same material. To assume that there is an invariable ratio between the quantities of gold and silver in which a given quantity of labour-time is incorporated, is to assume in fact, that gold and silver are of one and the same material, and that a given mass of the less valuable metal, silver, is a constant fraction of a given mass of gold. From the reign of Edward III. to the time of George II., the history of money in England consists of one long series of perturbations caused by the clashing of the legally fixed ratio between the values of gold and silver, with the fluctuations in their real values. At one time gold was too high, at another, silver. The metal that for the time being was estimated below its value, was withdrawn from circulation, mated and exported. The ratio between the two metals was then again altered by law, but the new nominal ratio soon came into conflict again with the real one. In our own times, the slight and transient fall in the value of gold compared with silver, which was a consequence of the Indo-Chinese demand for silver, produced on a far more extended scale in France the same phenomena, export of silver, and its expulsion from circulation by gold. During the years 1855, 1856 and 1857, the excess in France of gold-imports over gold-exports amounted to £41,580,000, while the excess of

silver-exports over silver-imports was £14,704,000. In fact, in those countries in which both metals are legally measures of value, and therefore both legal tender, so that everyone has the option of paying in either metal, the metal that rises in value is at a premium, and, like every other commodity, measures its price in the over-estimated metal which alone serves in reality as the standard of value. The result of all experience and history with regard to this equation is simply that, where two commodities perform by law the functions of a measure of value, in practice one alone maintains that position.” (Karl Marx, *l.c.*, pp. 52, 53.)

<sup>5</sup> The peculiar circumstance, that while the ounce of gold serves in England as the unit of the standard of money, the pound sterling does not form an aliquot part of it, has been explained as follows: “Our coinage was originally adapted to the employment of silver only, hence, an ounce of silver can always be divided into a certain adequate number of pieces of coin, but as gold was introduced at a later period into a coinage adapted only to silver, an ounce of gold cannot be coined into an aliquot number of pieces.” Maclaren, “A Sketch of the History of the Currency.” London, 1858, p. 16.

<sup>6</sup> With English writers the confusion between measure of value and standard of price (standard of value) is indescribable. Their functions, as well as their names, are constantly interchanged.

<sup>7</sup> Moreover, it has not general historical validity.

<sup>8</sup> It is thus that the pound sterling in English denotes less than one-third of its original weight; the pound Scot, before the union, only 1-36th; the French livre, 1-74th; the Spanish maravedi, less than 1-1,000th; and the Portuguese rei a still smaller fraction.

<sup>9</sup> “Le monete le quali oggi sono ideal, sono le piû antiche d’ogni nazione, e tutte furono un tempo real, e perche erano reali con esse si contava” [“The coins which today are ideal are the oldest coins of every nation, and all of them were once real, and precisely because they were real they were used for calculation”] (Galiani: *Della moneta, l.c.*, p. 153.)

<sup>10</sup> David Urquhart remarks in his “Familiar Words” on the monstrosity (!) that now-a-days a pound (sterling), which is the unit of the English standard of money, is equal to about a quarter of an ounce of gold. “This is falsifying a measure, not establishing a standard.” He sees in this “false denomination” of the weight of gold, as in everything else, the falsifying hand of civilisation.

<sup>11</sup> When Anacharsis was asked for what purposes the Greeks used money, he replied, “For reckoning.” (Ashen. *Deipn.* 1. iv. 49 v. 2. ed. Schweighauser, 1802.)

<sup>12</sup> “Owing to the fact that money, when serving as the standard of price, appears under the same reckoning names as do the prices of commodities, and that therefore the sum of £3 17s. 10 1/2d. may signify on the one hand an ounce weight of gold, and on the other, the value of a ton of iron, this reckoning name of money has been called its mint-price. Hence there sprang up the extraordinary notion, that the value of gold is estimated in its own material, and that, in contradistinction to all other commodities, its price is fixed by the State. It was erroneously thought that the giving of reckoning names to definite weights of gold, is the same thing as fixing the value of those weights.” (Karl Marx, *l.c.*, p. 52.)

<sup>13</sup> See “Theorien von der Masseinheit des Geldes” in “Zur Kritik der Pol Oekon. &c.,” p. 53, seq. The fantastic notions about raising or lowering the mint-price of money by transferring to greater or smaller weights of gold or silver, the names already legally appropriated to fixed weights of those metals; such notions, at least in those cases in which they aim, not at clumsy financial operations against creditors, both public and private but at economic quack remedies, have been so exhaustively treated by Wm. Petty in his “Quantulumcunque concerning money: To the Lord Marquis of Halifax, 1682,” that even his immediate followers, Sir Dudley North and John Locke, not to mention later ones, could only dilute him. “If the wealth of a nation” he remarks, “could be decupled by a

proclamation, it were strange that such proclamations have not long since been made by our Governors.” (l.c., p. 36.)

<sup>14</sup> “Ou bien, il faut consentir à dire qu’une valeur d’un million en argent vaut plus qu’une valeur égale en marchandises.” [“Or indeed it must be admitted that a million in money is worth more than an equal value in commodities”] (Le Trosne, l.c., p. 919), which amounts to saying “qu’une valeur vaut plus qu’une valeur égale.” [“that one value is worth more than another value which is equal to it.”]

<sup>15</sup> Jerome had to wrestle hard, not only in his youth with the bodily flesh, as is shown by his fight in the desert with the handsome women of his imagination, but also in his old age with the spiritual flesh. “I thought,” he says, “I was in the spirit before the Judge of the Universe.” “Who art thou?” asked a voice. “I am a Christian.” “Thou liest,” thundered back the great Judge, “thou art nought but a Ciceronian.”

<sup>16</sup>

“εχ σε του ... πυρος τ’ανταμειβεσθαι παντα, φησιν δ’Ηρακληιτος, και πυρ απαντων, ωο περ χρυσου χρηματα και χρηματων χρυσοσ.” [“As Heraclitus says, all things are exchanged for fire and fire for all things, as wares are exchanged for gold and gold for wares.”] (F. Lassalle: “Die Philosophie Herakleitos des Dunkeln.” Berlin, 1858, Vol. I, p. 222.) Lassalle in his note on this passage, p. 224, n. 3., erroneously makes gold a mere symbol of value.

<sup>17</sup> *Note by the Institute of Marxism-Leninism in the Russian edition.* — In his letter of November 28, 1878, to N. F. Danielson (Nikolai-on) Marx proposed that this sentence be corrected to read as follows: “And, as a matter of fact, the value of each single yard is but the materialised form of a part of the social labour expended on the whole number of yards.” An analogous correction was made in a copy of the second German edition of the first volume of “Capital” belonging to Marx; however, not in his handwriting.

<sup>18</sup> “Toute vente est achat.” [“Every sale is a purchase.”] (Dr. Quesnay: “Dialogues sur le Commerce et les Travaux des Artisans.” Physiocrates ed. Daire I. Partie, Paris, 1846, p. 170), or as Quesnay in his “Maximes générales” puts it, “Vendre est acheter.” [“To sell is to buy.”]

<sup>19</sup> “Le prix d’une marchandise ne pouvant être payé que par le prix d’une autre marchandise” (Mercier de la Rivière: “L’Ordre naturel et essentiel des sociétés politiques.” [“The price of one commodity can only be paid by the price of another commodity”] Physiocrates, ed. Daire II. Partie, p. 554.)

<sup>20</sup> “Pour avoir cet argent, il faut avoir vendu,” [“In order to have this money, one must have made a sale,”] l.c., p. 543.

<sup>21</sup> As before remarked, the actual producer of gold or silver forms an exception. He exchanges his product directly for another commodity, without having first sold it.

<sup>22</sup> “Si l’argent représente, dans nos mains, les choses que nous pouvons désirer d’acheter, il y représente aussi les choses que nous avons vendues pour cet argent.” [“If money represents, in our hands, the things we can wish to buy, it also represents the things we have sold to obtain that money”] (Mercier de la Rivière, l.c., p. 586.)

<sup>23</sup> “Il y a donc ... quatre termes et trois contractants, dont l’un intervient deux fois” [“There are therefore ... four terms and three contracting parties, one of whom intervenes twice”] (Le Trosne, l.c., p. 909.)

<sup>24</sup> Self-evident as this may be, it is nevertheless for the most part unobserved by political economists, and especially by the “Free-trader Vulgaris.”

<sup>25</sup> See my observations on James Mill in “Zur Kritik, &c.,” pp. 74-76. With regard to this subject, we may notice two methods characteristic of apologetic economy. The first is the identification of the

circulation of commodities with the direct barter of products, by simple abstraction from their points of difference; the second is, the attempt to explain away the contradictions of capitalist production, by reducing the relations between the persons engaged in that mode of production, to the simple relations arising out of the circulation of commodities. The production and circulation of commodities are however, phenomena that occur to a greater or less extent in modes of production the most diverse. If we are acquainted with nothing but the abstract categories of circulation, which are common to all these modes of production, we cannot possibly know anything of the specific points of difference of those modes, nor pronounce any judgment upon them. In no science is such a big fuss made with commonplace truisms as in Political Economy. For instance, J. B. Say sets himself up as a judge of crises, because, forsooth, he knows that a commodity is a product.

<sup>26</sup> *Translator's note.* — This word is here used in its original signification of the course or track pursued by money as it changes from hand to hand, a course which essentially differs from circulation.

<sup>27</sup> Even when the commodity is sold over and over again, a phenomenon that at present has no existence for us, it falls, when definitely sold for the last time, out of the sphere of circulation into that of consumption, where it serves either as means of subsistence or means of production.

<sup>28</sup> “Il (l'argent) n'a d'autre mouvement que celui qui lui est imprimé par les productions.” [“It” (money) “has no other motion than that imparted to it by the products”] (Le Trosne, l.c., p. 885.)

<sup>29</sup> “Ce sont les productions qui le (l'argent) mettent en mouvement et le font circuler ... La célérité de son mouvement (c. de l'argent) supplée à sa quantité. Lorsqu'il en est besoin il ne fait que glisser d'une main dans l'autre sans s'arrêter un instant.” [“It is products which set it” (money) “in motion and make it circulate ... The velocity of its” (money's) “motion supplements its quantity. When necessary, it does nothing but slide from hand to hand, without stopping for a moment”] (Le Trosne, l.c.. pp. 915, 916.)

<sup>30</sup> “Money being ... the common measure of buying and selling, everybody who hath anything to sell, and cannot procure chapmen for it, is presently apt to think, that want of money in the kingdom, or country, is the cause why his goods do not go off; and so, want of money is the common cry; which is a great mistake... What do these people want, who cry out for money? ... The farmer complains ... he thinks that were more money in the country; he should have a price for his goods. Then it seems money is not his want, but a price for his corn and cattel, which he would sell, but cannot... Why cannot he get a price? ... (1) Either there is too much corn and cattel in the country, so that most who come to market have need of selling, as he hath, and few of buying; or (2) There wants the usual vent abroad by transportation..., or (3) The consumption fails, as when men, by reason of poverty, do not spend so much in their houses as formerly they did; wherefore it is not the increase of specific money, which would at all advance the farmer's goods, but the removal of any of these three causes, which do truly keep down the market... The merchant and shopkeeper want money in the same manner, that is, they want a vent for the goods they deal in, by reason that the markets fail” ... [A nation] “never thrives better, than when riches are tost from hand to hand.” (Sir Dudley North: “Discourses upon Trade,” Lond. 1691, pp. 11-15, passim.) Herrenschwand's fanciful notions amount merely to this, that the antagonism, which has its origin in the nature of commodities, and is reproduced in their circulation, can be removed by increasing the circulating medium. But if, on the one hand, it is a popular delusion to ascribe stagnation in production and circulation to insufficiency of the circulating medium, it by no means follows, on the other hand, that an actual paucity of the medium in consequence, *e.g.*, of bungling legislative interference with the regulation of currency, may not give rise to such stagnation.

<sup>31</sup> “There is a certain measure and proportion of money requisite to drive the trade of a nation, more or less than which would prejudice the same. Just as there is a certain proportion of farthings necessary

in a small retail trade, to change silver money, and to even such reckonings as cannot be adjusted with the smallest silver pieces.... Now, as the proportion of the number of farthings requisite in commerce is to be taken from the number of people, the frequency of their exchanges: as also, and principally, from the value of the smallest silver pieces of money; so in like manner, the proportion of money [gold and silver specie] requisite in our trade, is to be likewise taken from the frequency of commutations, and from the bigness of the payments.” (William Petty, “A Treatise of Taxes and Contributions.” Lond. 1667, p. 17.) The Theory of Hume was defended against the attacks of J. Steuart and others, by A. Young, in his “Political Arithmetic,” Lond. 1774, in which work there is a special chapter entitled “Prices depend on quantity of money, at p. 112, sqq. I have stated in “Zur Kritik, &c.,” p. 149: “He (Adam Smith) passes over without remark the question as to the quantity of coin in circulation, and treats money quite wrongly as a mere commodity.” This statement applies only in so far as Adam Smith, ex officio, treats of money. Now and then, however, as in his criticism of the earlier systems of Political Economy, he takes the right view. “The quantity of coin in every country is regulated by the value of the commodities which are to be circulated by it.... The value of the goods annually bought and sold in any country requires a certain quantity of money to circulate and distribute them to their proper consumers, and can give employment to no more. The channel of circulation necessarily draws to itself a sum sufficient to fill it, and never admits any more.” (“Wealth of Nations.” Bk. IV., ch. 1.) In like manner, ex officio, he opens his work with an apotheosis on the division of labour. Afterwards, in the last book which treats of the sources of public revenue, he occasionally repeats the denunciations of the division of labour made by his teacher, A. Ferguson.

<sup>32</sup> “The prices of things will certainly rise in every nation, as the gold and silver increase amongst the people, and consequently, where the gold and silver decrease in any nation, the prices of all things must fall proportionately to such decrease of money.” (Jacob Vanderlint: “Money Answers all Things.” Lond. 1734, p. 5.) A careful comparison of this book with Hume’s “Essays,” proves to my mind without doubt that Hume was acquainted with and made use of Vanderlint’s work, which is certainly an important one. The opinion that prices are determined by the quantity of the circulating medium, was also held by Barbon and other much earlier writers. “No inconvenience,” says Vanderlint, “can arise by an unrestrained trade, but very great advantage; since, if the cash of the nation be decreased by it, which prohibitions are designed to prevent, those nations that get the cash will certainly find everything advance in price, as the cash increases amongst them. And ... our manufactures, and everything else, will soon become so moderate as to turn the balance of trade in our favour, and thereby fetch the money back again.” (l.c.. pp. 43, 44.)

<sup>33</sup> That the price of each single kind of commodity forms a part of the sum of the prices of all the commodities in circulation, is a self-evident proposition. But how use-values which are incommensurable with regard to each other, are to be exchanged, en masse for the total sum of gold and silver in a country, is quite incomprehensible. If we start from the notion that all commodities together form one single commodity, of which each is but an aliquot part, we get the following beautiful result: The total commodity = x cwt. of gold; commodity A = an aliquot part of the total commodity = the same aliquot part of x cwt. of gold. This is stated in all seriousness by Montesquieu: “Si l’on compare la masse de l’or et de l’argent qui est dans le monde avec la somme des marchandises qui s’y vend il est certain que chaque denrée ou marchandise, en particulier, pourra être comparée à une certaine portion de la masse entière. Supposons qu’il n’y ait qu’une seule denrée ou marchandise dans le monde, ou qu’il n’y ait qu’une seule qui s’achète, et qu’elle se divise comme l’argent: Cette partie de cette marchandise répondra à une partie de la masse de l’argent; la moitié du total de l’une à la moitié du total de l’autre, &c.... L’établissement du prix des choses dépend toujours fondamentalement de la raison du total des choses au total des signes.” [“If one compares the amount of gold and silver in the world with the sum of the commodities available, it is certain that each product or commodity, taken in isolation, could be compared with a certain portion of the total amount

of money. Let us suppose that there is only one product, or commodity, in the world, or only one that can be purchased, and that it can be divided in the same way as money: a certain part of this commodity would then correspond to a part of the total amount of money; half the total of the one would correspond to half the total of the other &c. ... the determination of the prices of things always depends, fundamentally, on the relation between the total amount of things and the total amount of their monetary symbols”] (Montesquieu, l.c. t. III, pp. 12, 13.) As to the further development of this theory by Ricardo and his disciples, James Mill, Lord Overstone, and others, see “Zur Kritik, &c.,” pp. 140-146, and p. 150, sqq. John Stuart Mill, with his usual eclectic logic, understands how to hold at the same time the view of his father, James Mill, and the opposite view. On a comparison of the text of his compendium, “Principles of Pol. Econ.,” with his preface to the first edition, in which preface he announces himself as the Adam Smith of his day — we do not know whether to admire more the simplicity of the man, or that of the public, who took him, in good faith, for the Adam Smith he announced himself to be, although he bears about as much resemblance to Adam Smith as say General Williams, of Kars, to the Duke of Wellington. The original researches of Mr. J. S. Mill which are neither extensive nor profound, in the domain of Political Economy, will be found mustered in rank and file in his little work, “Some Unsettled Questions of Political Economy,” which appeared in 1844. Locke asserts point blank the connexion between the absence of value in gold and silver, and the determination of their values by quantity alone. “Mankind having consented to put an imaginary value upon gold and silver ... the intrinsic value, regarded in these metals, is nothing but the quantity.” (“Some Considerations,” &c., 1691, Works Ed. 1777, Vol. II., p. 15.)

<sup>34</sup> It lies of course, entirely beyond my purpose to take into consideration such details as the s

eignorage on minting. I will, however, cite for the benefit of the romantic sycophant, Adam Muller, who admires the “generous liberality” with which the English Government coins gratuitously, the following opinion of Sir Dudley North: “Silver and gold, like other commodities, have their ebbs and flowings. Upon the arrival of quantities from Spain ... it is carried into the Tower, and coined. Not long after there will come a demand for bullion to be exported again. If there is none, but all happens to be in coin, what then? Melt it down again; there’s no loss in it, for the coining costs the owner nothing. Thus the nation has been abused, and made to pay for the twisting of straw for asses to eat. If the merchant were made to pay the price of the coinage, he would not have sent his silver to the Tower without consideration, and coined money would always keep a value above uncoined silver.” (North, l.c., p. 18.) North was himself one of the foremost merchants in the reign of Charles II.

<sup>35</sup> “If silver never exceed what is wanted for the smaller payments it cannot be collected in sufficient quantities for the larger payments ... the use of gold in the main payments necessarily implies also its use in the retail trade: those who have gold coin offering them for small purchases, and receiving with the commodity purchased a balance of silver in return; by which means the surplus of silver that would otherwise encumber the retail dealer, is drawn off and dispersed into general circulation. But if there is as much silver as will transact the small payments independent of gold, the retail trader must then receive silver for small purchases; and it must of necessity accumulate in his hands.” (David Buchanan; “Inquiry into the Taxation and Commercial Policy of Great Britain.” Edinburgh, 1844, pp. 248, 249.)

<sup>36</sup> The mandarin Wan-mao-in, the Chinese Chancellor of the Exchequer, took it into his head one day to lay before the Son of Heaven a proposal that secretly aimed at converting the *assignats* of the empire into convertible bank-notes. The assignats Committee, in its report of April, 1854, gives him a severe snubbing. Whether he also received the traditional drubbing with bamboos is not stated. The concluding part of the report is as follows: — “The Committee has carefully examined his proposal and finds that it is entirely in favour of the merchants, and that no advantage will result to the crown.” (“Arbeiten der Kaiserlich Russischen Gesandtschaft zu Peking über China.” Aus dem Russischen von Dr. K. Abel und F. A. Mecklenburg. Erster Band. Berlin, 1858, p. 47 sq.) In his evidence before the

Committee of the House of Lords on the Bank Acts, a governor of the Bank of England says, with regard to the abrasion of gold coins during currency: "Every year a fresh class of sovereigns becomes too light. The class which one year passes with full weight, loses enough by wear and tear to draw the scales next year against it." (House of Lords' Committee, 1848, n. 429.)

<sup>37</sup> The following passage from Fullarton shows the want of clearness on the part of even the best writers on money, in their comprehension of its various functions: "That, as far as concerns our domestic exchanges, all the monetary functions which are usually performed by gold and silver coins, may be performed as effectually by a circulation of inconvertible notes paying no value but that factitious and conventional value they derive from the law is a fact which admits, I conceive, of no denial. Value of this description may be made to answer all the purposes of intrinsic value, and supersede even the necessity for a standard, provided only the quantity of issues be kept under due limitation." (Fullarton: "Regulation of Currencies," London, 1845, p. 21.) Because the commodity that serves as money is capable of being replaced in circulation by mere symbols of value, therefore its functions as a measure of value and a standard of prices are declared to be superfluous!

<sup>38</sup> From the fact that gold and silver, so far as they are coins, or exclusively serve as the medium of circulation, become mere tokens of themselves, Nicholas Barbon deduces the right of Governments "to raise money," that is, to give to the weight of silver that is called a shilling the name of a greater weight, such as a crown; and so to pay creditors shillings, instead of crowns. "Money does wear and grow lighter by often telling over... It is the denomination and currency of the money that men regard in bargaining, and not the quantity of silver... 'Tis the public authority upon the metal that makes it money." (N. Barbon, *l.c.*, pp. 29, 30, 25.)

<sup>39</sup> "Une richesse en argent n'est que ... richesse en productions, converties en argent." ["Monetary wealth is nothing but ... wealth in products, transformed into money"] (Mercier de la Rivière, *l.c.*) "Une valeur en productions n'a fait que changer de forme." ["A value in the form of products, which has merely changed its form."] (*Id.*, p. 486.)

<sup>40</sup> "'Tis by this practice' they keep all their goods and manufactures at such low rates." (Vanderlint, *l.c.*, pp. 95, 96.)

<sup>41</sup> "Money ... is a pledge." (John Bellers: "Essays about the Poor, Manufactures, Trade, Plantations, and Immorality," *Lond.*, 1699, p. 13.)

<sup>42</sup> A purchase, in a "categorical" sense, implies that gold and silver are already the converted form of commodities, or the product of a sale.

<sup>43</sup> Henry III., most Christian king of France, robbed cloisters of their relics, and turned them into money. It is well known what part the despoiling of the Delphic Temple, by the Phocians, played in the history of Greece. Temples with the ancients served as the dwellings of the gods of commodities. They were "sacred banks." With the Phoenicians, a trading people par excellence, money was the transmuted shape of everything. It was, therefore, quite in order that the virgins, who, at the feast of the Goddess of Love, gave themselves up to strangers, should offer to the goddess the piece of money they received.

<sup>43a</sup> "Gold, yellow, glittering, precious gold!  
 Thus much of this, will make black white; foul, fair;  
 Wrong, right; base, noble; old, young; coward, valiant.  
 ... What this, you gods? Why, this  
 Will lug your priests and servants from your sides;  
 Pluck stout men's pillows from below their heads;  
 This yellow slave  
 Will knit and break religions; bless the accurs'd;  
 Make the hoar leprosy ador'd; place thieves,

And give them title, knee and approbation,  
 With senators on the bench; this is it,  
 That makes the wappen'd widow wed again:  
 ... Come damned earth,  
 Though common whore of mankind."  
 (Shakespeare: *Timon of Athens*.)

<sup>43b</sup> "Money! Nothing worse  
 in our lives, so current, rampant, so corrupting.  
 Money — you demolish cities, root men from their homes,  
 you train and twist good minds and set them on  
 to the most atrocious schemes. No limit,  
 you make them adept at every kind of outrage,  
 every godless crimes — money!"  
 (Sophocles, *Antigone*.)

<sup>44</sup> "The desire of avarice to draw Pluto himself out of the bowels of the earth." (The *Deipnosophists*, VI, 23, Athenaeus)

<sup>45</sup> "Accrescere quanto più si può il numero de' venditori d'ogni merce, diminuire quanto più si puo il numero dei compratori, questi sono i cardini sui quali si raggirano tutte le operazioni di economia politica." ["These are the pivots around which all the measures of political economy turn: the maximum possible increase in the number of sellers of each commodity, and the maximum possible decrease in the number of buyers"] (Verri, *l.c.*, p. 52.)

<sup>46</sup> "There is required for carrying on the trade of the nation a determinate sum of specifick money which varies, and is sometimes more, sometimes less, as the circumstances we are in require.... This ebbing and flowing of money supplies and accommodates itself, without any aid of Politicians.... The buckets work alternately; when money is scarce, bullion is coined; when bullion is scarce, money is melted." (Sir D. North, *l.c.*, Postscript, p. 3.) John Stuart Mill, who for a long time was an official of the East India Company, confirms the fact that in India silver ornaments still continue to perform directly the functions of a hoard. The silver ornaments are brought out and coined when there is a high rate of interest, and go back again when the rate of interest falls. (J. S. Mill's *Evidence "Reports on Bank Acts,"* 1857, 2084.) According to a Parliamentary document of 1864 on the gold and silver import and export of India, the import of gold and silver in 1863 exceeded the export by £19,367,764. During the 8 years immediately preceding 1864, the excess of imports over exports of the precious metals amounted to £109,652,917. During this century far more than £200,000,000 has been coined in India.

<sup>47</sup> The following shows the debtor and creditor relations existing between English traders at the beginning of the 18th century. "Such a spirit of crudity reigns here in England among the men of trade, that is not to be met with in any other society of men, nor in any other kingdom of the world." ("An Essay on Credit and the Bankrupt Act," Lond., 1707, p. 2.)

<sup>48</sup> It will be seen from the following quotation from my book which appeared in 1859, why I take no notice in the text of an opposite form: "Contrariwise, in the process in M—C, the money can be alienated as a real means of purchase, and in that way, the price of the commodity can be realised before the use-value of the money is realised and the commodity actually delivered. This occurs constantly under the every-day form of prepayments. And it is under this form, that the English government purchases opium from the ryots of India.... In these cases, however, the money always acts as a means of purchase.... Of course capital also is advanced in the shape of money.... This point of view, however, does not fall within the horizon of simple circulation." ("Zur Kritik, &c.," pp. 119, 120.)

<sup>49</sup> The monetary crisis referred to in the text, being a phase of every crisis, must be clearly distinguished from that particular form of crisis, which also is called a monetary crisis, but which may be produced by itself as an independent phenomenon in such a way as to react only indirectly on industry and commerce. The pivot of these crises is to be found in moneyed capital, and their sphere of direct action is therefore the sphere of that capital, viz., banking, the stock exchange, and finance.

<sup>50</sup> “The sudden reversion from a system of credit to a system of hard cash heaps theoretical fright on top of the practical panic; and the dealers by whose agency circulation is affected, shudder before the impenetrable mystery in which their own economic relations are involved” (Karl Marx, *l.c.*, p. 126.) “The poor stand still, because the rich have no money to employ them, though they have the same land and hands to provide victuals and clothes, as ever they had; ...which is the true riches of a nation, and not the money.” John Bellers, *Proposals for Raising a College of Industry*, London, 1696, p3.

<sup>51</sup> The following shows how such times are exploited by the “amis du commerce.” “On one occasion (1839) an old grasping banker (in the city) in his private room raised the lid of the desk he sat over, and displayed to a friend rolls of bank-notes, saying with intense glee there were £600,000 of them, they were held to make money tight, and would all be let out after three o’clock on the same day.” (“The Theory of Exchanges. The Bank Charter Act of 1844.” Lond. 1864, p. 81). The *Observer*, a semi-official government organ, contained the following paragraph on 24th April, 1864: “Some very curious rumours are current of the means which have been resorted to in order to create a scarcity of banknotes.... Questionable as it would seem, to suppose that any trick of the kind would be adopted, the report has been so universal that it really deserves mention.”

<sup>52</sup> “The amount of purchases or contracts entered upon during the course of any given day, will not affect the quantity of money afloat on that particular day, but, in the vast majority of cases, will resolve themselves into multifarious drafts upon the quantity of money which may be afloat at subsequent dates more or less distant.... The bills granted or credits opened, to-day, need have no resemblance whatever, either in quantity, amount or duration, to those granted or entered upon to-morrow or next day, nay, many of today’s bills, and credits, when due, fall in with a mass of liabilities whose origins traverse a range of antecedent dates altogether indefinite, bills at 12, 6, 3 months or 1 often aggregating together to swell the common liabilities of one particular day....” (“The Currency Theory Reviewed; in a Letter to the Scottish People.” By a Banker in England. Edinburgh, 1845, pp. 29, 30 *passim*.)

<sup>53</sup> As an example of how little ready money is required in true commercial operations, I give below a statement by one of the largest London houses of its yearly receipts and payments. Its transactions during the year 1856, extending to many millions of pounds sterling, are here reduced to the scale of one million.

| <i>Receipts.</i>                          |          | <i>Payments.</i>          |          |
|---|----------|---------------------------|----------|
| Bankers’ and Merchants’                   | £533,596 | Bills payable after date  | £302,674 |
| Cheques on Bankers, &c. payable on demand | 357,715  | Cheques on London Bankers | 663,672  |
| Country Notes                             | 9,627    | Bank of England Notes     | 22,743   |
| Bank of England Notes                     | 68,554   | Gold                      | 9,427    |
| Gold                                      | 28,089   | Silver and Copper         | 1,484    |

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|                    |                  |                  |
|--------------------|------------------|------------------|
| Silver and Copper  | 1,486            |                  |
| Post Office Orders | 933              |                  |
|                    | Total £1,000,000 | Total £1,000,000 |

“Report from the Select Committee on the Bank Acts, July, 1858,” p. lxxi.

<sup>54</sup> “The course of trade being thus turned, from exchanging of goods for goods, or delivering and taking, to selling and paying, all the bargains ... are now stated upon the foot of a Price in money.” (“An Essay upon Publick Credit.” 3rd Ed. Lond., 1710, p. 8.)

<sup>55</sup> “L’argent ... est devenu le bourreau de toutes choses.” Finance is the “alambic, qui a fait évaporer une quantité effroyable de biens et de denrées pour faire ce fatal précis.” “L’argent déclare la guerre à tout le genre humain.” [“Money ... has become the executioner of all things.” Finance is the “alembic that evaporates a frightful quantity of goods and commodities in order to obtain this fatal extract.” “Money [...] declares war [...] on the whole human race”] (Boisguillebert: “Dissertation sur la nature des richesses, de l’argent et des tributs.” Edit. Daire. Economistes financiers. Paris, 1843, t. i., pp. 413, 419, 417.)

<sup>56</sup> “On Whitsuntide, 1824,” says Mr. Craig before the Commons’ Committee of 1826, “there was such an immense demand for notes upon the banks of Edinburgh, that by 11 o’clock they had not a note left in their custody. They sent round to all the different banks to borrow, but could not get them, and many of the transactions were adjusted by slips of paper only; yet by three o’clock the whole of the notes were returned into the banks from which they had issued! It was a mere transfer from hand to hand. “Although the average effective circulation of bank-notes in Scotland is less than three millions sterling, yet on certain pay days in the year, every single note in the possession of the bankers, amounting in the whole to about £7,000,000, is called into activity. On these occasions the notes have a single and specific function to perform, and so soon as they have performed it, they flow back into the various banks from which they issued. (See John Fullarton, “Regulation of Currencies.” Lond. 1845, p. 86, note.) In explanation it should be stated, that in Scotland, at the date of Fullarton’s work, notes and not cheques were used to withdraw deposits.

<sup>57</sup> *Note by the Institute of Marxism-Leninism in the Russian edition:* Apparently a slip of the pen. When writing *inverse* the author evidently meant *direct*.

<sup>58</sup> To the question, “If there were occasion to raise 40 millions p. a., whether the same 6 millions (gold) ... would suffice for such revolutions and circulations thereof, as trade requires,” Petty replies in his usual masterly manner, “I answer yes: for the expense being 40 millions, if the revolutions were in such short circles, viz., weekly, as happens among poor artisans and labourers, who receive and pay every Saturday, then 40/52 parts of 1 million of money would answer these ends, but if the circles be quarterly, according to our custom of paying rent, and gathering taxes, then 10 millions were requisite. Wherefore, supposing payments in general to be of a mixed circle between one week and 13, then add 10 millions to 40/52, the half of which will be 5½, so as if we have 5½ millions we have enough.” (William Petty: “Political Anatomy of Ireland.” 1672, Edit.: Lond. 1691, pp. 13, 14.)

<sup>59</sup> Hence the absurdity of every law prescribing that the banks of a country shall form reserves of that precious metal alone which circulates at home. The “pleasant difficulties” thus self-created by the Bank of England, are well known. On the subject of the great epochs in the history of the changes in the relative value of gold and silver, see Karl Marx, l.c., p. 136 sq. Sir Robert Peel, by his Bank Act of 1844, sought to tide over the difficulty, by allowing the Bank of England to issue notes against silver

bullion, on condition that the reserve of silver should never exceed more than one-fourth of the reserve of gold. The value of silver being for that purpose estimated at its price in the London market.

*Added in the 4th German edition.* — [We find ourselves once more in a period of serious change in the relative values of gold and silver. About 25 years ago the ratio expressing the relative value of gold and silver was 15-1/2:1; now it is approximately 22:1, and silver is still constantly falling as against gold. This is essentially the result of a revolution in the mode of production of both metals. Formerly gold was obtained almost exclusively by washing it out from gold-bearing alluvial deposits, products of the weathering of auriferous rocks. Now this method has become inadequate and has been forced into the background by the processing of the quartz lodes themselves, a way of extraction which formerly was only of secondary importance, although well known to the ancients (Diodorus, III, 12-14) (Diodor's v. Sicilien "Historische Bibliothek," book III, 12-14. Stuttgart 1828, pp. 258-261). Moreover, not only were new huge silver deposits discovered in North America, in the Western part of the Rocky Mountains, but these and the Mexican silver mines were really opened up by the laying of railways, which made possible the shipment of modern machinery and fuel and in consequence the mining of silver on a very large scale at a low cost. However there is a great difference in the way the two metals occur in the quartz lodes. The gold is mostly native, but disseminated throughout the quartz in minute quantities. The whole mass of the vein must therefore be crushed and the gold either washed out or extracted by means of mercury. Often 1,000,000 grammes of quartz barely yield 1-3 and very seldom 30-60 grammes of gold. Silver is seldom found native, however it occurs in special quartz that is separated from the lode with comparative ease and contains mostly 40-90% silver; or it is contained, in smaller quantities, in copper, lead and other ores which in themselves are worthwhile working. From this alone it is apparent that the labour expended on the production of gold is rather increasing while that expended on silver production has decidedly decreased, which quite naturally explains the drop in the value of the latter. This fall in value would express itself in a still greater fall in price if the price of silver were not pegged even to-day by artificial means. But America's rich silver deposits have so far barely been tapped, and thus the prospects are that the value of this metal will keep on dropping for rather a long time to come. A still greater contributing factor here is the relative decrease in the requirement of silver for articles of general use and for luxuries, that is its replacement by plated goods, aluminium, etc. One may thus gauge the utopianism of the bimetallist idea that compulsory international quotation will raise silver again to the old value ratio of 1:15-1/2. It is more likely that silver will forfeit its money function more and more in the markets of the world. — *F E.*]

<sup>60</sup> The opponents, themselves, of the mercantile system, a system which considered the settlement of surplus trade balances in gold and silver as the aim of international trade, entirely misconceived the functions of money of the world. I have shown by the example of Ricardo in what way their false conception of the laws that regulate the quantity of the circulating medium, is reflected in their equally false conception of the international movement of the precious metals (l.c., pp. 150 sq.). His erroneous dogma: "An unfavourable balance of trade never arises but from a redundant currency.... The exportation of the coin is caused by its cheapness, and is not the effect, but the cause of an unfavourable balance," already occurs in Barbon: "The Balance of Trade, if there be one, is not the cause of sending away the money out of a nation; but that proceeds from the difference of the value of bullion in every country." (N. Barbon; l.c., pp. 59, 60.) MacCulloch in "The Literature of Political Economy, a classified catalogue, Lond. 1845," praises Barbon for this anticipation, but prudently passes over the naive forms, in which Barbon clothes the absurd supposition on which the "currency principle" is based. The absence of real criticism and even of honesty, in that catalogue culminates in the sections devoted to the history of the theory of money; the reason is that MacCulloch in this part of the work is flattering Lord Overstone whom he calls "facile princeps argentanorum."

<sup>61</sup> For instance, in subsidies, money loans for carrying on wars or for enabling banks to resume cash payments, &c., it is the money-form, and no other, of value that may be wanted.

<sup>62</sup> “I would desire, indeed, no more convincing evidence of the competency of the machinery of the hoards in specie-paying countries to perform every necessary office of international adjustment, without any sensible aid from the general circulation, than the facility with which France, when but just recovering from the shock of a destructive foreign invasion, completed within the space of 27 months the payment of her forced contribution of nearly 20 millions to the allied powers, and a considerable proportion of the sum in specie, without any perceptible contraction or derangement of her domestic currency, or even any alarming fluctuation of her exchanges.” (Fullerton, l.c., p. 141.) [Added in the 4th German edition. — We have a still more striking example in the facility with which the same France was able in 1871-73 to pay off within 30 months a forced contribution more than ten times as great, a considerable part of it likewise in specie. — *F. E.*]

<sup>63</sup> “L’argent se partage entre les nations relativement au besoin qu’elles en ont ... étant toujours attiré par les productions.” [“Money is shared among the nations in accordance with their need for it ... as it is always attracted by the products”] (Le Trosne, l.c., p. 916.) “The mines which are continually giving gold and silver, do give sufficient to supply such a needful balance to every nation.” (J. Vanderlint, l.c., p. 40.)

<sup>64</sup> “Exchanges rise and fall every week, and at some particular times in the year run high against a nation, and at other times run as high on the contrary.” (N. Barbon, l.c., p. 39)

<sup>65</sup> These various functions are liable to come into dangerous conflict with one another whenever gold and silver have also to serve as a fund for the conversion of bank-notes.

<sup>66</sup> “What money is more than of absolute necessity for a Home Trade, is dead stock ... and brings no profit to that country it’s kept in, but as it is transported in trade, as well as imported.” (John Bellers, “Essays,” p. 13.) “What if we have too much coin? We may melt down the heaviest and turn it into the splendour of plate, vessels or utensils of gold or silver, or send it out as a commodity, where the same is wanted or desired; or let it out at interest, where interest is high.” (W. Petty: “Quantulumcunque,” p. 39.) “Money is but the fat of the Body Politick, whereof too much doth as often hinder its agility, as too little makes it sick ... as fat lubricates the motion of the muscles, feeds in want of victuals, fills up the uneven cavities, and beautifies the body; so doth money in the state quicken its action, feeds from abroad in time of dearth at home, evens accounts ... and beautifies the whole; altho more especially the particular persons that have it in plenty.” (W. Petty, “Political Anatomy of Ireland,” p. 14.)

## **Part 2: Transformation of Money into Capital**

## Chapter 4: The General Formula for Capital

The circulation of commodities is the starting-point of capital. The production of commodities, their circulation, and that more developed form of their circulation called commerce, these form the historical ground-work from which it rises. The modern history of capital dates from the creation in the 16th century of a world-embracing commerce and a world-embracing market.

If we abstract from the material substance of the circulation of commodities, that is, from the exchange of the various use-values, and consider only the economic forms produced by this process of circulation, we find its final result to be money: this final product of the circulation of commodities is the first form in which capital appears.

As a matter of history, capital, as opposed to landed property, invariably takes the form at first of money; it appears as moneyed wealth, as the capital of the merchant and of the usurer.<sup>1</sup> But we have no need to refer to the origin of capital in order to discover that the first form of appearance of capital is money. We can see it daily under our very eyes. All new capital, to commence with, comes on the stage, that is, on the market, whether of commodities, labour, or money, even in our days, in the shape of money that by a definite process has to be transformed into capital.

The first distinction we notice between money that is money only, and money that is capital, is nothing more than a difference in their form of circulation.

The simplest form of the circulation of commodities is C-M-C, the transformation of commodities into money, and the change of the money back again into commodities; or selling in order to buy. But alongside of this form we find another specifically different form: M-C-M, the transformation of money into commodities, and the change of commodities back again into money; or buying in order to sell. Money that circulates in the latter manner is thereby transformed into, becomes capital, and is already potentially capital.

Now let us examine the circuit M-C-M a little closer. It consists, like the other, of two antithetical phases. In the first phase, M-C, or the purchase, the money is changed into a commodity. In the second phase, C-M, or the sale, the commodity is changed back again into money. The combination of these two phases constitutes the single movement whereby money is exchanged for a commodity, and the same commodity is again exchanged for money; whereby a commodity is bought in order to be sold, or, neglecting the distinction in form between buying and selling, whereby a commodity is bought with money, and then money is bought with a commodity.<sup>2</sup> The result, in which the phases of the process vanish, is the exchange of money for money, M-M. If I purchase 2,000 lbs. of cotton for £100, and resell the 2,000 lbs. of cotton for £110, I have, in fact, exchanged £100 for £110, money for money.

Now it is evident that the circuit M-C-M would be absurd and without meaning if the intention were to exchange by this means two equal sums of money, £100 for £100. The miser's plan would be far simpler and surer; he sticks to his £100 instead of exposing it to the dangers of circulation. And yet, whether the merchant who has paid £100 for his cotton sells it for £110, or lets it go for £100, or even £50, his money has, at all events, gone through a characteristic and original movement, quite different in kind from that which it goes through in the hands of the peasant who sells corn, and with the money thus set free buys clothes. We have therefore to examine first the distinguishing characteristics of the forms of the circuits M-C-M and C-M-C, and in doing this the real difference that underlies the mere difference of form will reveal itself.

Let us see, in the first place, what the two forms have in common.

Both circuits are resolvable into the same two antithetical phases, C-M, a sale, and M-C, a purchase. In each of these phases the same material elements - a commodity, and money, and the same economic dramatis personae, a buyer and a seller - confront one another. Each circuit is the unity of the same two antithetical phases, and in each case this unity is brought about by the intervention of three contracting parties, of whom one only sells, another only buys, while the third both buys and sells.

What, however, first and foremost distinguishes the circuit C-M-C from the circuit M-C-M, is the inverted order of succession of the two phases. The simple circulation of commodities begins with a sale and ends with a purchase, while the circulation of money as capital begins with a purchase and ends with a sale. In the one case both the starting-point and the goal are commodities, in the other they are money. In the first form the movement is brought about by the intervention of money, in the second by that of a commodity.

In the circulation C-M-C, the money is in the end converted into a commodity, that serves as a use-value; it is spent once for all. In the inverted form, M-C-M, on the contrary, the buyer lays out money in order that, as a seller, he may recover money. By the purchase of his commodity he throws money into circulation, in order to withdraw it again by the sale of the same commodity. He lets the money go, but only with the sly intention of getting it back again. The money, therefore, is not spent, it is merely advanced.<sup>3</sup>

In the circuit C-M-C, the same piece of money changes its place twice. The seller gets it from the buyer and pays it away to another seller. The complete circulation, which begins with the receipt, concludes with the payment, of money for commodities. It is the very contrary in the circuit M-C-M. Here it is not the piece of money that changes its place twice, but the commodity. The buyer takes it from the hands of the seller and passes it into the hands of another buyer. Just as in the simple circulation of commodities the double change of place of the same piece of money effects its passage from one hand into another, so here the double change of place of the same commodity brings about the reflux of the money to its point of departure.

Such reflux is not dependent on the commodity being sold for more than was paid for it. This circumstance influences only the amount of the money that comes back. The reflux itself takes place, so soon as the purchased commodity is resold, in other words, so soon as the circuit M-C-M is completed. We have here, therefore, a palpable difference between the circulation of money as capital, and its circulation as mere money.

The circuit C-M-C comes completely to an end, so soon as the money brought in by the sale of one commodity is abstracted again by the purchase of another.

If, nevertheless, there follows a reflux of money to its starting-point, this can only happen through a renewal or repetition of the operation. If I sell a quarter of corn for £3, and with this £3 buy clothes, the money, so far as I am concerned, is spent and done with. It belongs to the clothes merchant. If I now sell a second quarter of corn, money indeed flows back to me, not however as a sequel to the first transaction, but in consequence of its repetition. The money again leaves me, so soon as I complete this second transaction by a fresh purchase. Therefore, in the circuit C-M-C, the expenditure of money has nothing to do with its reflux. On the other hand, in M-C-M, the reflux of the money is conditioned by the very mode of its expenditure. Without this reflux, the operation fails, or the process is interrupted and incomplete, owing to the absence of its complementary and final phase, the sale.

The circuit C-M-C starts with one commodity, and finishes with another, which falls out of circulation and into consumption. Consumption, the satisfaction of wants, in one word, use-value,

is its end and aim. The circuit M-C-M, on the contrary, commences with money and ends with money. Its leading motive, and the goal that attracts it, is therefore mere exchange-value.

In the simple circulation of commodities, the two extremes of the circuit have the same economic form. They are both commodities, and commodities of equal value. But they are also use-values differing in their qualities, as, for example, corn and clothes. The exchange of products, of the different materials in which the labour of society is embodied, forms here the basis of the movement. It is otherwise in the circulation M-C-M, which at first sight appears purposeless, because tautological. Both extremes have the same economic form. They are both money, and therefore are not qualitatively different use-values; for money is but the converted form of commodities, in which their particular use-values vanish. To exchange £100 for cotton, and then this same cotton again for £100, is merely a roundabout way of exchanging money for money, the same for the same, and appears to be an operation just as purposeless as it is absurd.<sup>4</sup> One sum of money is distinguishable from another only by its amount. The character and tendency of the process M-C-M, is therefore not due to any qualitative difference between its extremes, both being money, but solely to their quantitative difference. More money is withdrawn from circulation at the finish than was thrown into it at the start. The cotton that was bought for £100 is perhaps resold for £100 + £10 or £110. The exact form of this process is therefore M-C-M', where  $M' = M + D M$  = the original sum advanced, plus an increment. This increment or excess over the original value I call "surplus-value." The value originally advanced, therefore, not only remains intact while in circulation, but adds to itself a surplus-value or expands itself. It is this movement that converts it into capital.

Of course, it is also possible, that in C-M-C, the two extremes C-C, say corn and clothes, may represent different quantities of value. The farmer may sell his corn above its value, or may buy the clothes at less than their value. He may, on the other hand, "be done" by the clothes merchant. Yet, in the form of circulation now under consideration, such differences in value are purely accidental. The fact that the corn and the clothes are equivalents, does not deprive the process of all meaning, as it does in M-C-M. The equivalence of their values is rather a necessary condition to its normal course.

The repetition or renewal of the act of selling in order to buy, is kept within bounds by the very object it aims at, namely, consumption or the satisfaction of definite wants, an aim that lies altogether outside the sphere of circulation. But when we buy in order to sell, we, on the contrary, begin and end with the same thing, money, exchange-value; and thereby the movement becomes interminable. No doubt,  $M$  becomes  $M + D M$ , £100 become £110. But when viewed in their qualitative aspect alone, £110 are the same as £100, namely money; and considered quantitatively, £110 is, like £100, a sum of definite and limited value. If now, the £110 be spent as money, they cease to play their part. They are no longer capital. Withdrawn from circulation, they become petrified into a hoard, and though they remained in that state till doomsday, not a single farthing would accrue to them. If, then, the expansion of value is once aimed at, there is just the same inducement to augment the value of the £110 as that of the £100; for both are but limited expressions for exchange-value, and therefore both have the same vocation to approach, by quantitative increase, as near as possible to absolute wealth. Momentarily, indeed, the value originally advanced, the £100 is distinguishable from the surplus-value of £10 that is annexed to it during circulation; but the distinction vanishes immediately. At the end of the process, we do not receive with one hand the original £100, and with the other, the surplus-value of £10. We simply get a value of £110, which is in exactly the same condition and fitness for commencing the expanding process, as the original £100 was. Money ends the movement only to begin it again.<sup>5</sup> Therefore, the final result of every separate circuit, in which a purchase and consequent

sale are completed, forms of itself the starting-point of a new circuit. The simple circulation of commodities - selling in order to buy - is a means of carrying out a purpose unconnected with circulation, namely, the appropriation of use-values, the satisfaction of wants. The circulation of money as capital is, on the contrary, an end in itself, for the expansion of value takes place only within this constantly renewed movement. The circulation of capital has therefore no limits.<sup>6</sup>

As the conscious representative of this movement, the possessor of money becomes a capitalist. His person, or rather his pocket, is the point from which the money starts and to which it returns. The expansion of value, which is the objective basis or main-spring of the circulation M-C-M, becomes his subjective aim, and it is only in so far as the appropriation of ever more and more wealth in the abstract becomes the sole motive of his operations, that he functions as a capitalist, that is, as capital personified and endowed with consciousness and a will. Use-values must therefore never be looked upon as the real aim of the capitalist;<sup>7</sup> neither must the profit on any single transaction. The restless never-ending process of profit-making alone is what he aims at.<sup>8</sup> This boundless greed after riches, this passionate chase after exchange-value<sup>9</sup>, is common to the capitalist and the miser; but while the miser is merely a capitalist gone mad, the capitalist is a rational miser. The never-ending augmentation of exchange-value, which the miser strives after, by seeking to save<sup>10</sup> his money from circulation, is attained by the more acute capitalist, by constantly throwing it afresh into circulation.<sup>11</sup>

The independent form, *i.e.*, the money-form, which the value of commodities assumes in the case of simple circulation, serves only one purpose, namely, their exchange, and vanishes in the final result of the movement. On the other hand, in the circulation M-C-M, both the money and the commodity represent only different modes of existence of value itself, the money its general mode, and the commodity its particular, or, so to say, disguised mode.<sup>12</sup> It is constantly changing from one form to the other without thereby becoming lost, and thus assumes an automatically active character. If now we take in turn each of the two different forms which self-expanding value successively assumes in the course of its life, we then arrive at these two propositions: Capital is money: Capital is commodities.<sup>13</sup> In truth, however, value is here the active factor in a process, in which, while constantly assuming the form in turn of money and commodities, it at the same time changes in magnitude, differentiates itself by throwing off surplus-value from itself; the original value, in other words, expands spontaneously. For the movement, in the course of which it adds surplus-value, is its own movement, its expansion, therefore, is automatic expansion. Because it is value, it has acquired the occult quality of being able to add value to itself. It brings forth living offspring, or, at the least, lays golden eggs.

Value, therefore, being the active factor in such a process, and assuming at one time the form of money, at another that of commodities, but through all these changes preserving itself and expanding, it requires some independent form, by means of which its identity may at any time be established. And this form it possesses only in the shape of money. It is under the form of money that value begins and ends, and begins again, every act of its own spontaneous generation. It began by being £100, it is now £110, and so on. But the money itself is only one of the two forms of value. Unless it takes the form of some commodity, it does not become capital. There is here no antagonism, as in the case of hoarding, between the money and commodities. The capitalist knows that all commodities, however scurvy they may look, or however badly they may smell, are in faith and in truth money, inwardly circumcised Jews, and what is more, a wonderful means whereby out of money to make more money.

In simple circulation, C-M-C, the value of commodities attained at the most a form independent of their use-values, *i.e.*, the form of money; but that same value now in the circulation M-C-M, or the circulation of capital, suddenly presents itself as an independent substance, endowed with a

motion of its own, passing through a life-process of its own, in which money and commodities are mere forms which it assumes and casts off in turn. Nay, more: instead of simply representing the relations of commodities, it enters now, so to say, into private relations with itself. It differentiates itself as original value from itself as surplus-value; as the father differentiates himself from himself qua the son, yet both are one and of one age: for only by the surplus-value of £10 does the £100 originally advanced become capital, and so soon as this takes place, so soon as the son, and by the son, the father, is begotten, so soon does their difference vanish, and they again become one, £110.

Value therefore now becomes value in process, money in process, and, as such, capital. It comes out of circulation, enters into it again, preserves and multiplies itself within its circuit, comes back out of it with expanded bulk, and begins the same round ever afresh.<sup>14</sup> M-M', money which begets money, such is the description of Capital from the mouths of its first interpreters, the Mercantilists.

Buying in order to sell, or, more accurately, buying in order to sell dearer, M-C-M', appears certainly to be a form peculiar to one kind of capital alone, namely, merchants' capital. But industrial capital too is money, that is changed into commodities, and by the sale of these commodities, is re-converted into more money. The events that take place outside the sphere of circulation, in the interval between the buying and selling, do not affect the form of this movement. Lastly, in the case of interest-bearing capital, the circulation M-C-M' appears abridged. We have its result without the intermediate stage, in the form M-M', "en style lapidaire" so to say, money that is worth more money, value that is greater than itself.

M-C-M' is therefore in reality the general formula of capital as it appears *prima facie* within the sphere of circulation.

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<sup>1</sup> The contrast between the power, based on the personal relations of dominion and servitude, that is conferred by landed property, and the impersonal power that is given by money, is well expressed by the two French proverbs, "Nulle terre sans seigneur," and "L'argent n'a pas de maître," – "No land without its lord," and "Money has no master."

<sup>2</sup> "Avec de l'argent on achète des marchandises et avec des marchandises on achète de l'argent." ["With money one buys commodities, and with commodities one buys money"] (Mercier de la Rivière: "L'ordre naturel et essentiel des sociétés politiques," p. 543.)

<sup>3</sup> "When a thing is bought in order to be sold again, the sum employed is called money advanced; when it is bought not to be sold, it may be said to be expended." — (James Steuart: "Works," &c. Edited by Gen. Sir James Steuart, his son. Lond., 1805, V. I., p. 274.)

<sup>4</sup> "On n'échange pas de l'argent contre de l'argent," ["One does not exchange money for money,"] says Mercier de la Rivière to the Mercantilists (l.c., p. 486.) In a work, which, ex professo treats of "trade" and "speculation," occurs the following: "All trade consists in the exchange of things of different kinds; and the advantage" (to the merchant?) "arises out of this difference. To exchange a pound of bread against a pound of bread ... would be attended with no advantage; ... Hence trade is advantageously contrasted with gambling, which consists in a mere exchange of money for money." (Th. Corbet, "An Inquiry into the Causes and Modes of the Wealth of Individuals; or the Principles of Trade and Speculation Explained." London, 1841, p. 5.) Although Corbet does not see that M-M, the exchange of money for money, is the characteristic form of circulation, not only of merchants' capital but of all capital, yet at least he acknowledges that this form is common to gambling and to one species of trade, viz., speculation: but then comes MacCulloch and makes out, that to buy in order to sell, is to speculate, and thus the difference between Speculation and Trade vanishes. "Every transaction in which an individual buys produce in order to sell it again, is, in fact, a speculation."

(MacCulloch: “A Dictionary Practical, &c., of Commerce.” Lond., 1847, p. 1009.) With much more naïveté, Pinto, the Pindar of the Amsterdam Stock Exchange, remarks, “Le commerce est un jeu: (taken from Locke) et ce n’est pas avec des gueux qu’on peut gagner. Si l’on gagnait longtemps en tout avec tous, il faudrait rendre de bon accord les plus grandes parties du profit pour recommencer le jeu.” [“Trade is a game, and nothing can be won from beggars. If one won everything from everybody all the time, it would be necessary to give back the greater part of the profit voluntarily, in order to begin the game again”] (Pinto: “Traité de la Circulation et du Crédit.” Amsterdam, 1771. p. 231.)

<sup>5</sup> “Capital is divisible ... into the original capital and the profit, the increment to the capital ... although in practice this profit is immediately turned into capital, and set in motion with the original.” (F. Engels, “Umrisse zu einer Kritik der Nationalökonomie, in: Deutsch-Französische Jahrbücher, herausgegeben von Arnold Ruge und Karl Marx.” Paris, 1844, p. 99.)

<sup>6</sup> Aristotle opposes Oeconomic to Chrematistic. He starts from the former. So far as it is the art of gaining a livelihood, it is limited to procuring those articles that are necessary to existence, and useful either to a household or the state. “True wealth (o aleqinos ploutos) consists of such values in use; for the quantity of possessions of this kind, capable of making life pleasant, is not unlimited. There is, however, a second mode of acquiring things, to which we may by preference and with correctness give the name of Chrematistic, and in this case there appear to be no limits to riches and possessions. Trade (e kapelike is literally retail trade, and Aristotle takes this kind because in it values in use predominate) does not in its nature belong to Chrematistic, for here the exchange has reference only to what is necessary to themselves (the buyer or seller).” Therefore, as he goes on to show, the original form of trade was barter, but with the extension of the latter, there arose the necessity for money. On the discovery of money, barter of necessity developed into kapelike, into trading in commodities, and this again, in opposition to its original tendency, grew into Chrematistic, into the art of making money. Now Chrematistic is distinguishable from Oeconomic in this way, that “in the case of Chrematistic circulation is the source of riches poietike crematon ... dia chrematon diaboles. And it appears to revolve about money, for money is the beginning and end of this kind of exchange (to nomisma stoiceion tes allages estin). Therefore also riches, such as Chrematistic strives for, are unlimited. Just as every art that is not a means to an end, but an end in itself, has no limit to its aims, because it seeks constantly to approach nearer and nearer to that end, while those arts that pursue means to an end, are not boundless, since the goal itself imposes a limit upon them, so with Chrematistic, there are no bounds to its aims, these aims being absolute wealth. Oeconomic not Chrematistic has a limit ... the object of the former is something different from money, of the latter the augmentation of money.... By confounding these two forms, which overlap each other, some people have been led to look upon the preservation and increase of money ad infinitum as the end and aim of Oeconomic.” (Aristoteles, *De Rep.* edit. Bekker, lib. I.c. 8, 9. passim.)

<sup>7</sup> “Commodities (here used in the sense of use-values) are not the terminating object of the trading capitalist, money is his terminating object.” (Th. Chalmers, *On Pol. Econ. &c.*, 2nd Ed., Glasgow, 1832, pp. 165, 166.)

<sup>8</sup> “Il mercante non conta quasi per niente il lucro fatto, ma mira sempre al futuro.” [“The merchant counts the money he has made as almost nothing; he always looks to the future.”] (A. Genovesi, *Lezioni di Economia Civile* (1765), Custodi’s edit. of Italian Economists. Parte Moderna t. viii, p. 139.)

<sup>9</sup> “The inextinguishable passion for gain, the auri sacra fames, will always lead capitalists.” (MacCulloch: “The Principles of Polit. Econ.” London, 1830, p. 179.) This view, of course, does not prevent the same MacCulloch and others of his kidney, when in theoretical difficulties, such, for

example, as the question of over-production, from transforming the same capitalist into a moral citizen, whose sole concern is for use-values, and who even develops an insatiable hunger for boots, hats, eggs, calico, and other extremely familiar sorts of use-values.

<sup>10</sup> *Sozein* is a characteristic Greek expression for hoarding. So in English to save has the same two meanings: *sauver* and *épargner*.

<sup>11</sup> “Questo infinito che le cose non hanno in progresso, hanno in giro.” [“That infinity which things do not possess, they possess in circulation.”] (Galiani.)

<sup>12</sup> “Ce n’est pas la matière qui fait le capital, mais la valeur de ces matières.” [“It is not matter which makes capital, but the value of that matter.”] (J. B. Say: “Traité d’Econ. Polit.” 3ème éd. Paris, 1817, t. II., p. 429.)

<sup>13</sup> “Currency (!) employed in producing articles... is capital.” (Macleod: “The Theory and Practice of Banking.” London, 1855, v. 1, ch. i, p. 55.) “Capital is commodities.” (James Mill: “Elements of Pol. Econ.” Lond., 1821, p. 74.)

<sup>14</sup> Capital: “portion fructifiante de la richesse accumulée... valeur permanente, multipliante.” (Sismondi: “Nouveaux Principes d’Econ. Polit.,” t. i., p. 88, 89.)

## Chapter 5: Contradictions in the General Formula of Capital

The form which circulation takes when money becomes capital, is opposed to all the laws we have hitherto investigated bearing on the nature of commodities, value and money, and even of circulation itself. What distinguishes this form from that of the simple circulation of commodities, is the inverted order of succession of the two antithetical processes, sale and purchase. How can this purely formal distinction between these processes change their character as it were by magic? But that is not all. This inversion has no existence for two out of the three persons who transact business together. As capitalist, I buy commodities from A and sell them again to B, but as a simple owner of commodities, I sell them to B and then purchase fresh ones from A. A and B see no difference between the two sets of transactions. They are merely buyers or sellers. And I on each occasion meet them as a mere owner of either money or commodities, as a buyer or a seller, and, what is more, in both sets of transactions, I am opposed to A only as a buyer and to B only as a seller, to the one only as money, to the other only as commodities, and to neither of them as capital or a capitalist, or as representative of anything that is more than money or commodities, or that can produce any effect beyond what money and commodities can. For me the purchase from A and the sale to B are part of a series. But the connexion between the two acts exists for me alone. A does not trouble himself about my transaction with B, nor does B about my business with A. And if I offered to explain to them the meritorious nature of my action in inverting the order of succession, they would probably point out to me that I was mistaken as to that order of succession, and that the whole transaction, instead of beginning with a purchase and ending with a sale, began, on the contrary, with a sale and was concluded with a purchase. In truth, my first act, the purchase, was from the standpoint of A, a sale, and my second act, the sale, was from the standpoint of B, a purchase. Not content with that, A and B would declare that the whole series was superfluous and nothing but Hokus Pokus; that for the future A would buy direct from B, and B sell direct to A. Thus the whole transaction would be reduced to a single act forming an isolated, non-complemented phase in the ordinary circulation of commodities, a mere sale from A's point of view, and from B's, a mere purchase. The inversion, therefore, of the order of succession, does not take us outside the sphere of the simple circulation of commodities, and we must rather look, whether there is in this simple circulation anything permitting an expansion of the value that enters into circulation, and, consequently, a creation of surplus-value.

Let us take the process of circulation in a form under which it presents itself as a simple and direct exchange of commodities. This is always the case when two owners of commodities buy from each other, and on the settling day the amounts mutually owing are equal and cancel each other. The money in this case is money of account and serves to express the value of the commodities by their prices, but is not, itself, in the shape of hard cash, confronted with them. So far as regards use-values, it is clear that both parties may gain some advantage. Both part with goods that, as use-values, are of no service to them, and receive others that they can make use of. And there may also be a further gain. A, who sells wine and buys corn, possibly produces more wine, with given labour-time, than farmer B could, and B on the other hand, more corn than wine-grower A could. A, therefore, may get, for the same exchange-value, more corn, and B more wine, than each would respectively get without any exchange by producing his own corn and wine. With reference, therefore, to use-value, there is good ground for saying that "exchange is a transaction by which both sides gain."<sup>1</sup> It is otherwise with exchange-value. "A man who has

plenty of wine and no corn treats with a man who has plenty of corn and no wine; an exchange takes place between them of corn to the value of 50, for wine of the same value. This act produces no increase of exchange-value either for the one or the other; for each of them already possessed, before the exchange, a value equal to that which he acquired by means of that operation.”<sup>2</sup> The result is not altered by introducing money, as a medium of circulation, between the commodities, and making the sale and the purchase two distinct acts.<sup>3</sup> The value of a commodity is expressed in its price before it goes into circulation, and is therefore a precedent condition of circulation, not its result.<sup>4</sup>

Abstractedly considered, that is, apart from circumstances not immediately flowing from the laws of the simple circulation of commodities, there is in an exchange nothing (if we except the replacing of one use-value by another) but a metamorphosis, a mere change in the form of the commodity. The same exchange-value, i.e., the same quantity of incorporated social labour, remains throughout in the hands of the owner of the commodity, first in the shape of his own commodity, then in the form of the money for which he exchanged it, and lastly, in the shape of the commodity he buys with that money. This change of form does not imply a change in the magnitude of the value. But the change, which the value of the commodity undergoes in this process, is limited to a change in its money-form. This form exists first as the price of the commodity offered for sale, then as an actual sum of money, which, however, was already expressed in the price, and lastly, as the price of an equivalent commodity. This change of form no more implies, taken alone, a change in the quantity of value, than does the change of a £5 note into sovereigns, half sovereigns and shillings. So far therefore as the circulation of commodities effects a change in the form alone of their values, and is free from disturbing influences, it must be the exchange of equivalents. Little as Vulgar-Economy knows about the nature of value, yet whenever it wishes to consider the phenomena of circulation in their purity, it assumes that supply and demand are equal, which amounts to this, that their effect is nil. If therefore, as regards the use-values exchanged, both buyer and seller may possibly gain something, this is not the case as regards the exchange-values. Here we must rather say, “Where equality exists there can be no gain.”<sup>5</sup> It is true, commodities may be sold at prices deviating from their values, but these deviations are to be considered as infractions of the laws of the exchange of commodities<sup>6</sup>, which in its normal state is an exchange of equivalents, consequently, no method for increasing value.<sup>7</sup>

Hence, we see that behind all attempts to represent the circulation of commodities as a source of surplus-value, there lurks a *quid pro quo*, a mixing up of use-value and exchange-value. For instance, Condillac says: “It is not true that on an exchange of commodities we give value for value. On the contrary, each of the two contracting parties in every case, gives a less for a greater value. ... If we really exchanged equal values, neither party could make a profit. And yet, they both gain, or ought to gain. Why? The value of a thing consists solely in its relation to our wants. What is more to the one is less to the other, and *vice versa*. ... It is not to be assumed that we offer for sale articles required for our own consumption. ... We wish to part with a useless thing, in order to get one that we need; we want to give less for more. ... It was natural to think that, in an exchange, value was given for value, whenever each of the articles exchanged was of equal value with the same quantity of gold. ... But there is another point to be considered in our calculation. The question is, whether we both exchange something superfluous for something necessary.”<sup>8</sup> We see in this passage, how Condillac not only confuses use-value with exchange-value, but in a really childish manner assumes, that in a society, in which the production of commodities is well developed, each producer produces his own means of subsistence, and throws into circulation only the excess over his own requirements<sup>9</sup> Still, Condillac’s argument is frequently used by

modern economists, more especially when the point is to show, that the exchange of commodities in its developed form, commerce, is productive of surplus-value. For instance, "Commerce ... adds value to products, for the same products in the hands of consumers, are worth more than in the hands of producers, and it may strictly be considered an act of production."<sup>10</sup> But commodities are not paid for twice over, once on account of their use-value, and again on account of their value. And though the use-value of a commodity is more serviceable to the buyer than to the seller, its money-form is more serviceable to the seller. Would he otherwise sell it? We might therefore just as well say that the buyer performs "strictly an act of production," by converting stockings, for example, into money.

If commodities, or commodities and money, of equal exchange-value, and consequently equivalents, are exchanged, it is plain that no one abstracts more value from, than he throws into, circulation. There is no creation of surplus-value. And, in its normal form, the circulation of commodities demands the exchange of equivalents. But in actual practice, the process does not retain its normal form. Let us, therefore, assume an exchange of non-equivalents.

In any case the market for commodities is only frequented by owners of commodities, and the power which these persons exercise over each other, is no other than the power of their commodities. The material variety of these commodities is the material incentive to the act of exchange, and makes buyers and sellers mutually dependent, because none of them possesses the object of his own wants, and each holds in his hand the object of another's wants. Besides these material differences of their use-values, there is only one other difference between commodities, namely, that between their bodily form and the form into which they are converted by sale, the difference between commodities and money. And consequently the owners of commodities are distinguishable only as sellers, those who own commodities, and buyers, those who own money.

Suppose then, that by some inexplicable privilege, the seller is enabled to sell his commodities above their value, what is worth 100 for 110, in which case the price is nominally raised 10%. The seller therefore pockets a surplus-value of 10. But after he has sold he becomes a buyer. A third owner of commodities comes to him now as seller, who in this capacity also enjoys the privilege of selling his commodities 10% too dear. Our friend gained 10 as a seller only to lose it again as a buyer.<sup>11</sup> The net result is, that all owners of commodities sell their goods to one another at 10% above their value, which comes precisely to the same as if they sold them at their true value. Such a general and nominal rise of prices has the same effect as if the values had been expressed in weight of silver instead of in weight of gold. The nominal prices of commodities would rise, but the real relation between their values would remain unchanged.

Let us make the opposite assumption, that the buyer has the privilege of purchasing commodities under their value. In this case it is no longer necessary to bear in mind that he in his turn will become a seller. He was so before he became buyer; he had already lost 10% in selling before he gained 10% as buyer.<sup>12</sup> Everything is just as it was.

The creation of surplus-value, and therefore the conversion of money into capital, can consequently be explained neither on the assumption that commodities are sold above their value, nor that they are bought below their value.<sup>13</sup>

The problem is in no way simplified by introducing irrelevant matters after the manner of Col. Torrens: "Effectual demand consists in the power and inclination (!), on the part of consumers, to give for commodities, either by immediate or circuitous barter, some greater portion of ... capital than their production costs."<sup>14</sup> In relation to circulation, producers and consumers meet only as buyers and sellers. To assert that the surplus-value acquired by the producer has its origin in the fact that consumers pay for commodities more than their value, is only to say in other words: The owner of commodities possesses, as a seller, the privilege of selling too dear. The seller has

himself produced the commodities or represents their producer, but the buyer has to no less extent produced the commodities represented by his money, or represents their producer. The distinction between them is, that one buys and the other sells. The fact that the owner of the commodities, under the designation of producer, sells them over their value, and under the designation of consumer, pays too much for them, does not carry us a single step further.<sup>15</sup>

To be consistent therefore, the upholders of the delusion that surplus-value has its origin in a nominal rise of prices or in the privilege which the seller has of selling too dear, must assume the existence of a class that only buys and does not sell, i.e., only consumes and does not produce. The existence of such a class is inexplicable from the standpoint we have so far reached, viz., that of simple circulation. But let us anticipate. The money with which such a class is constantly making purchases, must constantly flow into their pockets, without any exchange, gratis, by might or right, from the pockets of the commodity-owners themselves. To sell commodities above their value to such a class, is only to crib back again a part of the money previously given to it.<sup>16</sup> The towns of Asia Minor thus paid a yearly money tribute to ancient Rome. With this money Rome purchased from them commodities, and purchased them too dear. The provincials cheated the Romans, and thus got back from their conquerors, in the course of trade, a portion of the tribute. Yet, for all that, the conquered were the really cheated. Their goods were still paid for with their own money. That is not the way to get rich or to create surplus-value.

Let us therefore keep within the bounds of exchange where sellers are also buyers, and buyers, sellers. Our difficulty may perhaps have arisen from treating the actors as personifications instead of as individuals.

A may be clever enough to get the advantage of B or C without their being able to retaliate. A sells wine worth £40 to B, and obtains from him in exchange corn to the value of £50. A has converted his £40 into £50, has made more money out of less, and has converted his commodities into capital. Let us examine this a little more closely. Before the exchange we had £40 worth of wine in the hands of A, and £50 worth of corn in those of B, a total value of £90. After the exchange we have still the same total value of £90. The value in circulation has not increased by one iota, it is only distributed differently between A and B. What is a loss of value to B is surplus-value to A; what is "minus" to one is "plus" to the other. The same change would have taken place, if A, without the formality of an exchange, had directly stolen the £10 from B. The sum of the values in circulation can clearly not be augmented by any change in their distribution, any more than the quantity of the precious metals in a country by a Jew selling a Queen Anne's farthing for a guinea. The capitalist class, as a whole, in any country, cannot over-reach themselves.<sup>17</sup>

Turn and twist then as we may, the fact remains unaltered. If equivalents are exchanged, no surplus-value results, and if non-equivalents are exchanged, still no surplus-value.<sup>18</sup> Circulation, or the exchange of commodities, begets no value.<sup>19</sup>

The reason is now therefore plain why, in analysing the standard form of capital, the form under which it determines the economic organisation of modern society, we entirely left out of consideration its most popular, and, so to say, antediluvian forms, merchants' capital and money-lenders' capital.

The circuit M-C-M, buying in order to sell dearer, is seen most clearly in genuine merchants' capital. But the movement takes place entirely within the sphere of circulation. Since, however, it is impossible, by circulation alone, to account for the conversion of money into capital, for the formation of surplus-value, it would appear, that merchants' capital is an impossibility, so long as equivalents are exchanged;<sup>20</sup> that, therefore, it can only have its origin in the two-fold advantage gained, over both the selling and the buying producers, by the merchant who parasitically shoves

himself in between them. It is in this sense that Franklin says, “war is robbery, commerce is generally cheating.”<sup>21</sup> If the transformation of merchants’ money into capital is to be explained otherwise than by the producers being simply cheated, a long series of intermediate steps would be necessary, which, at present, when the simple circulation of commodities forms our only assumption, are entirely wanting.

What we have said with reference to merchants’ capital, applies still more to money-lenders’ capital. In merchants’ capital, the two extremes, the money that is thrown upon the market, and the augmented money that is withdrawn from the market, are at least connected by a purchase and a sale, in other words by the movement of the circulation. In money-lenders’ capital the form M-C-M is reduced to the two extremes without a mean, M-M, money exchanged for more money, a form that is incompatible with the nature of money, and therefore remains inexplicable from the standpoint of the circulation of commodities. Hence Aristotle: “since chrematistic is a double science, one part belonging to commerce, the other to economic, the latter being necessary and praiseworthy, the former based on circulation and with justice disapproved (for it is not based on Nature, but on mutual cheating), therefore the usurer is most rightly hated, because money itself is the source of his gain, and is not used for the purposes for which it was invented. For it originated for the exchange of commodities, but interest makes out of money, more money. Hence its name (τοκοϛ interest and offspring). For the begotten are like those who beget them. But interest is money of money, so that of all modes of making a living, this is the most contrary to Nature.”<sup>22</sup>

In the course of our investigation, we shall find that both merchants’ capital and interest-bearing capital are derivative forms, and at the same time it will become clear, why these two forms appear in the course of history before the modern standard form of capital.

We have shown that surplus-value cannot be created by circulation, and, therefore, that in its formation, something must take place in the background, which is not apparent in the circulation itself.<sup>23</sup> But can surplus-value possibly originate anywhere else than in circulation, which is the sum total of all the mutual relations of commodity-owners, as far as they are determined by their commodities? Apart from circulation, the commodity-owner is in relation only with his own commodity. So far as regards value, that relation is limited to this, that the commodity contains a quantity of his own labour, that quantity being measured by a definite social standard. This quantity is expressed by the value of the commodity, and since the value is reckoned in money of account, this quantity is also expressed by the price, which we will suppose to be £10. But his labour is not represented both by the value of the commodity, and by a surplus over that value, not by a price of 10 that is also a price of 11, not by a value that is greater than itself. The commodity owner can, by his labour, create value, but not self-expanding value. He can increase the value of his commodity, by adding fresh labour, and therefore more value to the value in hand, by making, for instance, leather into boots. The same material has now more value, because it contains a greater quantity of labour. The boots have therefore more value than the leather, but the value of the leather remains what it was; it has not expanded itself, has not, during the making of the boots, annexed surplus-value. It is therefore impossible that outside the sphere of circulation, a producer of commodities can, without coming into contact with other commodity-owners, expand value, and consequently convert money or commodities into capital.

It is therefore impossible for capital to be produced by circulation, and it is equally impossible for it to originate apart from circulation. It must have its origin both in circulation and yet not in circulation.

We have, therefore, got a double result.

The conversion of money into capital has to be explained on the basis of the laws that regulate the exchange of commodities, in such a way that the starting-point is the exchange of equivalents.<sup>24</sup> Our friend, Moneybags, who as yet is only an embryo capitalist, must buy his commodities at their value, must sell them at their value, and yet at the end of the process must withdraw more value from circulation than he threw into it at starting. His development into a full-grown capitalist must take place, both within the sphere of circulation and without it. These are the conditions of the problem. *Hic Rhodus, hic salta!*<sup>25</sup>

<sup>1</sup> “L’échange est une transaction admirable dans laquelle les deux contractants gagnent - toujours (!)” [“Exchange is a transaction in which the two contracting parties always gain, both of them (!)”] (Destutt de Tracy: “Traité de la Volonté et de ses effets.” Paris, 1826, p. 68.) This work appeared afterwards as “Traité d’Econ. Polit.”

<sup>2</sup> “Mercier de la Rivière,” l. c., p. 544.

<sup>3</sup> “Que l’une de ces deux valeurs soit argent, ou qu’elles soient toutes deux marchandises usuelles, rien de plus indifférent en soi.” [“Whether one of those two values is money, or they are both ordinary commodities, is in itself a matter of complete indifference.”] (“Mercier de la Rivière,” l.c., p. 543.)

<sup>4</sup> “Ce ne sont pas les contractants qui prononcent sur la valeur; elle est décidée avant la convention.” [“It is not the parties to a contract who decide on the value; that has been decided before the contract.”] (Le Trosne, p. 906.)

<sup>5</sup> “Dove è egualità non è lucro.” (Galiani, “Della Moneta in Custodi, Parte Moderna,” t. iv., p. 244.)

<sup>6</sup> “L’échange devient désavantageux pour l’une des parties, lorsque quelque chose étrangère vient diminuer ou exagérer le prix; alors l’égalité est blessée, mais la lésion procède de cette cause et non de l’échange.” [“The exchange becomes unfavourable for one of the parties when some external circumstance comes to lessen or increase the price; then equality is infringed, but this infringement arises from that cause and not from the exchange itself.”] (Le Trosne, l.c., p. 904.)

<sup>7</sup> “L’échange est de sa nature un contrat d’égalité qui se fait de valeur pour valeur égale. Il n’est donc pas un moyen de s’enrichir, puisque l’on donne autant que l’on reçoit.” [“Exchange is by its nature a contract which rests on equality, i.e., it takes place between two equal values, and it is not a means of self-enrichment, since as much is given as is received.”] (Le Trosne, l.c., p. 903.)

<sup>8</sup> Condillac: “Le Commerce et le Gouvernement” (1776). Edit. Daire et Molinari in the “Mélanges d’Econ. Polit.” Paris, 1847, pp. 267, 291.

<sup>9</sup> Le Trosne, therefore, answers his friend Condillac with justice as follows: “Dans une ... société formée il n’y a pas de surabondant en aucun genre.” [“In a developed society absolutely nothing is superfluous.”] At the same time, in a bantering way, he remarks: “If both the persons who exchange receive more to an equal amount, and part with less to an equal amount, they both get the same.” It is because Condillac has not the remotest idea of the nature of exchange-value that he has been chosen by Herr Professor Wilhelm Roscher as a proper person to answer for the soundness of his own childish notions. See Roscher’s “Die Grundlagen der Nationalökonomie, Dritte Auflage,” 1858.

<sup>10</sup> S. P. Newman: “Elements of Polit. Econ.” Andover and New York, 1835, p. 175.

<sup>11</sup> “By the augmentation of the nominal value of the produce... sellers not enriched... since what they gain as sellers, they precisely expend in the quality of buyers.” (“The Essential Principles of the Wealth of Nations.” &c., London, 1797, p. 66.)

<sup>12</sup> “Si l’on est forcé de donner pour 18 livres une quantité de telle production qui en valait 24, lorsqu’on emploiera ce même argent à acheter, on aura également pour 18 l. ce que l’on payait 24.” [“If one is compelled to sell a quantity of a certain product for 18 livres when it has a value of 24 livres, when one employs the same amount of money in buying, one will receive for 18 livres the same quantity of the product as 24 livres would have bought otherwise.”] (Le Trosne, I. c., p. 897.)

<sup>13</sup> “Chaque vendeur ne peut donc parvenir à renchérir habituellement ses marchandises, qu’en se soumettant aussi à payer habituellement plus cher les marchandises des autres vendeurs; et par la même raison, chaque consommateur ne peut payer habituellement moins cher ce qu’il achète, qu’en se soumettant aussi à une diminution semblable sur le prix des choses qu’il vend.” [“A seller can normally only succeed in raising the prices of his commodities if he agrees to pay, by and large, more for the commodities of the other sellers; and for the same reason a consumer can normally only pay less for his purchases if he submits to a similar reduction in the prices of the things he sells.”] (Mercier de la Rivière, I. c., p. 555.)

<sup>14</sup> Torrens. “An Essay on the Production of Wealth.” London, 1821, p. 349.

<sup>15</sup> “The idea of profits being paid by the consumers, is, assuredly, very absurd. Who are the consumers?” (G. Ramsay: “An Essay on the Distribution of Wealth.” Edinburgh, 1836, p. 183.)

<sup>16</sup> “When a man is in want of a demand, does Mr. Malthus recommend him to pay some other person to take off his goods?” is a question put by an angry disciple of Ricardo to Malthus, who, like his disciple, Parson Chalmers, economically glorifies this class of simple buyers or consumers. (See “An Inquiry into those Principles Respecting the Nature of Demand and the Necessity of Consumption, lately advocated by Mr. Malthus,” &c. Lond., 1821, p. 55.)

<sup>17</sup> Destutt de Tracy, although, or perhaps because, he was a member of the Institute, held the opposite view. He says, industrial capitalists make profits because “they all sell for more than it has cost to produce. And to whom do they sell? In the first instance to one another.” (I. c., p. 239.)

<sup>18</sup> “L’échange qui se fait de deux valeurs égales n’augmente ni ne diminue la masse des valeurs subsistantes dans la société. L’échange de deux valeurs inégales ... ne change rien non plus à la somme des valeurs sociales, bien qu’il ajoute à la fortune de l’un ce qu’il ôte de la fortune de l’autre.” [“The exchange of two equal values neither increases nor diminishes the amount of the values available in society. Nor does the exchange of two unequal values ... change anything in the sum of social values, although it adds to the wealth of one person what it removes from the wealth of another.”] (J. B. Say, I. c., t. II, pp. 443, 444.) Say, not in the least troubled as to the consequences of this statement, borrows it, almost word for word, from the Physiocrats. The following example will show how Monsieur Say turned to account the writings of the Physiocrats, in his day quite forgotten, for the purpose of expanding the “value” of his own. His most celebrated saying, “On n’achète des produits qu’avec des produits” [“Products can only be bought with products.”] (I. c., t. II. p. 441.) runs as follows in the original physiocratic work: “Les productions ne se paient qu’avec des productions.” [“Products can only be paid for with products.”] (Le Trosne, I. c., p. 899.)

<sup>19</sup> “Exchange confers no value at all upon products.” (F. Wayland: “The Elements of Political Economy.” Boston, 1843, p. 169.)

<sup>20</sup> Under the rule of invariable equivalents commerce would be impossible. (G. Opdyke: “A Treatise on Polit. Economy.” New York, 1851, pp. 66-69.) “The difference between real value and exchange-value is based upon this fact, namely, that the value of a thing is different from the so-called equivalent given for it in trade, i.e., that this equivalent is no equivalent.” (F. Engels, I. c., p. 96.)

<sup>21</sup> Benjamin Franklin: Works, Vol. II, edit. Sparks in “Positions to be examined concerning National Wealth,” p. 376.

<sup>22</sup> Aristotle, I. c., c. 10.

<sup>23</sup> “Profit, in the usual condition of the market, is not made by exchanging. Had it not existed before, neither could it after that transaction.” (Ramsay, l.c., p. 184.)

<sup>24</sup> From the foregoing investigation, the reader will see that this statement only means that the formation of capital must be possible even though the price and value of a commodity be the same; for its formation cannot be attributed to any deviation of the one from the other. If prices actually differ from values, we must, first of all, reduce the former to the latter, in other words, treat the difference as accidental in order that the phenomena may be observed in their purity, and our observations not interfered with by disturbing circumstances that have nothing to do with the process in question. We know, moreover, that this reduction is no mere scientific process. The continual oscillations in prices, their rising and falling, compensate each other, and reduce themselves to an average price, which is their hidden regulator. It forms the guiding star of the merchant or the manufacturer in every undertaking that requires time. He knows that when a long period of time is taken, commodities are sold neither over nor under, but at their average price. If therefore he thought about the matter at all, he would formulate the problem of the formation of capital as follows: How can we account for the origin of capital on the supposition that prices are regulated by the average price, i. e., ultimately by the value of the commodities? I say “ultimately,” because average prices do not directly coincide with the values of commodities, as Adam Smith, Ricardo, and others believe.

<sup>25</sup> “Hic Rhodus, hic saltus!” – Latin, usually translated: “Rhodes is here, here is where you jump!”

Originates from the traditional Latin translation of the punch line from Aesop’s fable *The Boastful Athlete* which has been the subject of some mistranslations. In Greek, the maxim reads:

“ἰδοῦ ἡ ρόδος,  
ἰδοῦ καὶ τὸ πῆδημα”

The story is that an athlete boasts that when in Rhodes, he performed a stupendous jump, and that there were witnesses who could back up his story. A bystander then remarked, ‘Alright! Let’s say this is Rhodes, demonstrate the jump here and now.’ The fable shows that people must be known by their deeds, not by their own claims for themselves. In the context in which Hegel used it in the *Philosophy of Right*, this could be taken to mean that the philosophy of right must have to do with the *actuality* of modern society, not the theories and ideals that societies create for themselves, nor, as Hegel goes on to say, to “teach the world what it ought to be.”

The epigram is given by Hegel first in Greek, then in Latin (in the form “*Hic Rhodus, hic saltus*”), and he then says: “With little change, the above saying would read (in German): “*Hier ist die Rose, hier tanze*”: “Here is the rose, dance here”

This is taken to be an allusion to the ‘rose in the cross’ of the Rosicrucians (who claimed to possess esoteric knowledge with which they could transform social life), implying that the material for understanding and changing society is given in society itself, not in some other-worldly theory, punning first on the Greek (*Rhodos* = Rhodes, *rhodon* = rose), then on the Latin (*saltus* = jump [noun], *salta* = dance [imperative]). [MIA Editors.]

## Chapter 6: The Buying and Selling of Labour-Power

The change of value that occurs in the case of money intended to be converted into capital, cannot take place in the money itself, since in its function of means of purchase and of payment, it does no more than realise the price of the commodity it buys or pays for; and, as hard cash, it is value petrified, never varying.<sup>1</sup> Just as little can it originate in the second act of circulation, the re-sale of the commodity, which does no more than transform the article from its bodily form back again into its money-form. The change must, therefore, take place in the commodity bought by the first act, M-C, but not in its value, for equivalents are exchanged, and the commodity is paid for at its full value. We are, therefore, forced to the conclusion that the change originates in the use-value, as such, of the commodity, i.e., in its consumption. In order to be able to extract value from the consumption of a commodity, our friend, Moneybags, must be so lucky as to find, within the sphere of circulation, in the market, a commodity, whose use-value possesses the peculiar property of being a source of value, whose actual consumption, therefore, is itself an embodiment of labour, and, consequently, a creation of value. The possessor of money does find on the market such a special commodity in capacity for labour or labour-power.

By labour-power or capacity for labour is to be understood the aggregate of those mental and physical capabilities existing in a human being, which he exercises whenever he produces a use-value of any description.

But in order that our owner of money may be able to find labour-power offered for sale as a commodity, various conditions must first be fulfilled. The exchange of commodities of itself implies no other relations of dependence than those which result from its own nature. On this assumption, labour-power can appear upon the market as a commodity, only if, and so far as, its possessor, the individual whose labour-power it is, offers it for sale, or sells it, as a commodity. In order that he may be able to do this, he must have it at his disposal, must be the untrammelled owner of his capacity for labour, i.e., of his person.<sup>2</sup> He and the owner of money meet in the market, and deal with each other as on the basis of equal rights, with this difference alone, that one is buyer, the other seller; both, therefore, equal in the eyes of the law. The continuance of this relation demands that the owner of the labour-power should sell it only for a definite period, for if he were to sell it rump and stump, once for all, he would be selling himself, converting himself from a free man into a slave, from an owner of a commodity into a commodity. He must constantly look upon his labour-power as his own property, his own commodity, and this he can only do by placing it at the disposal of the buyer temporarily, for a definite period of time. By this means alone can he avoid renouncing his rights of ownership over it.<sup>3</sup>

The second essential condition to the owner of money finding labour-power in the market as a commodity is this – that the labourer instead of being in the position to sell commodities in which his labour is incorporated, must be obliged to offer for sale as a commodity that very labour-power, which exists only in his living self.

In order that a man may be able to sell commodities other than labour-power, he must of course have the means of production, as raw material, implements, &c. No boots can be made without leather. He requires also the means of subsistence. Nobody – not even “a musician of the future” – can live upon future products, or upon use-values in an unfinished state; and ever since the first moment of his appearance on the world’s stage, man always has been, and must still be a consumer, both before and while he is producing. In a society where all products assume the form

of commodities, these commodities must be sold after they have been produced, it is only after their sale that they can serve in satisfying the requirements of their producer. The time necessary for their sale is superadded to that necessary for their production.

For the conversion of his money into capital, therefore, the owner of money must meet in the market with the free labourer, free in the double sense, that as a free man he can dispose of his labour-power as his own commodity, and that on the other hand he has no other commodity for sale, is short of everything necessary for the realisation of his labour-power.

The question why this free labourer confronts him in the market, has no interest for the owner of money, who regards the labour-market as a branch of the general market for commodities. And for the present it interests us just as little. We cling to the fact theoretically, as he does practically. One thing, however, is clear – Nature does not produce on the one side owners of money or commodities, and on the other men possessing nothing but their own labour-power. This relation has no natural basis, neither is its social basis one that is common to all historical periods. It is clearly the result of a past historical development, the product of many economic revolutions, of the extinction of a whole series of older forms of social production.

So, too, the economic categories, already discussed by us, bear the stamp of history. Definite historical conditions are necessary that a product may become a commodity. It must not be produced as the immediate means of subsistence of the producer himself. Had we gone further, and inquired under what circumstances all, or even the majority of products take the form of commodities, we should have found that this can only happen with production of a very specific kind, capitalist production. Such an inquiry, however, would have been foreign to the analysis of commodities. Production and circulation of commodities can take place, although the great mass of the objects produced are intended for the immediate requirements of their producers, are not turned into commodities, and consequently social production is not yet by a long way dominated in its length and breadth by exchange-value. The appearance of products as commodities pre-supposes such a development of the social division of labour, that the separation of use-value from exchange-value, a separation which first begins with barter, must already have been completed. But such a degree of development is common to many forms of society, which in other respects present the most varying historical features. On the other hand, if we consider money, its existence implies a definite stage in the exchange of commodities. The particular functions of money which it performs, either as the mere equivalent of commodities, or as means of circulation, or means of payment, as hoard or as universal money, point, according to the extent and relative preponderance of the one function or the other, to very different stages in the process of social production. Yet we know by experience that a circulation of commodities relatively primitive, suffices for the production of all these forms. Otherwise with capital. The historical conditions of its existence are by no means given with the mere circulation of money and commodities. It can spring into life, only when the owner of the means of production and subsistence meets in the market with the free labourer selling his labour-power. And this one historical condition comprises a world's history. Capital, therefore, announces from its first appearance a new epoch in the process of social production.<sup>4</sup>

We must now examine more closely this peculiar commodity, labour-power. Like all others it has a value.<sup>5</sup> How is that value determined?

The value of labour-power is determined, as in the case of every other commodity, by the labour-time necessary for the production, and consequently also the reproduction, of this special article. So far as it has value, it represents no more than a definite quantity of the average labour of society incorporated in it. Labour-power exists only as a capacity, or power of the living individual. Its production consequently pre-supposes his existence. Given the individual, the

production of labour-power consists in his reproduction of himself or his maintenance. For his maintenance he requires a given quantity of the means of subsistence. Therefore the labour-time requisite for the production of labour-power reduces itself to that necessary for the production of those means of subsistence; in other words, the value of labour-power is the value of the means of subsistence necessary for the maintenance of the labourer. Labour-power, however, becomes a reality only by its exercise; it sets itself in action only by working. But thereby a definite quantity of human muscle, nerve, brain, &c., is wasted, and these require to be restored. This increased expenditure demands a larger income.<sup>6</sup> If the owner of labour-power works to-day, to-morrow he must again be able to repeat the same process in the same conditions as regards health and strength. His means of subsistence must therefore be sufficient to maintain him in his normal state as a labouring individual. His natural wants, such as food, clothing, fuel, and housing, vary according to the climatic and other physical conditions of his country. On the other hand, the number and extent of his so-called necessary wants, as also the modes of satisfying them, are themselves the product of historical development, and depend therefore to a great extent on the degree of civilisation of a country, more particularly on the conditions under which, and consequently on the habits and degree of comfort in which, the class of free labourers has been formed.<sup>7</sup> In contradistinction therefore to the case of other commodities, there enters into the determination of the value of labour-power a historical and moral element. Nevertheless, in a given country, at a given period, the average quantity of the means of subsistence necessary for the labourer is practically known.

The owner of labour-power is mortal. If then his appearance in the market is to be continuous, and the continuous conversion of money into capital assumes this, the seller of labour-power must perpetuate himself, "in the way that every living individual perpetuates himself, by procreation."<sup>8</sup> The labour-power withdrawn from the market by wear and tear and death, must be continually replaced by, at the very least, an equal amount of fresh labour-power. Hence the sum of the means of subsistence necessary for the production of labour-power must include the means necessary for the labourer's substitutes, i.e., his children, in order that this race of peculiar commodity-owners may perpetuate its appearance in the market.<sup>9</sup>

In order to modify the human organism, so that it may acquire skill and handiness in a given branch of industry, and become labour-power of a special kind, a special education or training is requisite, and this, on its part, costs an equivalent in commodities of a greater or less amount. This amount varies according to the more or less complicated character of the labour-power. The expenses of this education (excessively small in the case of ordinary labour-power), enter pro tanto into the total value spent in its production.

The value of labour-power resolves itself into the value of a definite quantity of the means of subsistence. It therefore varies with the value of these means or with the quantity of labour requisite for their production.

Some of the means of subsistence, such as food and fuel, are consumed daily, and a fresh supply must be provided daily. Others such as clothes and furniture last for longer periods and require to be replaced only at longer intervals. One article must be bought or paid for daily, another weekly, another quarterly, and so on. But in whatever way the sum total of these outlays may be spread over the year, they must be covered by the average income, taking one day with another. If the total of the commodities required daily for the production of labour-power = A, and those required weekly = B, and those required quarterly = C, and so on, the daily average of these commodities =  $(365A + 52B + 4C + \&c) / 365$ . Suppose that in this mass of commodities requisite for the average day there are embodied 6 hours of social labour, then there is incorporated daily in labour-power half a day's average social labour, in other words, half a day's

labour is requisite for the daily production of labour-power. This quantity of labour forms the value of a day's labour-power or the value of the labour-power daily reproduced. If half a day's average social labour is incorporated in three shillings, then three shillings is the price corresponding to the value of a day's labour-power. If its owner therefore offers it for sale at three shillings a day, its selling price is equal to its value, and according to our supposition, our friend Moneybags, who is intent upon converting his three shillings into capital, pays this value.

The minimum limit of the value of labour-power is determined by the value of the commodities, without the daily supply of which the labourer cannot renew his vital energy, consequently by the value of those means of subsistence that are physically indispensable. If the price of labour-power fall to this minimum, it falls below its value, since under such circumstances it can be maintained and developed only in a crippled state. But the value of every commodity is determined by the labour-time requisite to turn it out so as to be of normal quality.

It is a very cheap sort of sentimentality which declares this method of determining the value of labour-power, a method prescribed by the very nature of the case, to be a brutal method, and which wails with Rossi that, "To comprehend capacity for labour (*puissance de travail*) at the same time that we make abstraction from the means of subsistence of the labourers during the process of production, is to comprehend a phantom (*être de raison*). When we speak of labour, or capacity for labour, we speak at the same time of the labourer and his means of subsistence, of labourer and wages."<sup>10</sup> When we speak of capacity for labour, we do not speak of labour, any more than when we speak of capacity for digestion, we speak of digestion. The latter process requires something more than a good stomach. When we speak of capacity for labour, we do not abstract from the necessary means of subsistence. On the contrary, their value is expressed in its value. If his capacity for labour remains unsold, the labourer derives no benefit from it, but rather he will feel it to be a cruel nature-imposed necessity that this capacity has cost for its production a definite amount of the means of subsistence and that it will continue to do so for its reproduction. He will then agree with Sismondi: "that capacity for labour ... is nothing unless it is sold."<sup>11</sup>

One consequence of the peculiar nature of labour-power as a commodity is, that its use-value does not, on the conclusion of the contract between the buyer and seller, immediately pass into the hands of the former. Its value, like that of every other commodity, is already fixed before it goes into circulation, since a definite quantity of social labour has been spent upon it; but its use-value consists in the subsequent exercise of its force. The alienation of labour-power and its actual appropriation by the buyer, its employment as a use-value, are separated by an interval of time. But in those cases in which the formal alienation by sale of the use-value of a commodity, is not simultaneous with its actual delivery to the buyer, the money of the latter usually functions as means of payment.<sup>12</sup> In every country in which the capitalist mode of production reigns, it is the custom not to pay for labour-power before it has been exercised for the period fixed by the contract, as for example, the end of each week. In all cases, therefore, the use-value of the labour-power is advanced to the capitalist: the labourer allows the buyer to consume it before he receives payment of the price; he everywhere gives credit to the capitalist. That this credit is no mere fiction, is shown not only by the occasional loss of wages on the bankruptcy of the capitalist,<sup>13</sup> but also by a series of more enduring consequences.<sup>14</sup> Nevertheless, whether money serves as a means of purchase or as a means of payment, this makes no alteration in the nature of the exchange of commodities. The price of the labour-power is fixed by the contract, although it is not realised till later, like the rent of a house. The labour-power is sold, although it is only paid for at a later period. It will, therefore, be useful, for a clear comprehension of the relation of the parties, to assume provisionally, that the possessor of labour-power, on the occasion of each sale, immediately receives the price stipulated to be paid for it.

We now know how the value paid by the purchaser to the possessor of this peculiar commodity, labour-power, is determined. The use-value which the former gets in exchange, manifests itself only in the actual utilisation, in the consumption of the labour-power. The money-owner buys everything necessary for this purpose, such as raw material, in the market, and pays for it at its full value. The consumption of labour-power is at one and the same time the production of commodities and of surplus-value. The consumption of labour-power is completed, as in the case of every other commodity, outside the limits of the market or of the sphere of circulation. Accompanied by Mr. Moneybags and by the possessor of labour-power, we therefore take leave for a time of this noisy sphere, where everything takes place on the surface and in view of all men, and follow them both into the hidden abode of production, on whose threshold there stares us in the face “No admittance except on business.” Here we shall see, not only how capital produces, but how capital is produced. We shall at last force the secret of profit making.

This sphere that we are deserting, within whose boundaries the sale and purchase of labour-power goes on, is in fact a very Eden of the innate rights of man. There alone rule Freedom, Equality, Property and Bentham. Freedom, because both buyer and seller of a commodity, say of labour-power, are constrained only by their own free will. They contract as free agents, and the agreement they come to, is but the form in which they give legal expression to their common will. Equality, because each enters into relation with the other, as with a simple owner of commodities, and they exchange equivalent for equivalent. Property, because each disposes only of what is his own. And Bentham, because each looks only to himself. The only force that brings them together and puts them in relation with each other, is the selfishness, the gain and the private interests of each. Each looks to himself only, and no one troubles himself about the rest, and just because they do so, do they all, in accordance with the pre-established harmony of things, or under the auspices of an all-shrewd providence, work together to their mutual advantage, for the common weal and in the interest of all.

On leaving this sphere of simple circulation or of exchange of commodities, which furnishes the “Free-trader *Vulgaris*” with his views and ideas, and with the standard by which he judges a society based on capital and wages, we think we can perceive a change in the physiognomy of our *dramatis personae*. He, who before was the money-owner, now strides in front as capitalist; the possessor of labour-power follows as his labourer. The one with an air of importance, smirking, intent on business; the other, timid and holding back, like one who is bringing his own hide to market and has nothing to expect but – a hiding.

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<sup>1</sup> “In the form of money ... capital is productive of no profit.” (Ricardo: “Princ. of Pol. Econ.,” p. 267.)

<sup>2</sup> In encyclopaedias of classical antiquities we find such nonsense as this — that in the ancient world capital was fully developed, “except that the free labourer and a system of credit was wanting.” Mommsen also, in his “History of Rome,” commits, in this respect, one blunder after another.

<sup>3</sup> Hence legislation in various countries fixes a maximum for labour-contracts. Wherever free labour is the rule, the laws regulate the mode of terminating this contract. In some States, particularly in Mexico (before the American Civil War, also in the territories taken from Mexico, and also, as a matter of fact, in the Danubian provinces till the revolution effected by Kusa), slavery is hidden under the form of *peonage*. By means of advances, repayable in labour, which are handed down from generation to generation, not only the individual labourer, but his family, become, *de facto*, the property of other persons and their families. Juarez abolished *peonage*. The so-called Emperor Maximilian re-established it by a decree, which, in the House of Representatives at Washington, was aptly denounced as a decree for the re-introduction of slavery into Mexico. “I may make over to another the

use, for a limited time, of my particular bodily and mental aptitudes and capabilities; because in consequence of this restriction, they are impressed with a character of alienation with regard to me as a whole. But by the alienation of all my labour-time and the whole of my work, I should be converting the substance itself, in other words, my general activity and reality, my person, into the property of another.” (Hegel, “Philosophie des Rechts.” Berlin, 1840, p. 104, § 67.)

<sup>4</sup> The capitalist epoch is therefore characterised by this, that labour-power takes in the eyes of the labourer himself the form of a commodity which is his property; his labour consequently becomes wage-labour. On the other hand, it is only from this moment that the produce of labour universally becomes a commodity.

<sup>5</sup> “The value or worth of a man, is as of all other things his price — that is to say, so much as would be given for the use of his power.” (Th. Hobbes: “Leviathan” in Works, Ed. Molesworth. Lond. 1839-44, v. iii. p. 76.)

<sup>6</sup> Hence the Roman *Villicus*, as overlooker of the agricultural slaves, received “more meagre fare than working slaves, because his work was lighter.” (Th. Mommsen, *Röm. Geschichte*, 1856, p. 810.)

<sup>7</sup> Compare W. Th. Thornton: “Over-population and its Remedy,” Lond., 1846.

<sup>8</sup> Petty.

<sup>9</sup> “Its (labour’s) natural price ... consists in such a quantity of necessaries and comforts of life, as, from the nature of the climate, and the habits of the country, are necessary to support the labourer, and to enable him to rear such a family as may preserve, in the market, an undiminished supply of labour.” (R. Torrens: “An Essay on the External Corn Trade.” Lond. 1815, p. 62.) The word labour is here wrongly used for labour-power.

<sup>10</sup> Rossi: “Cours d’Econ. Polit.,” Bruxelles, 1842, p. 370.

<sup>11</sup> Sismondi: “Nouv. Princ. etc.,” t. I, p. 112.

<sup>12</sup> “All labour is paid after it has ceased.” (“An Inquiry into those Principles Respecting the Nature of Demand,” &c., p. 104.) *Le crédit commercial a dû commencer au moment où l’ouvrier, premier artisan de la production, a pu, au moyen de ses économies, attendre le salaire de son travail jusqu’à la fin de la semaine, de la quinzaine, du mois, du trimestre, &c.* [“The system of commercial credit had to start at the moment when the labourer, the prime creator of products, could, thanks to his savings, wait for his wages until the end of the week.”] (Ch. Ganiilh: “Des Systèmes d’Econ. Polit.” 2<sup>ème</sup> édit. Paris, 1821, t. II, p. 150.)

<sup>13</sup> “L’ouvrier prête son industrie,” but adds Storch slyly: he “risks nothing” except “de perdre son salaire ... l’ouvrier ne transmet rien de matériel.” [“The labourer lends his industry ... the loss of his wages ... the labourer does not hand over anything of a material nature.”] (Storch: “Cours d’Econ. Polit.” Pétersbourg, 1815, t. II., p. 37.)

<sup>14</sup> One example. In London there are two sorts of bakers, the “full priced,” who sell bread at its full value, and the “undersellers,” who sell it under its value. The latter class comprises more than three-fourths of the total number of bakers. (p. xxxii in the Report of H. S. Tremenheere, commissioner to examine into “the grievances complained of by the journeymen bakers,” &c., Lond. 1862.) The undersellers, almost without exception, sell bread adulterated with alum, soap, pearl ashes, chalk, Derbyshire stone-dust, and such like agreeable nourishing and wholesome ingredients. (See the above cited Blue book, as also the report of “the committee of 1855 on the adulteration of bread,” and Dr. Hassall’s “Adulterations Detected,” 2nd Ed. Lond. 1861.) Sir John Gordon stated before the committee of 1855, that “in consequence of these adulterations, the poor man, who lives on two pounds of bread a day, does not now get one fourth part of nourishing matter, let alone the deleterious effects on his health.” Tremenheere states (l.c., p. xlvi), as the reason, why a very large part of the working-class, although well aware of this adulteration, nevertheless accept the alum, stone-dust, &c.,

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as part of their purchase: that it is for them “a matter of necessity to take from their baker or from the chandler’s shop, such bread as they choose to supply.” As they are not paid their wages before the end of the week, they in their turn are unable “to pay for the bread consumed by their families, during the week, before the end of the week,” and Tremenheere adds on the evidence of witnesses, “it is notorious that bread composed of those mixtures, is made expressly for sale in this manner.” In many English and still more Scotch agricultural districts, wages are paid fortnightly and even monthly; with such long intervals between the payments, the agricultural labourer is obliged to buy on credit... He must pay higher prices, and is in fact tied to the shop which gives him credit. Thus at Horningham in Wilts, for example, where the wages are monthly, the same flour that he could buy elsewhere at 1s 10d per stone, costs him 2s 4d per stone. (“Sixth Report” on “Public Health” by “The Medical Officer of the Privy Council, &c., 1864,” p.264.) “The block printers of Paisley and Kilmarnock enforced, by a strike, fortnightly, instead of monthly payment of wages.” (“Reports of the Inspectors of Factories for 31st Oct., 1853,” p. 34.) As a further pretty result of the credit given by the workmen to the capitalist, we may refer to the method current in many English coal mines, where the labourer is not paid till the end of the month, and in the meantime, receives sums on account from the capitalist, often in goods for which the miner is obliged to pay more than the market price (Truck-system). “It is a common practice with the coal masters to pay once a month, and advance cash to their workmen at the end of each intermediate week. The cash is given in the shop” (i.e., the Tommy shop which belongs to the master); “the men take it on one side and lay it out on the other.” (“Children’s Employment Commission, III. Report,” Lond. 1864, p. 38, n. 192.)

## **Part 3: The Production of Absolute Surplus-Value**

## Chapter 7: The Labour-Process and the Process of Producing Surplus-Value

### Section 1: The Labour-Process or the Production of Use-Values

The capitalist buys labour-power in order to use it; and labour-power in use is labour itself. The purchaser of labour-power consumes it by setting the seller of it to work. By working, the latter becomes actually, what before he only was potentially, labour-power in action, a labourer. In order that his labour may re-appear in a commodity, he must, before all things, expend it on something useful, on something capable of satisfying a want of some sort. Hence, what the capitalist sets the labourer to produce, is a particular use-value, a specified article. The fact that the production of use-values, or goods, is carried on under the control of a capitalist and on his behalf, does not alter the general character of that production. We shall, therefore, in the first place, have to consider the labour-process independently of the particular form it assumes under given social conditions.

Labour is, in the first place, a process in which both man and Nature participate, and in which man of his own accord starts, regulates, and controls the material re-actions between himself and Nature. He opposes himself to Nature as one of her own forces, setting in motion arms and legs, head and hands, the natural forces of his body, in order to appropriate Nature's productions in a form adapted to his own wants. By thus acting on the external world and changing it, he at the same time changes his own nature. He develops his slumbering powers and compels them to act in obedience to his sway. We are not now dealing with those primitive instinctive forms of labour that remind us of the mere animal. An immeasurable interval of time separates the state of things in which a man brings his labour-power to market for sale as a commodity, from that state in which human labour was still in its first instinctive stage. We pre-suppose labour in a form that stamps it as exclusively human. A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. At the end of every labour-process, we get a result that already existed in the imagination of the labourer at its commencement. He not only effects a change of form in the material on which he works, but he also realises a purpose of his own that gives the law to his *modus operandi*, and to which he must subordinate his will. And this subordination is no mere momentary act. Besides the exertion of the bodily organs, the process demands that, during the whole operation, the workman's will be steadily in consonance with his purpose. This means close attention. The less he is attracted by the nature of the work, and the mode in which it is carried on, and the less, therefore, he enjoys it as something which gives play to his bodily and mental powers, the more close his attention is forced to be.

The elementary factors of the labour-process are 1, the personal activity of man, *i.e.*, work itself, 2, the subject of that work, and 3, its instruments.

The soil (and this, economically speaking, includes water) in the virgin state in which it supplies<sup>1</sup> man with necessaries or the means of subsistence ready to hand, exists independently of him, and is the universal subject of human labour. All those things which labour merely separates from immediate connexion with their environment, are subjects of labour spontaneously provided by Nature. Such are fish which we catch and take from their element, water, timber which we fell in the virgin forest, and ores which we extract from their veins. If, on the other hand, the subject of labour has, so to say, been filtered through previous labour, we call it raw material; such is ore

already extracted and ready for washing. All raw material is the subject of labour, but not every subject of labour is raw material: it can only become so, after it has undergone some alteration by means of labour.

An instrument of labour is a thing, or a complex of things, which the labourer interposes between himself and the subject of his labour, and which serves as the conductor of his activity. He makes use of the mechanical, physical, and chemical properties of some substances in order to make other substances subservient to his aims.<sup>2</sup> Leaving out of consideration such ready-made means of subsistence as fruits, in gathering which a man's own limbs serve as the instruments of his labour, the first thing of which the labourer possesses himself is not the subject of labour but its instrument. Thus Nature becomes one of the organs of his activity, one that he annexes to his own bodily organs, adding stature to himself in spite of the Bible. As the earth is his original larder, so too it is his original tool house. It supplies him, for instance, with stones for throwing, grinding, pressing, cutting, &c. The earth itself is an instrument of labour, but when used as such in agriculture implies a whole series of other instruments and a comparatively high development of labour.<sup>3</sup> No sooner does labour undergo the least development, than it requires specially prepared instruments. Thus in the oldest caves we find stone implements and weapons. In the earliest period of human history domesticated animals, *i.e.*, animals which have been bred for the purpose, and have undergone modifications by means of labour, play the chief part as instruments of labour along with specially prepared stones, wood, bones, and shells.<sup>4</sup> The use and fabrication of instruments of labour, although existing in the germ among certain species of animals, is specifically characteristic of the human labour-process, and Franklin therefore defines man as a tool-making animal. Relics of bygone instruments of labour possess the same importance for the investigation of extinct economic forms of society, as do fossil bones for the determination of extinct species of animals. It is not the articles made, but how they are made, and by what instruments, that enables us to distinguish different economic epochs.<sup>5</sup> Instruments of labour not only supply a standard of the degree of development to which human labour has attained, but they are also indicators of the social conditions under which that labour is carried on. Among the instruments of labour, those of a mechanical nature, which, taken as a whole, we may call the bone and muscles of production, offer much more decided characteristics of a given epoch of production, than those which, like pipes, tubs, baskets, jars, &c., serve only to hold the materials for labour, which latter class, we may in a general way, call the vascular system of production. The latter first begins to play an important part in the chemical industries.

In a wider sense we may include among the instruments of labour, in addition to those things that are used for directly transferring labour to its subject, and which therefore, in one way or another, serve as conductors of activity, all such objects as are necessary for carrying on the labour-process. These do not enter directly into the process, but without them it is either impossible for it to take place at all, or possible only to a partial extent. Once more we find the earth to be a universal instrument of this sort, for it furnishes a *locus standi* to the labourer and a field of employment for his activity. Among instruments that are the result of previous labour and also belong to this class, we find workshops, canals, roads, and so forth.

In the labour-process, therefore, man's activity, with the help of the instruments of labour, effects an alteration, designed from the commencement, in the material worked upon. The process disappears in the product, the latter is a use-value, Nature's material adapted by a change of form to the wants of man. Labour has incorporated itself with its subject: the former is materialised, the latter transformed. That which in the labourer appeared as movement, now appears in the product as a fixed quality without motion. The blacksmith forges and the product is a forging.

If we examine the whole process from the point of view of its result, the product, it is plain that both the instruments and the subject of labour, are means of production,<sup>6</sup> and that the labour itself is productive labour.<sup>7</sup>

Though a use-value, in the form of a product, issues from the labour-process, yet other use-values, products of previous labour, enter into it as means of production. The same use-value is both the product of a previous process, and a means of production in a later process. Products are therefore not only results, but also essential conditions of labour.

With the exception of the extractive industries, in which the material for labour is provided immediately by Nature, such as mining, hunting, fishing, and agriculture (so far as the latter is confined to breaking up virgin soil), all branches of industry manipulate raw material, objects already filtered through labour, already products of labour. Such is seed in agriculture. Animals and plants, which we are accustomed to consider as products of Nature, are in their present form, not only products of, say last year's labour, but the result of a gradual transformation, continued through many generations, under man's superintendence, and by means of his labour. But in the great majority of cases, instruments of labour show even to the most superficial observer, traces of the labour of past ages.

Raw material may either form the principal substance of a product, or it may enter into its formation only as an accessory. An accessory may be consumed by the instruments of labour, as coal under a boiler, oil by a wheel, hay by draft-horses, or it may be mixed with the raw material in order to produce some modification thereof, as chlorine into unbleached linen, coal with iron, dye-stuff with wool, or again, it may help to carry on the work itself, as in the case of the materials used for heating and lighting workshops. The distinction between principal substance and accessory vanishes in the true chemical industries, because there none of the raw material re-appears, in its original composition, in the substance of the product.<sup>8</sup>

Every object possesses various properties, and is thus capable of being applied to different uses. One and the same product may therefore serve as raw material in very different processes. Corn, for example, is a raw material for millers, starch-manufacturers, distillers, and cattlebreeders. It also enters as raw material into its own production in the shape of seed; coal, too, is at the same time the product of, and a means of production in, coal-mining.

Again, a particular product may be used in one and the same process, both as an instrument of labour and as raw material. Take, for instance, the fattening of cattle, where the animal is the raw material, and at the same time an instrument for the production of manure.

A product, though ready for immediate consumption, may yet serve as raw material for a further product, as grapes when they become the raw material for wine. On the other hand, labour may give us its product in such a form, that we can use it only as raw material, as is the case with cotton, thread, and yarn. Such a raw material, though itself a product, may have to go through a whole series of different processes: in each of these in turn, it serves, with constantly varying form, as raw material, until the last process of the series leaves it a perfect product, ready for individual consumption, or for use as an instrument of labour.

Hence we see, that whether a use-value is to be regarded as raw material, as instrument of labour, or as product, this is determined entirely by its function in the labour-process, by the position it there occupies: as this varies, so does its character.

Whenever therefore a product enters as a means of production into a new labour-process, it thereby loses its character of product, and becomes a mere factor in the process. A spinner treats spindles only as implements for spinning, and flax only as the material that he spins. Of course it is impossible to spin without material and spindles; and therefore the existence of these things as

products, at the commencement of the spinning operation, must be presumed: but in the process itself, the fact that they are products of previous labour, is a matter of utter indifference; just as in the digestive process, it is of no importance whatever, that bread is the produce of the previous labour of the farmer, the miller, and the baker. On the contrary, it is generally by their imperfections as products, that the means of production in any process assert themselves in their character of products. A blunt knife or weak thread forcibly remind us of Mr. A., the cutler, or Mr. B., the spinner. In the finished product the labour by means of which it has acquired its useful qualities is not palpable, has apparently vanished.

A machine which does not serve the purposes of labour, is useless. In addition, it falls a prey to the destructive influence of natural forces. Iron rusts and wood rots. Yarn with which we neither weave nor knit, is cotton wasted. Living labour must seize upon these things and rouse them from their death-sleep, change them from mere possible use-values into real and effective ones. Bathed in the fire of labour, appropriated as part and parcel of labour's organism, and, as it were, made alive for the performance of their functions in the process, they are in truth consumed, but consumed with a purpose, as elementary constituents of new use-values, of new products, ever ready as means of subsistence for individual consumption, or as means of production for some new labour-process.

If then, on the one hand, finished products are not only results, but also necessary conditions, of the labour-process, on the other hand, their assumption into that process, their contact with living labour, is the sole means by which they can be made to retain their character of use-values, and be utilised.

Labour uses up its material factors, its subject and its instruments, consumes them, and is therefore a process of consumption. Such productive consumption is distinguished from individual consumption by this, that the latter uses up products, as means of subsistence for the living individual; the former, as means whereby alone, labour, the labour-power of the living individual, is enabled to act. The product, therefore, of individual consumption, is the consumer himself; the result of productive consumption, is a product distinct from the consumer.

In so far then, as its instruments and subjects are themselves products, labour consumes products in order to create products, or in other words, consumes one set of products by turning them into means of production for another set. But, just as in the beginning, the only participators in the labour-process were man and the earth, which latter exists independently of man, so even now we still employ in the process many means of production, provided directly by Nature, that do not represent any combination of natural substances with human labour.

The labour-process, resolved as above into its simple elementary factors, is human action with a view to the production of use-values, appropriation of natural substances to human requirements; it is the necessary condition for effecting exchange of matter between man and Nature; it is the everlasting Nature-imposed condition of human existence, and therefore is independent of every social phase of that existence, or rather, is common to every such phase. It was, therefore, not necessary to represent our labourer in connexion with other labourers; man and his labour on one side, Nature and its materials on the other, sufficed. As the taste of the porridge does not tell you who grew the oats, no more does this simple process tell you of itself what are the social conditions under which it is taking place, whether under the slave-owner's brutal lash, or the anxious eye of the capitalist, whether Cincinnatus carries it on in tilling his modest farm or a savage in killing wild animals with stones.<sup>9</sup>

Let us now return to our would-be capitalist. We left him just after he had purchased, in the open market, all the necessary factors of the labour process; its objective factors, the means of production, as well as its subjective factor, labour-power. With the keen eye of an expert, he has

selected the means of production and the kind of labour-power best adapted to his particular trade, be it spinning, bootmaking, or any other kind. He then proceeds to consume the commodity, the labour-power that he has just bought, by causing the labourer, the impersonation of that labour-power, to consume the means of production by his labour. The general character of the labour-process is evidently not changed by the fact, that the labourer works for the capitalist instead of for himself; moreover, the particular methods and operations employed in bootmaking or spinning are not immediately changed by the intervention of the capitalist. He must begin by taking the labour-power as he finds it in the market, and consequently be satisfied with labour of such a kind as would be found in the period immediately preceding the rise of capitalists. Changes in the methods of production by the subordination of labour to capital, can take place only at a later period, and therefore will have to be treated of in a later chapter.

The labour-process, turned into the process by which the capitalist consumes labour-power, exhibits two characteristic phenomena. First, the labourer works under the control of the capitalist to whom his labour belongs; the capitalist taking good care that the work is done in a proper manner, and that the means of production are used with intelligence, so that there is no unnecessary waste of raw material, and no wear and tear of the implements beyond what is necessarily caused by the work.

Secondly, the product is the property of the capitalist and not that of the labourer, its immediate producer. Suppose that a capitalist pays for a day's labour-power at its value; then the right to use that power for a day belongs to him, just as much as the right to use any other commodity, such as a horse that he has hired for the day. To the purchaser of a commodity belongs its use, and the seller of labour-power, by giving his labour, does no more, in reality, than part with the use-value that he has sold. From the instant he steps into the workshop, the use-value of his labour-power, and therefore also its use, which is labour, belongs to the capitalist. By the purchase of labour-power, the capitalist incorporates labour, as a living ferment, with the lifeless constituents of the product. From his point of view, the labour-process is nothing more than the consumption of the commodity purchased, *i. e.*, of labour-power; but this consumption cannot be effected except by supplying the labour-power with the means of production. The labour-process is a process between things that the capitalist has purchased, things that have become his property. The product of this process belongs, therefore, to him, just as much as does the wine which is the product of a process of fermentation completed in his cellar.<sup>10</sup>

## Section 2: The Production of Surplus-Value

The product appropriated by the capitalist is a use-value, as yarn, for example, or boots. But, although boots are, in one sense, the basis of all social progress, and our capitalist is a decided "progressist," yet he does not manufacture boots for their own sake. Use-value is, by no means, the thing "qu'on aime pour lui-même" in the production of commodities. Use-values are only produced by capitalists, because, and in so far as, they are the material substratum, the depositories of exchange-value. Our capitalist has two objects in view: in the first place, he wants to produce a use-value that has a value in exchange, that is to say, an article destined to be sold, a commodity; and secondly, he desires to produce a commodity whose value shall be greater than the sum of the values of the commodities used in its production, that is, of the means of production and the labour-power, that he purchased with his good money in the open market. His aim is to produce not only a use-value, but a commodity also; not only use-value, but value; not only value, but at the same time surplus-value.

It must be borne in mind, that we are now dealing with the production of commodities, and that, up to this point, we have only considered one aspect of the process. Just as commodities are, at

the same time, use-values and values, so the process of producing them must be a labour-process, and at the same time, a process of creating value.<sup>11</sup>

Let us now examine production as a creation of value.

We know that the value of each commodity is determined by the quantity of labour expended on and materialised in it, by the working-time necessary, under given social conditions, for its production. This rule also holds good in the case of the product that accrued to our capitalist, as the result of the labour-process carried on for him. Assuming this product to be 10 lbs. of yarn, our first step is to calculate the quantity of labour realised in it.

For spinning the yarn, raw material is required; suppose in this case 10 lbs. of cotton. We have no need at present to investigate the value of this cotton, for our capitalist has, we will assume, bought it at its full value, say of ten shillings. In this price the labour required for the production of the cotton is already expressed in terms of the average labour of society. We will further assume that the wear and tear of the spindle, which, for our present purpose, may represent all other instruments of labour employed, amounts to the value of 2s. If, then, twenty-four hours' labour, or two working days, are required to produce the quantity of gold represented by twelve shillings, we have here, to begin with, two days' labour already incorporated in the yarn.

We must not let ourselves be misled by the circumstance that the cotton has taken a new shape while the substance of the spindle has to a certain extent been used up. By the general law of value, if the value of 40 lbs. of yarn = the value of 40 lbs. of cotton + the value of a whole spindle, *i. e.*, if the same working-time is required to produce the commodities on either side of this equation, then 10 lbs. of yarn are an equivalent for 10 lbs. of cotton, together with one-fourth of a spindle. In the case we are considering the same working-time is materialised in the 10 lbs. of yarn on the one hand, and in the 10 lbs. of cotton and the fraction of a spindle on the other. Therefore, whether value appears in cotton, in a spindle, or in yarn, makes no difference in the amount of that value. The spindle and cotton, instead of resting quietly side by side, join together in the process, their forms are altered, and they are turned into yarn; but their value is no more affected by this fact than it would be if they had been simply exchanged for their equivalent in yarn.

The labour required for the production of the cotton, the raw material of the yarn, is part of the labour necessary to produce the yarn, and is therefore contained in the yarn. The same applies to the labour embodied in the spindle, without whose wear and tear the cotton could not be spun.

Hence, in determining the value of the yarn, or the labour-time required for its production, all the special processes carried on at various times and in different places, which were necessary, first to produce the cotton and the wasted portion of the spindle, and then with the cotton and spindle to spin the yarn, may together be looked on as different and successive phases of one and the same process. The whole of the labour in the yarn is past labour; and it is a matter of no importance that the operations necessary for the production of its constituent elements were carried on at times which, referred to the present, are more remote than the final operation of spinning. If a definite quantity of labour, say thirty days, is requisite to build a house, the total amount of labour incorporated in it is not altered by the fact that the work of the last day is done twenty-nine days later than that of the first. Therefore the labour contained in the raw material and the instruments of labour can be treated just as if it were labour expended in an earlier stage of the spinning process, before the labour of actual spinning commenced.

The values of the means of production, *i. e.*, the cotton and the spindle, which values are expressed in the price of twelve shillings, are therefore constituent parts of the value of the yarn, or, in other words, of the value of the product.

Two conditions must nevertheless be fulfilled. First, the cotton and spindle must concur in the production of a use-value; they must in the present case become yarn. Value is independent of the particular use-value by which it is borne, but it must be embodied in a use-value of some kind. Secondly, the time occupied in the labour of production must not exceed the time really necessary under the given social conditions of the case. Therefore, if no more than 1 lb. of cotton be requisite to spin 1 lb. of yarn, care must be taken that no more than this weight of cotton is consumed in the production of 1 lb. of yarn; and similarly with regard to the spindle. Though the capitalist have a hobby, and use a gold instead of a steel spindle, yet the only labour that counts for anything in the value of the yarn is that which would be required to produce a steel spindle, because no more is necessary under the given social conditions.

We now know what portion of the value of the yarn is owing to the cotton and the spindle. It amounts to twelve shillings or the value of two days' work. The next point for our consideration is, what portion of the value of the yarn is added to the cotton by the labour of the spinner.

We have now to consider this labour under a very different aspect from that which it had during the labour-process; there, we viewed it solely as that particular kind of human activity which changes cotton into yarn; there, the more the labour was suited to the work, the better the yarn, other circumstances remaining the same. The labour of the spinner was then viewed as specifically different from other kinds of productive labour, different on the one hand in its special aim, viz., spinning, different, on the other hand, in the special character of its operations, in the special nature of its means of production and in the special use-value of its product. For the operation of spinning, cotton and spindles are a necessity, but for making rifled cannon they would be of no use whatever. Here, on the contrary, where we consider the labour of the spinner only so far as it is value-creating, *i.e.*, a source of value, his labour differs in no respect from the labour of the man who bores cannon, or (what here more nearly concerns us), from the labour of the cotton-planter and spindle-maker incorporated in the means of production. It is solely by reason of this identity, that cotton planting, spindle making and spinning, are capable of forming the component parts differing only quantitatively from each other, of one whole, namely, the value of the yarn. Here, we have nothing more to do with the quality, the nature and the specific character of the labour, but merely with its quantity. And this simply requires to be calculated. We proceed upon the assumption that spinning is simple, unskilled labour, the average labour of a given state of society. Hereafter we shall see that the contrary assumption would make no difference.

While the labourer is at work, his labour constantly undergoes a transformation: from being motion, it becomes an object without motion; from being the labourer working, it becomes the thing produced. At the end of one hour's spinning, that act is represented by a definite quantity of yarn; in other words, a definite quantity of labour, namely that of one hour, has become embodied in the cotton. We say labour, *i.e.*, the expenditure of his vital force by the spinner, and not spinning labour, because the special work of spinning counts here, only so far as it is the expenditure of labour-power in general, and not in so far as it is the specific work of the spinner.

In the process we are now considering it is of extreme importance, that no more time be consumed in the work of transforming the cotton into yarn than is necessary under the given social conditions. If under normal, *i.e.*, average social conditions of production,  $a$  pounds of cotton ought to be made into  $b$  pounds of yarn by one hour's labour, then a day's labour does not count as 12 hours' labour unless  $12a$  pounds of cotton have been made into  $12b$  pounds of yarn; for in the creation of value, the time that is socially necessary alone counts.

Not only the labour, but also the raw material and the product now appear in quite a new light, very different from that in which we viewed them in the labour-process pure and simple. The raw

material serves now merely as an absorbent of a definite quantity of labour. By this absorption it is in fact changed into yarn, because it is spun, because labour-power in the form of spinning is added to it; but the product, the yarn, is now nothing more than a measure of the labour absorbed by the cotton. If in one hour  $1\frac{2}{3}$  lbs. of cotton can be spun into  $1\frac{2}{3}$  lbs. of yarn, then 10 lbs. of yarn indicate the absorption of 6 hours' labour. Definite quantities of product, these quantities being determined by experience, now represent nothing but definite quantities of labour, definite masses of crystallised labour-time. They are nothing more than the materialisation of so many hours or so many days of social labour.

We are here no more concerned about the facts, that the labour is the specific work of spinning, that its subject is cotton and its product yarn, than we are about the fact that the subject itself is already a product and therefore raw material. If the spinner, instead of spinning, were working in a coal mine, the subject of his labour, the coal, would be supplied by Nature; nevertheless, a definite quantity of extracted coal, a hundredweight for example, would represent a definite quantity of absorbed labour.

We assumed, on the occasion of its sale, that the value of a day's labour-power is three shillings, and that six hours' labour is incorporated in that sum; and consequently that this amount of labour is requisite to produce the necessaries of life daily required on an average by the labourer. If now our spinner by working for one hour, can convert  $1\frac{2}{3}$  lbs. of cotton into  $1\frac{2}{3}$  lbs. of yarn,<sup>12</sup> it follows that in six hours he will convert 10 lbs. of cotton into 10 lbs. of yarn. Hence, during the spinning process, the cotton absorbs six hours' labour. The same quantity of labour is also embodied in a piece of gold of the value of three shillings. Consequently by the mere labour of spinning, a value of three shillings is added to the cotton.

Let us now consider the total value of the product, the 10 lbs. of yarn. Two and a half days' labour has been embodied in it, of which two days were contained in the cotton and in the substance of the spindle worn away, and half a day was absorbed during the process of spinning. This two and a half days' labour is also represented by a piece of gold of the value of fifteen shillings. Hence, fifteen shillings is an adequate price for the 10 lbs. of yarn, or the price of one pound is eighteenpence.

Our capitalist stares in astonishment. The value of the product is exactly equal to the value of the capital advanced. The value so advanced has not expanded, no surplus-value has been created, and consequently money has not been converted into capital. The price of the yarn is fifteen shillings, and fifteen shillings were spent in the open market upon the constituent elements of the product, or, what amounts to the same thing, upon the factors of the labour-process; ten shillings were paid for the cotton, two shillings for the substance of the spindle worn away, and three shillings for the labour-power. The swollen value of the yarn is of no avail, for it is merely the sum of the values formerly existing in the cotton, the spindle, and the labour-power: out of such a simple addition of existing values, no surplus-value can possibly arise.<sup>13</sup> These separate values are now all concentrated in one thing; but so they were also in the sum of fifteen shillings, before it was split up into three parts, by the purchase of the commodities.

There is in reality nothing very strange in this result. The value of one pound of yarn being eighteenpence, if our capitalist buys 10 lbs. of yarn in the market, he must pay fifteen shillings for them. It is clear that, whether a man buys his house ready built, or gets it built for him, in neither case will the mode of acquisition increase the amount of money laid out on the house.

Our capitalist, who is at home in his vulgar economy, exclaims: "Oh! but I advanced my money for the express purpose of making more money." The way to Hell is paved with good intentions, and he might just as easily have intended to make money, without producing at all.<sup>14</sup> He threatens all sorts of things. He won't be caught napping again. In future he will buy the commodities in the

market, instead of manufacturing them himself. But if all his brother capitalists were to do the same, where would he find his commodities in the market? And his money he cannot eat. He tries persuasion. "Consider my abstinence; I might have played ducks and drakes with the 15 shillings; but instead of that I consumed it productively, and made yarn with it." Very well, and by way of reward he is now in possession of good yarn instead of a bad conscience; and as for playing the part of a miser, it would never do for him to relapse into such bad ways as that; we have seen before to what results such asceticism leads. Besides, where nothing is, the king has lost his rights; whatever may be the merit of his abstinence, there is nothing wherewith specially to remunerate it, because the value of the product is merely the sum of the values of the commodities that were thrown into the process of production. Let him therefore console himself with the reflection that virtue is its own reward. But no, he becomes importunate. He says: "The yarn is of no use to me: I produced it for sale." In that case let him sell it, or, still better, let him for the future produce only things for satisfying his personal wants, a remedy that his physician MacCulloch has already prescribed as infallible against an epidemic of over-production. He now gets obstinate. "Can the labourer," he asks, "merely with his arms and legs, produce commodities out of nothing? Did I not supply him with the materials, by means of which, and in which alone, his labour could be embodied? And as the greater part of society consists of such ne'er-do-wells, have I not rendered society incalculable service by my instruments of production, my cotton and my spindle, and not only society, but the labourer also, whom in addition I have provided with the necessaries of life? And am I to be allowed nothing in return for all this service?" Well, but has not the labourer rendered him the equivalent service of changing his cotton and spindle into yarn? Moreover, there is here no question of service.<sup>15</sup> A service is nothing more than the useful effect of a use-value, be it of a commodity, or be it of labour.<sup>16</sup> But here we are dealing with exchange-value. The capitalist paid to the labourer a value of 3 shillings, and the labourer gave him back an exact equivalent in the value of 3 shillings, added by him to the cotton: he gave him value for value. Our friend, up to this time so purse-proud, suddenly assumes the modest demeanour of his own workman, and exclaims: "Have I myself not worked? Have I not performed the labour of superintendence and of overlooking the spinner? And does not this labour, too, create value?" His overlooker and his manager try to hide their smiles. Meanwhile, after a hearty laugh, he re-assumes his usual mien. Though he chanted to us the whole creed of the economists, in reality, he says, he would not give a brass farthing for it. He leaves this and all such like subterfuges and juggling tricks to the professors of Political Economy, who are paid for it. He himself is a practical man; and though he does not always consider what he says outside his business, yet in his business he knows what he is about.

Let us examine the matter more closely. The value of a day's labour-power amounts to 3 shillings, because on our assumption half a day's labour is embodied in that quantity of labour-power, *i.e.*, because the means of subsistence that are daily required for the production of labour-power, cost half a day's labour. But the past labour that is embodied in the labour-power, and the living labour that it can call into action; the daily cost of maintaining it, and its daily expenditure in work, are two totally different things. The former determines the exchange-value of the labour-power, the latter is its use-value. The fact that half a day's labour is necessary to keep the labourer alive during 24 hours, does not in any way prevent him from working a whole day. Therefore, the value of labour-power, and the value which that labour-power creates in the labour-process, are two entirely different magnitudes; and this difference of the two values was what the capitalist had in view, when he was purchasing the labour-power. The useful qualities that labour-power possesses, and by virtue of which it makes yarn or boots, were to him nothing more than a *conditio sine qua non*; for in order to create value, labour must be expended in a useful manner. What really influenced him was the specific use-value which this commodity possesses of being a

*source not only of value, but of more value than it has itself.* This is the special service that the capitalist expects from labour-power, and in this transaction he acts in accordance with the “eternal laws” of the exchange of commodities. The seller of labour-power, like the seller of any other commodity, realises its exchange-value, and parts with its use-value. He cannot take the one without giving the other. The use-value of labour-power, or in other words, labour, belongs just as little to its seller, as the use-value of oil after it has been sold belongs to the dealer who has sold it. The owner of the money has paid the value of a day’s labour-power; his, therefore, is the use of it for a day; a day’s labour belongs to him. The circumstance, that on the one hand the daily sustenance of labour-power costs only half a day’s labour, while on the other hand the very same labour-power can work during a whole day, that consequently the value which its use during one day creates, is double what he pays for that use, this circumstance is, without doubt, a piece of good luck for the buyer, but by no means an injury to the seller.

Our capitalist foresaw this state of things, and that was the cause of his laughter. The labourer therefore finds, in the workshop, the means of production necessary for working, not only during six, but during twelve hours. Just as during the six hours’ process our 10 lbs. of cotton absorbed six hours’ labour, and became 10 lbs. of yarn, so now, 20 lbs. of cotton will absorb 12 hours’ labour and be changed into 20 lbs. of yarn. Let us now examine the product of this prolonged process. There is now materialised in this 20 lbs. of yarn the labour of five days, of which four days are due to the cotton and the lost steel of the spindle, the remaining day having been absorbed by the cotton during the spinning process. Expressed in gold, the labour of five days is thirty shillings. This is therefore the price of the 20 lbs. of yarn, giving, as before, eighteenpence as the price of a pound. But the sum of the values of the commodities that entered into the process amounts to 27 shillings. The value of the yarn is 30 shillings. Therefore the value of the product is 1/9 greater than the value advanced for its production; 27 shillings have been transformed into 30 shillings; a surplus-value of 3 shillings has been created. The trick has at last succeeded; money has been converted into capital.

Every condition of the problem is satisfied, while the laws that regulate the exchange of commodities, have been in no way violated. Equivalent has been exchanged for equivalent. For the capitalist as buyer paid for each commodity, for the cotton, the spindle and the labour-power, its full value. He then did what is done by every purchaser of commodities; he consumed their use-value. The consumption of the labour-power, which was also the process of producing commodities, resulted in 20 lbs. of yarn, having a value of 30 shillings. The capitalist, formerly a buyer, now returns to market as a seller, of commodities. He sells his yarn at eighteenpence a pound, which is its exact value. Yet for all that he withdraws 3 shillings more from circulation than he originally threw into it. This metamorphosis, this conversion of money into capital, takes place both within the sphere of circulation and also outside it; within the circulation, because conditioned by the purchase of the labour-power in the market; outside the circulation, because what is done within it is only a stepping-stone to the production of surplus-value, a process which is entirely confined to the sphere of production. Thus “tout est pour le mieux dans le meilleur des mondes possibles.” [“Everything is for the best in the best of all possible worlds.” – Voltaire, *Candide*]

By turning his money into commodities that serve as the material elements of a new product, and as factors in the labour-process, by incorporating living labour with their dead substance, the capitalist at the same time converts value, *i.e.*, past, materialised, and dead labour into capital, into value big with value, a live monster that is fruitful and multiplies.

If we now compare the two processes of producing value and of creating surplus-value, we see that the latter is nothing but the continuation of the former beyond a definite point. If on the one

hand the process be not carried beyond the point, where the value paid by the capitalist for the labour-power is replaced by an exact equivalent, it is simply a process of producing value; if, on the other hand, it be continued beyond that point, it becomes a process of creating surplus-value.

If we proceed further, and compare the process of producing value with the labour-process, pure and simple, we find that the latter consists of the useful labour, the work, that produces use-values. Here we contemplate the labour as producing a particular article; we view it under its qualitative aspect alone, with regard to its end and aim. But viewed as a value-creating process, the same labour-process presents itself under its quantitative aspect alone. Here it is a question merely of the time occupied by the labourer in doing the work; of the period during which the labour-power is usefully expended. Here, the commodities that take part in the process, do not count any longer as necessary adjuncts of labour-power in the production of a definite, useful object. They count merely as depositories of so much absorbed or materialised labour; that labour, whether previously embodied in the means of production, or incorporated in them for the first time during the process by the action of labour-power, counts in either case only according to its duration; it amounts to so many hours or days as the case may be.

Moreover, only so much of the time spent in the production of any article is counted, as, under the given social conditions, is necessary. The consequences of this are various. In the first place, it becomes necessary that the labour should be carried on under normal conditions. If a self-acting mule is the implement in general use for spinning, it would be absurd to supply the spinner with a distaff and spinning wheel. The cotton too must not be such rubbish as to cause extra waste in being worked, but must be of suitable quality. Otherwise the spinner would be found to spend more time in producing a pound of yarn than is socially necessary, in which case the excess of time would create neither value nor money. But whether the material factors of the process are of normal quality or not, depends not upon the labourer, but entirely upon the capitalist. Then again, the labour-power itself must be of average efficacy. In the trade in which it is being employed, it must possess the average skill, handiness and quickness prevalent in that trade, and our capitalist took good care to buy labour-power of such normal goodness. This power must be applied with the average amount of exertion and with the usual degree of intensity; and the capitalist is as careful to see that this is done, as that his workmen are not idle for a single moment. He has bought the use of the labour-power for a definite period, and he insists upon his rights. He has no intention of being robbed. Lastly, and for this purpose our friend has a penal code of his own, all wasteful consumption of raw material or instruments of labour is strictly forbidden, because what is so wasted, represents labour superfluously expended, labour that does not count in the product or enter into its value.<sup>17</sup>

We now see, that the difference between labour, considered on the one hand as producing utilities, and on the other hand, as creating value, a difference which we discovered by our analysis of a commodity, resolves itself into a distinction between two aspects of the process of production.

The process of production, considered on the one hand as the unity of the labour-process and the process of creating value, is production of commodities; considered on the other hand as the unity of the labour-process and the process of producing surplus-value, it is the capitalist process of production, or capitalist production of commodities.

We stated, on a previous page, that in the creation of surplus-value it does not in the least matter, whether the labour appropriated by the capitalist be simple unskilled labour of average quality or more complicated skilled labour. All labour of a higher or more complicated character than average labour is expenditure of labour-power of a more costly kind, labour-power whose production has cost more time and labour, and which therefore has a higher value, than unskilled

or simple labour-power. This power being higher-value, its consumption is labour of a higher class, labour that creates in equal times proportionally higher values than unskilled labour does. Whatever difference in skill there may be between the labour of a spinner and that of a jeweller, the portion of his labour by which the jeweller merely replaces the value of his own labour-power, does not in any way differ in quality from the additional portion by which he creates surplus-value. In the making of jewellery, just as in spinning, the surplus-value results only from a quantitative excess of labour, from a lengthening-out of one and the same labour-process, in the one case, of the process of making jewels, in the other of the process of making yarn.<sup>18</sup>

But on the other hand, in every process of creating value, the reduction of skilled labour to average social labour, *e.g.*, one day of skilled to six days of unskilled labour, is unavoidable.<sup>19</sup> We therefore save ourselves a superfluous operation, and simplify our analysis, by the assumption, that the labour of the workman employed by the capitalist is unskilled average labour.

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<sup>1</sup> “The earth’s spontaneous productions being in small quantity, and quite independent of man, appear, as it were, to be furnished by Nature, in the same way as a small sum is given to a young man, in order to put him in a way of industry, and of making his fortune.” (James Steuart: “Principles of Polit. Econ.” edit. Dublin, 1770, v. I, p.116.)

<sup>2</sup> “Reason is just as cunning as she is powerful. Her cunning consists principally in her mediating activity, which, by causing objects to act and re-act on each other in accordance with their own nature, in this way, without any direct interference in the process, carries out reason’s intentions.” (Hegel: “Enzyklopädie, Erster Theil, Die Logik,” Berlin, 1840, p. 382.)

<sup>3</sup> In his otherwise miserable work (“Théorie de l’Econ. Polit.” Paris, 1815), Ganilh enumerates in a striking manner in opposition to the “Physiocrats” the long series of previous processes necessary before agriculture properly so called can commence.

<sup>4</sup> Turgot in his “Réflexions sur la Formation et la Distribution des Richesses” (1766) brings well into prominence the importance of domesticated animals to early civilisation.

<sup>5</sup> The least important commodities of all for the technological comparison of different epochs of production are articles of luxury, in the strict meaning of the term. However little our written histories up to this time notice the development of material production, which is the basis of all social life, and therefore of all real history, yet prehistoric times have been classified in accordance with the results, not of so-called historical, but of materialistic investigations. These periods have been divided, to correspond with the materials from which their implements and weapons were made, *viz.*, into the stone, the bronze, and the iron ages.

<sup>6</sup> It appears paradoxical to assert, that uncaught fish, for instance, are a means of production in the fishing industry. But hitherto no one has discovered the art of catching fish in waters that contain none.

<sup>7</sup> This method of determining, from the standpoint of the labour-process alone, what is productive labour, is by no means directly applicable to the case of the capitalist process of production.

<sup>8</sup> Storch calls true raw materials “matières,” and accessory material “matériaux.” Cherbuliez describes accessories as “matières instrumentales.”

<sup>9</sup> By a wonderful feat of logical acumen, Colonel Torrens has discovered, in this stone of the savage the origin of capital. “In the first stone which he [the savage] flings at the wild animal he pursues, in the first stick that he seizes to strike down the fruit which hangs above his reach, we see the appropriation of one article for the purpose of aiding in the acquisition of another, and thus discover the origin of capital.” (R. Torrens: “An Essay on the Production of Wealth,” &c., pp. 70-71.)

<sup>10</sup> “Products are appropriated before they are converted into capital; this conversion does not secure them from such appropriation.” (Cheibuliez: “Richesse ou Pauvreté,” edit. Paris, 1841, p. 54.) “The Proletarian, by selling his labour for a definite quantity of the necessaries of life, renounces all claim to a share in the product. The mode of appropriation of the products remains the same as before; it is in no way altered by the bargain we have mentioned. The product belongs exclusively to the capitalist, who supplied the raw material and the necessaries of life; and this is a rigorous consequence of the law of appropriation, a law whose fundamental principle was the very opposite, namely, that every labourer has an exclusive right to the ownership of what he produces.” (l.c., p. 58.) “When the labourers receive wages for their labour ... the capitalist is then the owner not of the capital only” (he means the means of production) “but of the labour also. If what is paid as wages is included, as it commonly is, in the term capital, it is absurd to talk of labour separately from capital. The word capital as thus employed includes labour and capital both.” (James Mill: “Elements of Pol. Econ.,” &c., Ed. 1821, pp. 70, 71.)

<sup>11</sup> As has been stated in a previous note, the English language has two different expressions for these two different aspects of labour: in the Simple Labour-process, the process of producing Use-Values, it is *Work*; in the process of creation of Value, it is *Labour*, taking the term in its strictly economic sense. — *F. E.*

<sup>12</sup> These figures are quite arbitrary.

<sup>13</sup> This is the fundamental proposition on which is based the doctrine of the Physiocrats as to the unproductiveness of all labour that is not agriculture: it is irrefutable for the orthodox economist. “Cette façon d’imputer à une seule chose la valeur de plusieurs autres” (par exemple au lin la consommation du tisserand), “d’appliquer, pour ainsi dire, couche sur couche, plusieurs valeurs sur une seule, fait que celle-ci grossit d’autant.... Le terme d’addition peint très bien la manière dont se forme le prix des ouvrages de main d’œuvre; ce prix n’est qu’un total de plusieurs valeurs consommées et additionnées ensemble; or, additionner n’est pas multiplier.” [“This method of adding to one particular object the value of a number of others,” (for example, adding the living costs of the weaver to the flax), “of as it were heaping up various values in layers on top of one single value, has the result that this value grows to the same extent ... The expression ‘addition’ gives a very clear picture of the way in which the price of a manufactured product is formed; this price is only the sum of a number of values which have been consumed, and it is arrived at by adding them together; however, addition is not the same as multiplication.”] (“Mercier de la Rivière,” l.c., p. 599.)

<sup>14</sup> Thus from 1844-47 he withdrew part of his capital from productive employment, in order to throw it away in railway speculations; and so also, during the American Civil War, he closed his factory, and turned his work-people into the streets, in order to gamble on the Liverpool cotton exchange.

<sup>15</sup> “Extol thyself, put on finery and adorn thyself ... but whoever takes more or better than he gives, that is usury, and is not service, but wrong done to his neighbour, as when one steals and robs. All is not service and benefit to a neighbour that is called service and benefit. For an adulteress and adulterer do one another great service and pleasure. A horseman does an incendiary a great service, by helping him to rob on the highway, and pillage land and houses. The papists do ours a great service, in that they don’t drown, burn, murder all of them, or let them all rot in prison; but let some live, and only drive them out, or take from them what they have. The devil himself does his servants inestimable service.... To sum up, the world is full of great, excellent, and daily service and benefit.” (Martin Luther: “An die Pfarrherrn wider den Wucher zu predigen,” Wittenberg, 1540.)

<sup>16</sup> In “Zur Kritik der Pol. Oek.,” p. 14, I make the following remark on this point — “It is not difficult to understand what ‘service’ the category ‘service’ must render to a class of economists like J. B. Say and F. Bastiat.”

<sup>17</sup> This is one of the circumstances that makes production by slave labour such a costly process. The labourer here is, to use a striking expression of the ancients, distinguishable only as *instrumentum vocale*, from an animal as *instrumentum semi-vocale*, and from an implement as *instrumentum mutum*. But he himself takes care to let both beast and implement feel that he is none of them, but is a man. He convinces himself with immense satisfaction, that he is a different being, by treating the one unmercifully and damaging the other *con amore*. Hence the principle, universally applied in this method of production, only to employ the rudest and heaviest implements and such as are difficult to damage owing to their sheer clumsiness. In the slave-states bordering on the Gulf of Mexico, down to the date of the civil war, ploughs constructed on old Chinese models, which turned up the soil like a hog or a mole, instead of making furrows, were alone to be found. Conf. J. E. Cairnes. "The Slave Power," London, 1862, p. 46 sqq. In his "Sea Board Slave States," Olmsted tells us: "I am here shown tools that no man in his senses, with us, would allow a labourer, for whom he was paying wages, to be encumbered with; and the excessive weight and clumsiness of which, I would judge, would make work at least ten per cent greater than with those ordinarily used with us. And I am assured that, in the careless and clumsy way they must be used by the slaves, anything lighter or less rude could not be furnished them with good economy, and that such tools as we constantly give our labourers and find our profit in giving them, would not last out a day in a Virginia cornfield – much lighter and more free from stones though it be than ours. So, too, when I ask why mules are so universally substituted for horses on the farm, the first reason given, and confessedly the most conclusive one, is that horses cannot bear the treatment that they always must get from negroes; horses are always soon foundered or crippled by them, while mules will bear cudgelling, or lose a meal or two now and then, and not be materially injured, and they do not take cold or get sick, if neglected or overworked. But I do not need to go further than to the window of the room in which I am writing, to see at almost any time, treatment of cattle that would ensure the immediate discharge of the driver by almost any farmer owning them in the North."

<sup>18</sup> The distinction between skilled and unskilled labour rests in part on pure illusion, or, to say the least, on distinctions that have long since ceased to be real, and that survive only by virtue of a traditional convention; in part on the helpless condition of some groups of the working-class, a condition that prevents them from exacting equally with the rest the value of their labour-power. Accidental circumstances here play so great a part, that these two forms of labour sometimes change places. Where, for instance, the physique of the working-class has deteriorated, and is, relatively speaking, exhausted, which is the case in all countries with a well developed capitalist production, the lower forms of labour, which demand great expenditure of muscle, are in general considered as skilled, compared with much more delicate forms of labour; the latter sink down to the level of unskilled labour. Take as an example the labour of a bricklayer, which in England occupies a much higher level than that of a damask-weaver. Again, although the labour of a fustian cutter demands great bodily exertion, and is at the same time unhealthy, yet it counts only as unskilled labour. And then, we must not forget, that the so-called skilled labour does not occupy a large space in the field of national labour. Laing estimates that in England (and Wales) the livelihood of 11,300,000 people depends on unskilled labour. If from the total population of 18,000,000 living at the time when he wrote, we deduct 1,000,000 for the "genteel population," and 1,500,000 for paupers, vagrants, criminals, prostitutes, &c., and 4,650,000 who compose the middle-class, there remain the above mentioned 11,000,000. But in his middle-class he includes people that live on the interest of small investments, officials, men of letters, artists, schoolmasters and the like, and in order to swell the number he also includes in these 4,650,000 the better paid portion of the factory operatives! The bricklayers, too, figure amongst them. (S. Laing: "National Distress," &c., London, 1844). "The great class who have nothing to give for food but ordinary labour, are the great bulk of the people." (James Mill, in art.: "Colony," Supplement to the Encyclop. Brit., 1831.)

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<sup>19</sup> “Where reference is made to labour as a measure of value, it necessarily implies labour of one particular kind ... the proportion which the other kinds bear to it being easily ascertained.” (“Outlines of Pol. Econ.,” Lond., 1832, pp. 22 and 23.)

## Chapter 8: Constant Capital and Variable Capital

The various factors of the labour-process play different parts in forming the value of the product.

The labourer adds fresh value to the subject of his labour by expending upon it a given amount of additional labour, no matter what the specific character and utility of that labour may be. On the other hand, the values of the means of production used up in the process are preserved, and present themselves afresh as constituent parts of the value of the product; the values of the cotton and the spindle, for instance, re-appear again in the value of the yarn. The value of the means of production is therefore preserved, by being transferred to the product. This transfer takes place during the conversion of those means into a product, or in other words, during the labour-process. It is brought about by labour; but how?

The labourer does not perform two operations at once, one in order to add value to the cotton, the other in order to preserve the value of the means of production, or, what amounts to the same thing, to transfer to the yarn, to the product, the value of the cotton on which he works, and part of the value of the spindle with which he works. But, by the very act of adding new value, he preserves their former values. Since, however, the addition of new value to the subject of his labour, and the preservation of its former value, are two entirely distinct results, produced simultaneously by the labourer, during one operation, it is plain that this two-fold nature of the result can be explained only by the two-fold nature of his labour; at one and the same time, it must in one character create value, and in another character preserve or transfer value.

Now, in what manner does every labourer add new labour and consequently new value? Evidently, only by labouring productively in a particular way; the spinner by spinning, the weaver by weaving, the smith by forging. But, while thus incorporating labour generally, that is value, it is by the particular form alone of the labour, by the spinning, the weaving and the forging respectively, that the means of production, the cotton and spindle, the yarn and loom, and the iron and anvil become constituent elements of the product, of a new use-value.<sup>1</sup> Each use-value disappears, but only to re-appear under a new form in a new use-value. Now, we saw, when we were considering the process of creating value, that, if a use-value be effectively consumed in the production of a new use-value, the quantity of labour expended in the production of the consumed article, forms a portion of the quantity of labour necessary to produce the new use-value; this portion is therefore labour transferred from the means of production to the new product. Hence, the labourer preserves the values of the consumed means of production, or transfers them as portions of its value to the product, not by virtue of his additional labour, abstractedly considered, but by virtue of the particular useful character of that labour, by virtue of its special productive form. In so far then as labour is such specific productive activity, in so far as it is spinning, weaving, or forging, it raises, by mere contact, the means of production from the dead, makes them living factors of the labour-process, and combines with them to form the new products.

If the special productive labour of the workman were not spinning, he could not convert the cotton into yarn, and therefore could not transfer the values of the cotton and spindle to the yarn. Suppose the same workman were to change his occupation to that of a joiner, he would still by a day's labour add value to the material he works upon. Consequently, we see, first, that the addition of new value takes place not by virtue of his labour being spinning in particular, or joiner in particular, but because it is labour in the abstract, a portion of the total labour of society; and we see next, that the value added is of a given definite amount, not because his

labour has a special utility, but because it is exerted for a definite time. On the one hand, then, it is by virtue of its general character, as being expenditure of human labour-power in the abstract, that spinning adds new value to the values of the cotton and the spindle; and on the other hand, it is by virtue of its special character, as being a concrete, useful process, that the same labour of spinning both transfers the values of the means of production to the product, and preserves them in the product. Hence at one and the same time there is produced a two-fold result.

By the simple addition of a certain quantity of labour, new value is added, and by the quality of this added labour, the original values of the means of production are preserved in the product. This two-fold effect, resulting from the two-fold character of labour, may be traced in various phenomena.

Let us assume, that some invention enables the spinner to spin as much cotton in 6 hours as he was able to spin before in 36 hours. His labour is now six times as effective as it was, for the purposes of useful production. The product of 6 hours' work has increased six-fold, from 6 lbs. to 36 lbs. But now the 36 lbs. of cotton absorb only the same amount of labour as formerly did the 6 lbs. One-sixth as much new labour is absorbed by each pound of cotton, and consequently, the value added by the labour to each pound is only one-sixth of what it formerly was. On the other hand, in the product, in the 36 lbs. of yarn, the value transferred from the cotton is six times as great as before. By the 6 hours' spinning, the value of the raw material preserved and transferred to the product is six times as great as before, although the new value added by the labour of the spinner to each pound of the very same raw material is one-sixth what it was formerly. This shows that the two properties of labour, by virtue of which it is enabled in one case to preserve value, and in the other to create value, are essentially different. On the one hand, the longer the time necessary to spin a given weight of cotton into yarn, the greater is the new value added to the material; on the other hand, the greater the weight of the cotton spun in a given time, the greater is the value preserved, by being transferred from it to the product.

Let us now assume, that the productiveness of the spinner's labour, instead of varying, remains constant, that he therefore requires the same time as he formerly did, to convert one pound of cotton into yarn, but that the exchange-value of the cotton varies, either by rising to six times its former value or falling to one-sixth of that value. In both these cases, the spinner puts the same quantity of labour into a pound of cotton, and therefore adds as much value, as he did before the change in the value: he also produces a given weight of yarn in the same time as he did before. Nevertheless, the value that he transfers from the cotton to the yarn is either one-sixth of what it was before the variation, or, as the case may be, six times as much as before. The same result occurs when the value of the instruments of labour rises or falls, while their useful efficacy in the process remains unaltered.

Again, if the technical conditions of the spinning process remain unchanged, and no change of value takes place in the means of production, the spinner continues to consume in equal working-times equal quantities of raw material, and equal quantities of machinery of unvarying value. The value that he preserves in the product is directly proportional to the new value that he adds to the product. In two weeks he incorporates twice as much labour, and therefore twice as much value, as in one week, and during the same time he consumes twice as much material, and wears out twice as much machinery, of double the value in each case: he therefore preserves, in the product of two weeks, twice as much value as in the product of one week. So long as the conditions of production remain the same, the more value the labourer adds by fresh labour, the more value he transfers and preserves; but he does so merely because this addition of new value takes place under conditions that have not varied and are independent of his own labour. Of course, it may be said in one sense, that the labourer preserves old value always in proportion to the quantity of

new value that he adds. Whether the value of cotton rise from one shilling to two shillings, or fall to sixpence, the workman invariably preserves in the product of one hour only one half as much value as he preserves in two hours. In like manner, if the productiveness of his own labour varies by rising or falling, he will in one hour spin either more or less cotton, as the case may be, than he did before, and will consequently preserve in the product of one hour, more or less value of cotton; but, all the same, he will preserve by two hours' labour twice as much value as he will by one.

Value exists only in articles of utility, in objects: we leave out of consideration its purely symbolical representation by tokens. (Man himself, viewed as the impersonation of labour-power, is a natural object, a thing, although a living conscious thing, and labour is the manifestation of this power residing in him.) If therefore an article loses its utility, it also loses its value. The reason why means of production do not lose their value, at the same time that they lose their use-value, is this: they lose in the labour-process the original form of their use-value, only to assume in the product the form of a new use-value. But, however important it may be to value, that it should have some object of utility to embody itself in, yet it is a matter of complete indifference what particular object serves this purpose; this we saw when treating of the metamorphosis of commodities. Hence it follows that in the labour-process the means of production transfer their value to the product only so far as along with their use-value they lose also their exchange-value. They give up to the product that value alone which they themselves lose as means of production. But in this respect the material factors of the labour-process do not all behave alike.

The coal burnt under the boiler vanishes without leaving a trace; so, too, the tallow with which the axles of wheels are greased. Dye stuffs and other auxiliary substances also vanish but re-appear as properties of the product. Raw material forms the substance of the product, but only after it has changed its form. Hence raw material and auxiliary substances lose the characteristic form with which they are clothed on entering the labour-process. It is otherwise with the instruments of labour. Tools, machines, workshops, and vessels, are of use in the labour-process, only so long as they retain their original shape, and are ready each morning to renew the process with their shape unchanged. And just as during their lifetime, that is to say, during the continued labour-process in which they serve, they retain their shape independent of the product, so, too, they do after their death. The corpses of machines, tools, workshops, &c., are always separate and distinct from the product they helped to turn out. If we now consider the case of any instrument of labour during the whole period of its service, from the day of its entry into the workshop, till the day of its banishment into the lumber room, we find that during this period its use-value has been completely consumed, and therefore its exchange-value completely transferred to the product. For instance, if a spinning machine lasts for 10 years, it is plain that during that working period its total value is gradually transferred to the product of the 10 years. The lifetime of an instrument of labour, therefore, is spent in the repetition of a greater or less number of similar operations. Its life may be compared with that of a human being. Every day brings a man 24 hours nearer to his grave: but how many days he has still to travel on that road, no man can tell accurately by merely looking at him. This difficulty, however, does not prevent life insurance offices from drawing, by means of the theory of averages, very accurate, and at the same time very profitable conclusions. So it is with the instruments of labour. It is known by experience how long on the average a machine of a particular kind will last. Suppose its use-value in the labour-process to last only six days. Then, on the average, it loses each day one-sixth of its use-value, and therefore parts with one-sixth of its value to the daily product. The wear and tear of all instruments, their daily loss of use-value, and the corresponding quantity of value they part with to the product, are accordingly calculated upon this basis.

It is thus strikingly clear, that means of production never transfer more value to the product than they themselves lose during the labour-process by the destruction of their own use-value. If such an instrument has no value to lose, if, in other words, it is not the product of human labour, it transfers no value to the product. It helps to create use-value without contributing to the formation of exchange-value. In this class are included all means of production supplied by Nature without human assistance, such as land, wind, water, metals in situ, and timber in virgin forests.

Yet another interesting phenomenon here presents itself. Suppose a machine to be worth £1,000, and to wear out in 1,000 days. Then one thousandth part of the value of the machine is daily transferred to the day's product. At the same time, though with diminishing vitality, the machine as a whole continues to take part in the labour-process. Thus it appears, that one factor of the labour-process, a means of production, continually enters as a whole into that process, while it enters into the process of the formation of value by fractions only. The difference between the two processes is here reflected in their material factors, by the same instrument of production taking part as a whole in the labour-process, while at the same time as an element in the formation of value, it enters only by fractions.<sup>2</sup>

On the other hand, a means of production may take part as a whole in the formation of value, while into the labour-process it enters only bit by bit. Suppose that in spinning cotton, the waste for every 115 lbs. used amounts to 15 lbs., which is converted, not into yarn, but into "devil's dust." Now, although this 15 lbs. of cotton never becomes a constituent element of the yarn, yet assuming this amount of waste to be normal and inevitable under average conditions of spinning, its value is just as surely transferred to the value of the yarn, as is the value of the 100 lbs. that form the substance of the yarn. The use-value of 15 lbs. of cotton must vanish into dust, before 100 lbs. of yarn can be made. The destruction of this cotton is therefore a necessary condition in the production of the yarn. And because it is a necessary condition, and for no other reason, the value of that cotton is transferred to the product. The same holds good for every kind of refuse resulting from a labour-process, so far at least as such refuse cannot be further employed as a means in the production of new and independent use-values. Such an employment of refuse may be seen in the large machine works at Manchester, where mountains of iron turnings are carted away to the foundry in the evening, in order the next morning to re-appear in the workshops as solid masses of iron.

We have seen that the means of production transfer value to the new product, so far only as during the labour-process they lose value in the shape of their old use-value. The maximum loss of value that they can suffer in the process, is plainly limited by the amount of the original value with which they came into the process, or in other words, by the labour-time necessary for their production. Therefore, the means of production can never add more value to the product than they themselves possess independently of the process in which they assist. However useful a given kind of raw material, or a machine, or other means of production may be, though it may cost £150, or, say, 500 days' labour, yet it cannot, under any circumstances, add to the value of the product more than £150. Its value is determined not by the labour-process into which it enters as a means of production, but by that out of which it has issued as a product. In the labour-process it only serves as a mere use-value, a thing with useful properties, and could not, therefore, transfer any value to the product, unless it possessed such value previously.<sup>3</sup>

While productive labour is changing the means of production into constituent elements of a new product, their value undergoes a metempsychosis. It deserts the consumed body, to occupy the newly created one. But this transmigration takes place, as it were, behind the back of the labourer. He is unable to add new labour, to create new value, without at the same time preserving old values, and this, because the labour he adds must be of a specific useful kind; and he cannot do

work of a useful kind, without employing products as the means of production of a new product, and thereby transferring their value to the new product. The property therefore which labour-power in action, living labour, possesses of preserving value, at the same time that it adds it, is a gift of Nature which costs the labourer nothing, but which is very advantageous to the capitalist inasmuch as it preserves the existing value of his capital.<sup>4</sup> So long as trade is good, the capitalist is too much absorbed in money-grubbing to take notice of this gratuitous gift of labour. A violent interruption of the labour-process by a crisis, makes him sensitively aware of it.<sup>5</sup>

As regards the means of production, what is really consumed is their use-value, and the consumption of this use-value by labour results in the product. There is no consumption of their value,<sup>6</sup> and it would therefore be inaccurate to say that it is reproduced. It is rather preserved; not by reason of any operation it undergoes itself in the process; but because the article in which it originally exists, vanishes, it is true, but vanishes into some other article. Hence, in the value of the product, there is a reappearance of the value of the means of production, but there is, strictly speaking, no reproduction of that value. That which is produced is a new use-value in which the old exchange-value reappears.<sup>7</sup>

It is otherwise with the subjective factor of the labour-process, with labour-power in action. While the labourer, by virtue of his labour being of a specialised kind that has a special object, preserves and transfers to the product the value of the means of production, he at the same time, by the mere act of working, creates each instant an additional or new value. Suppose the process of production to be stopped just when the workman has produced an equivalent for the value of his own labour-power, when, for example, by six hours' labour, he has added a value of three shillings. This value is the surplus, of the total value of the product, over the portion of its value that is due to the means of production. It is the only original bit of value formed during this process, the only portion of the value of the product created by this process. Of course, we do not forget that this new value only replaces the money advanced by the capitalist in the purchase of the labour-power, and spent by the labourer on the necessaries of life. With regard to the money spent, the new value is merely a reproduction; but, nevertheless, it is an actual, and not, as in the case of the value of the means of production, only an apparent, reproduction. The substitution of one value for another, is here effected by the creation of new value.

We know, however, from what has gone before, that the labour-process may continue beyond the time necessary to reproduce and incorporate in the product a mere equivalent for the value of the labour-power. Instead of the six hours that are sufficient for the latter purpose, the process may continue for twelve hours. The action of labour-power, therefore, not only reproduces its own value, but produces value over and above it. This surplus-value is the difference between the value of the product and the value of the elements consumed in the formation of that product, in other words, of the means of production and the labour-power.

By our explanation of the different parts played by the various factors of the labour-process in the formation of the product's value, we have, in fact, disclosed the characters of the different functions allotted to the different elements of capital in the process of expanding its own value. The surplus of the total value of the product, over the sum of the values of its constituent factors, is the surplus of the expanded capital over the capital originally advanced. The means of production on the one hand, labour-power on the other, are merely the different modes of existence which the value of the original capital assumed when from being money it was transformed into the various factors of the labour-process. That part of capital then, which is represented by the means of production, by the raw material, auxiliary material and the instruments of labour does not, in the process of production, undergo any quantitative alteration of value. I therefore call it the constant part of capital, or, more shortly, *constant capital*.

On the other hand, that part of capital, represented by labour-power, does, in the process of production, undergo an alteration of value. It both reproduces the equivalent of its own value, and also produces an excess, a surplus-value, which may itself vary, may be more or less according to circumstances. This part of capital is continually being transformed from a constant into a variable magnitude. I therefore call it the variable part of capital, or, shortly, *variable capital*. The same elements of capital which, from the point of view of the labour-process, present themselves respectively as the objective and subjective factors, as means of production and labour-power, present themselves, from the point of view of the process of creating surplus-value, as constant and variable capital.

The definition of constant capital given above by no means excludes the possibility of a change of value in its elements. Suppose the price of cotton to be one day sixpence a pound, and the next day, in consequence of a failure of the cotton crop, a shilling a pound. Each pound of the cotton bought at sixpence, and worked up after the rise in value, transfers to the product a value of one shilling; and the cotton already spun before the rise, and perhaps circulating in the market as yarn, likewise transfers to the product twice its original value. It is plain, however, that these changes of value are independent of the increment or surplus-value added to the value of the cotton by the spinning itself. If the old cotton had never been spun, it could, after the rise, be resold at a shilling a pound instead of at sixpence. Further, the fewer the processes the cotton has gone through, the more certain is this result. We therefore find that speculators make it a rule when such sudden changes in value occur, to speculate in that material on which the least possible quantity of labour has been spent: to speculate, therefore, in yarn rather than in cloth, in cotton itself, rather than in yarn. The change of value in the case we have been considering, originates, not in the process in which the cotton plays the part of a means of production, and in which it therefore functions as constant capital, but in the process in which the cotton itself is produced. The value of a commodity, it is true, is determined by the quantity of labour contained in it, but this quantity is itself limited by social conditions. If the time socially necessary for the production of any commodity alters – and a given weight of cotton represents, after a bad harvest, more labour than after a good one – all previously existing commodities of the same class are affected, because they are, as it were, only individuals of the species,<sup>8</sup> and their value at any given time is measured by the labour socially necessary, *i.e.*, by the labour necessary for their production under the then existing social conditions.

As the value of the raw material may change, so, too, may that of the instruments of labour, of the machinery, &c., employed in the process; and consequently that portion of the value of the product transferred to it from them, may also change. If in consequence of a new invention, machinery of a particular kind can be produced by a diminished expenditure of labour, the old machinery becomes depreciated more or less, and consequently transfers so much less value to the product. But here again, the change in value originates outside the process in which the machine is acting as a means of production. Once engaged in this process, the machine cannot transfer more value than it possesses apart from the process.

Just as a change in the value of the means of production, even after they have commenced to take a part in the labour-process, does not alter their character as constant capital, so, too, a change in the proportion of constant to variable capital does not affect the respective functions of these two kinds of capital. The technical conditions of the labour-process may be revolutionised to such an extent, that where formerly ten men using ten implements of small value worked up a relatively small quantity of raw material, one man may now, with the aid of one expensive machine, work up one hundred times as much raw material. In the latter case we have an enormous increase in the constant capital, that is represented by the total value of the means of production used, and at

the same time a great reduction in the variable capital, invested in labour-power. Such a revolution, however, alters only the quantitative relation between the constant and the variable capital, or the proportions in which the total capital is split up into its constant and variable constituents; it has not in the least degree affected the essential difference between the two.

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<sup>1</sup> “Labour gives a new creation for one extinguished.” (“An Essay on the Polit. Econ. of Nations,” London, 1821, p. 13.)

<sup>2</sup> The subject of repairs of the implements of labour does not concern us here. A machine that is undergoing repair, no longer plays the part of an instrument, but that of a subject of labour. Work is no longer done with it, but upon it. It is quite permissible for our purpose to assume, that the labour expended on the repairs of instruments is included in the labour necessary for their original production. But in the text we deal with that wear and tear, which no doctor can cure, and which little by little brings about death, with “that kind of wear which cannot be repaired from time to time, and which, in the case of a knife, would ultimately reduce it to a state in which the cutler would say of it, it is not worth a new blade.” We have shewn in the text, that a machine takes part in every labour-process as an integral machine, but that into the simultaneous process of creating value it enters only bit by bit. How great then is the confusion of ideas exhibited in the following extract! “Mr. Ricardo says a portion of the labour of the engineer in making [stocking] machines” is contained for example in the value of a pair of stockings. “Yet the total labour, that produced each single pair of stockings ... includes the whole labour of the engineer, not a portion; for one machine makes many pairs, and none of those pairs could have been done without any part of the machine.” “Obs. on Certain Verbal Disputes in Pol. Econ., Particularly Relating to Value,” p. 54. The author, an uncommonly self-satisfied wisacre, is right in his confusion and therefore in his contention, to this extent only, that neither Ricardo nor any other economist, before or since him, has accurately distinguished the two aspects of labour, and still less, therefore, the part played by it under each of these aspects in the formation of value.

<sup>3</sup> From this we may judge of the absurdity of J. B. Say, who pretends to account for surplus-value (Interest, Profit, Rent), by the “services productifs” which the means of production, soil, instruments, and raw material, render in the labour-process by means of their use-values. Mr. Wm. Roscher who seldom loses an occasion of registering, in black and white, ingenious apologetic fancies, records the following specimen: - “J. B. Say (Traité, t. 1, ch. 4) very truly remarks: the value produced by an oil mill, after deduction of all costs, is something new, something quite different from the labour by which the oil mill itself was erected.” (l.c., p. 82, note.) Very true, Mr. Professor! the oil produced by the oil mill is indeed something very different from the labour expended in constructing the mill! By value, Mr. Roscher understands such stuff as “oil,” because oil has value, notwithstanding that “Nature” produces petroleum, though relatively “in small quantities,” a fact to which he seems to refer in his further observation: “It (Nature) produces scarcely any exchange-value.” Mr. Roscher’s “Nature” and the exchange-value it produces are rather like the foolish virgin who admitted indeed that she had had a child, but “it was such a little one.” This “savant sérieux” in continuation remarks: “Ricardo’s school is in the habit of including capital as accumulated labour under the head of labour. This is unskilful work, because, indeed, the owner of capital, after all, does something more than the merely creating and preserving of the same: namely, the abstention from the enjoyment of it, for which he demands, e.g., interest.” (l.c.) How very “skilful” is this “anatomico-physiological method” of Political Economy, which, “indeed,” converts a mere desire “after all” into a source of value.

<sup>4</sup> “Of all the instruments of the farmers’ trade, the labour of man ... is that on which he is most to rely for the repayment of his capital. The other two ... the working stock of the cattle and the ... carts, ploughs, spades, and so forth, without a given portion of the first, are nothing at all.” (Edmund Burke: “Thoughts and Details on Scarcity, originally presented to the Right Hon. W. Pitt, in the month of November 1795,” Edit. London, 1800, p. 10.)

<sup>5</sup> In *The Times* of 26th November, 1862, a manufacturer, whose mill employed 800 hands, and consumed, on the average, 150 bales of East Indian, or 130 bales of American cotton, complains, in doleful manner, of the standing expenses of his factory when not working. He estimates them at £6,000 a year. Among them are a number of items that do not concern us here, such as rent, rates, and taxes, insurance, salaries of the manager, book-keeper, engineer, and others. Then he reckons £150 for coal used to heat the mill occasionally, and run the engine now and then. Besides this, he includes the wages of the people employed at odd times to keep the machinery in working order. Lastly, he puts down £1,200 for depreciation of machinery, because “the weather and the natural principle of decay do not suspend their operations because the steam-engine ceases to revolve.” He says, emphatically, he does not estimate his depreciation at more than the small sum of £1,200, because his machinery is already nearly worn out.

<sup>6</sup> “Productive consumption ... where the consumption of a commodity is a part of the process of production. ... In these instances there is no consumption of value.” (S. P. Newman, l.c., p. 296.)

<sup>7</sup> In an American compendium that has gone through, perhaps, 20 editions, this passage occurs: “It matters not in what form capital re-appears;” then after a lengthy enumeration of all the possible ingredients of production whose value re-appears in the product, the passage concludes thus: “The various kinds of food, clothing, and shelter, necessary for the existence and comfort of the human being, are also changed. They are consumed from time to time, and their value re-appears in that new vigour imparted to his body and mind, forming fresh capital, to be employed again in the work of production.” (F. Wayland, l.c., pp. 31, 32.) Without noticing any other oddities, it suffices to observe, that what re-appears in the fresh vigour, is not the bread’s price, but its bloodforming substances. What, on the other hand, re-appears in the value of that vigour, is not the means of subsistence, but their value. The same necessaries of life, at half the price, would form just as much muscle and bone, just as much vigour, but not vigour of the same value. This confusion of “value” and “vigour” coupled with our author’s pharisaical indefiniteness, mark an attempt, futile for all that, to thrash out an explanation of surplus-value from a mere re-appearance of pre-existing values.

<sup>8</sup> “Toutes les productions d’un même genre ne forment proprement qu’une masse, dont le prix se détermine en général et sans égard aux circonstances particulières.” (Le Trosne, l.c., p. 893.) [“Properly speaking, all products of the same kind form a single mass, and their price is determined in general and without regard to particular circumstances.”]

# Chapter 9: The Rate of Surplus-Value

## Section 1: The Degree of Exploitation of Labour-Power

The surplus-value generated in the process of production by  $C$ , the capital advanced, or in other words, the self-expansion of the value of the capital  $C$ , presents itself for our consideration, in the first place, as a surplus, as the amount by which the value of the product exceeds the value of its constituent elements.

The capital  $C$  is made up of two components, one, the sum of money  $c$  laid out upon the means of production, and the other, the sum of money  $v$  expended upon the labour-power;  $c$  represents the portion that has become constant capital, and  $v$  the portion that has become variable capital. At first then,  $C = c + v$ : for example, if £500 is the capital advanced, its components may be such that the £500 = £410 const. + £90 var. When the process of production is finished, we get a commodity whose value =  $(c + v) + s$ , where  $s$  is the surplus-value; or taking our former figures, the value of this commodity may be (£410 const. + £90 var.) + £90 surpl. The original capital has now changed from  $C$  to  $C'$ , from £500 to £590. The difference is  $s$  or a surplus-value of £90. Since the value of the constituent elements of the product is equal to the value of the advanced capital, it is mere tautology to say, that the excess of the value of the product over the value of its constituent elements, is equal to the expansion of the capital advanced or to the surplus-value produced.

Nevertheless, we must examine this tautology a little more closely. The two things compared are, the value of the product and the value of its constituents consumed in the process of production. Now we have seen how that portion of the constant capital which consists of the instruments of labour, transfers to the production only a fraction of its value, while the remainder of that value continues to reside in those instruments. Since this remainder plays no part in the formation of value, we may at present leave it on one side. To introduce it into the calculation would make no difference. For instance, taking our former example,  $c = £410$ : suppose this sum to consist of £312 value of raw material, £44 value of auxiliary material, and £54 value of the machinery worn away in the process; and suppose that the total value of the machinery employed is £1,054. Out of this latter sum, then, we reckon as advanced for the purpose of turning out the product, the sum of £54 alone, which the machinery loses by wear and tear in the process; for this is all it parts with to the product. Now if we also reckon the remaining £1,000, which still continues in the machinery, as transferred to the product, we ought also to reckon it as part of the value advanced, and thus make it appear on both sides of our calculation.<sup>1</sup> We should, in this way, get £1,500 on one side and £1,590 on the other. The difference of these two sums, or the surplus-value, would still be £90. Throughout this Book therefore, by constant capital advanced for the production of value, we always mean, unless the context is repugnant thereto, the value of the means of production actually consumed in the process, and that value alone.

This being so, let us return to the formula  $C = c + v$ , which we saw was transformed into  $C' = (c + v) + s$ ,  $C$  becoming  $C'$ . We know that the value of the constant capital is transferred to, and merely re-appears in the product. The new value actually created in the process, the value produced, or value-product, is therefore not the same as the value of the product; it is not, as it would at first sight appear  $(c + v) + s$  or £410 const. + £90 var. + £90 surpl.; but  $v + s$  or £90 var. + £90 surpl., not £590 but £180. If  $c = 0$ , or in other words, if there were branches of industry in which the capitalist could dispense with all means of production made by previous labour, whether they be raw material, auxiliary material, or instruments of labour, employing only

labour-power and materials supplied by Nature, in that case, there would be no constant capital to transfer to the product. This component of the value of the product, *i.e.*, the £410 in our example, would be eliminated, but the sum of £180, the amount of new value created, or the value produced, which contains £90 of surplus-value, would remain just as great as if  $c$  represented the highest value imaginable. We should have  $C = (0 + v) = v$  or  $C'$  the expanded capital =  $v + s$  and therefore  $C' - C = s$  as before. On the other hand, if  $s = 0$ , or in other words, if the labour-power, whose value is advanced in the form of variable capital, were to produce only its equivalent, we should have  $C = c + v$  or  $C'$  the value of the product =  $(c + v) + 0$  or  $C = C'$ . The capital advanced would, in this case, not have expanded its value.

From what has gone before, we know that surplus-value is purely the result of a variation in the value of  $v$ , of that portion of the capital which is transformed into labour-power; consequently,  $v + s = v + v'$ , or  $v$  plus an increment of  $v$ . But the fact that it is  $v$  alone that varies, and the conditions of that variation, are obscured by the circumstance that in consequence of the increase in the variable component of the capital, there is also an increase in the sum total of the advanced capital. It was originally £500 and becomes £590. Therefore in order that our investigation may lead to accurate results, we must make abstraction from that portion of the value of the product, in which constant capital alone appears, and consequently must equate the constant capital to zero or make  $c = 0$ . This is merely an application of a mathematical rule, employed whenever we operate with constant and variable magnitudes, related to each other by the symbols of addition and subtraction only.

A further difficulty is caused by the original form of the variable capital. In our example,  $C' = £410 \text{ const.} + £90 \text{ var.} + £90 \text{ surpl.}$ ; but £90 is a given and therefore a constant quantity; hence it appears absurd to treat it as variable. But in fact, the term £90 var. is here merely a symbol to show that this value undergoes a process. The portion of the capital invested in the purchase of labour-power is a definite quantity of materialised labour, a constant value like the value of the labour-power purchased. But in the process of production the place of the £90 is taken by the labour-power in action, dead labour is replaced by living labour, something stagnant by something flowing, a constant by a variable. The result is the reproduction of  $v$  plus an increment of  $v$ . From the point of view then of capitalist production, the whole process appears as the spontaneous variation of the originally constant value, which is transformed into labour-power. Both the process and its result, appear to be owing to this value. If, therefore, such expressions as “£90 variable capital,” or “so much self-expanding value,” appear contradictory, this is only because they bring to the surface a contradiction immanent in capitalist production.

At first sight it appears a strange proceeding, to equate the constant capital to zero. Yet it is what we do every day. If, for example, we wish to calculate the amount of England's profits from the cotton industry, we first of all deduct the sums paid for cotton to the United States, India, Egypt and other countries; in other words, the value of the capital that merely re-appears in the value of the product, is put = 0.

Of course the ratio of surplus-value not only to that portion of the capital from which it immediately springs, and whose change of value it represents, but also to the sum total of the capital advanced is economically of very great importance. We shall, therefore, in the third book, treat of this ratio exhaustively. In order to enable one portion of a capital to expand its value by being converted into labour-power, it is necessary that another portion be converted into means of production. In order that variable capital may perform its function, constant capital must be advanced in proper proportion, a proportion given by the special technical conditions of each labour-process. The circumstance, however, that retorts and other vessels, are necessary to a chemical process, does not compel the chemist to notice them in the result of his analysis. If we

look at the means of production, in their relation to the creation of value, and to the variation in the quantity of value, apart from anything else, they appear simply as the material in which labour-power, the value-creator, incorporates itself. Neither the nature, nor the value of this material is of any importance. The only requisite is that there be a sufficient supply to absorb the labour expended in the process of production. That supply once given, the material may rise or fall in value, or even be, as land and the sea, without any value in itself; but this will have no influence on the creation of value or on the variation in the quantity of value.<sup>2</sup>

In the first place then we equate the constant capital to zero. The capital advanced is consequently reduced from  $c + v$  to  $v$ , and instead of the value of the product  $(c + v) + s$  we have now the value produced  $(v + s)$ . Given the new value produced = £180, which sum consequently represents the whole labour expended during the process, then subtracting from it £90 the value of the variable capital, we have remaining £90, the amount of the surplus-value. This sum of £90 or  $s$  expresses the absolute quantity of surplus-value produced. The relative quantity produced, or the increase per cent of the variable capital, is determined, it is plain, by the ratio of the surplus-value to the variable capital, or is expressed by  $s/v$ . In our example this ratio is  $90/90$ , which gives an increase of 100%. This relative increase in the value of the variable capital, or the relative magnitude of the surplus-value, I call, "The rate of surplus-value."<sup>3</sup>

We have seen that the labourer, during one portion of the labour-process, produces only the value of his labour-power, that is, the value of his means of subsistence. Now since his work forms part of a system, based on the social division of labour, he does not directly produce the actual necessaries which he himself consumes; he produces instead a particular commodity, yarn for example, whose value is equal to the value of those necessaries or of the money with which they can be bought. The portion of his day's labour devoted to this purpose, will be greater or less, in proportion to the value of the necessaries that he daily requires on an average, or, what amounts to the same thing, in proportion to the labour-time required on an average to produce them. If the value of those necessaries represent on an average the expenditure of six hours' labour, the workman must on an average work for six hours to produce that value. If instead of working for the capitalist, he worked independently on his own account, he would, other things being equal, still be obliged to labour for the same number of hours, in order to produce the value of his labour-power, and thereby to gain the means of subsistence necessary for his conservation or continued reproduction. But as we have seen, during that portion of his day's labour in which he produces the value of his labour-power, say three shillings, he produces only an equivalent for the value of his labour-power already advanced<sup>4</sup> by the capitalist; the new value created only replaces the variable capital advanced. It is owing to this fact, that the production of the new value of three shillings takes the semblance of a mere reproduction. That portion of the working day, then, during which this reproduction takes place, I call "*necessary*" labour time, and the labour expended during that time I call "*necessary*" labour.<sup>5</sup> Necessary, as regards the labourer, because independent of the particular social form of his labour; necessary, as regards capital, and the world of capitalists, because on the continued existence of the labourer depends their existence also.

During the second period of the labour-process, that in which his labour is no longer necessary labour, the workman, it is true, labours, expends labour-power; but his labour, being no longer necessary labour, he creates no value for himself. He creates surplus-value which, for the capitalist, has all the charms of a creation out of nothing. This portion of the working day, I name surplus labour-time, and to the labour expended during that time, I give the name of surplus labour. It is every bit as important, for a correct understanding of surplus-value, to conceive it as a mere congelation of surplus labour-time, as nothing but materialised surplus labour, as it is, for a

proper comprehension of value, to conceive it as a mere congelation of so many hours of labour, as nothing but materialised labour. The essential difference between the various economic forms of society, between, for instance, a society based on slave-labour, and one based on wage-labour, lies only in the mode in which this surplus labour is in each case extracted from the actual producer, the labourer.<sup>6</sup>

Since, on the one hand, the values of the variable capital and of the labour-power purchased by that capital are equal, and the value of this labour-power determines the necessary portion of the working day; and since, on the other hand, the surplus-value is determined by the surplus portion of the working day, it follows that surplus-value bears the same ratio to variable capital, that surplus labour does to necessary labour, or in other words, the rate of surplus-value,  $s/v = (\text{surplus labour})/(\text{necessary labour})$ . Both ratios,  $s/v$  and  $(\text{surplus labour})/(\text{necessary labour})$ , express the same thing in different ways; in the one case by reference to materialised, incorporated labour, in the other by reference to living, fluent labour.

The rate of surplus-value is therefore an exact expression for the degree of exploitation of labour-power by capital, or of the labourer by the capitalist.<sup>7</sup>

We assumed in our example, that the value of the product = £410 const. + £90 var. + £90 surpl., and that the capital advanced = £500. Since the surplus-value = £90, and the advanced capital = £500, we should, according to the usual way of reckoning, get as the rate of surplus-value (generally confounded with rate of profits) 18%, a rate so low as possibly to cause a pleasant surprise to Mr. Carey and other harmonisers. But in truth, the rate of surplus-value is not equal to  $s/C$  or  $s/(c+v)$ , but to  $s/v$ : thus it is not  $90/500$  but  $90/90$  or 100%, which is more than five times the apparent degree of exploitation. Although, in the case we have supposed, we are ignorant of the actual length of the working day, and of the duration in days or weeks of the labour-process, as also of the number of labourers employed, yet the rate of surplus-value  $s/v$  accurately discloses to us, by means of its equivalent expression, surplus labour/necessary labour the relation between the two parts of the working day. This relation is here one of equality, the rate being 100%. Hence, it is plain, the labourer, in our example, works one half of the day for himself, the other half for the capitalist.

The method of calculating the rate of surplus-value is therefore, shortly, as follows. We take the total value of the product and put the constant capital which merely re-appears in it, equal to zero. What remains, is the only value that has, in the process of producing the commodity, been actually created. If the amount of surplus-value be given, we have only to deduct it from this remainder, to find the variable capital. And *vice versâ*, if the latter be given, and we require to find the surplus-value. If both be given, we have only to perform the concluding operation, viz., to calculate  $s/v$ , the ratio of the surplus-value to the variable capital.

Though the method is so simple, yet it may not be amiss, by means of a few examples, to exercise the reader in the application of the novel principles underlying it.

First we will take the case of a spinning mill containing 10,000 mule spindles, spinning No. 32 yarn from American cotton, and producing 1 lb. of yarn weekly per spindle. We assume the waste to be 6%: under these circumstances 10,600 lbs. of cotton are consumed weekly, of which 600 lbs. go to waste. The price of the cotton in April, 1871, was  $7\frac{3}{4}$ d. per lb.; the raw material therefore costs in round numbers £342. The 10,000 spindles, including preparation-machinery, and motive power, cost, we will assume, £1 per spindle, amounting to a total of £10,000. The wear and tear we put at 10%, or £1,000 yearly = £20 weekly. The rent of the building we suppose to be £300 a year, or £6 a week. Coal consumed (for 100 horse-power indicated, at 4 lbs. of coal per horse-power per hour during 60 hours, and inclusive of that consumed in heating the mill), 11 tons a week at 8s. 6d. a ton, amounts to about £4½ a week: gas, £1 a week, oil, &c., £4½ a week.

Total cost of the above auxiliary materials, £10 weekly. Therefore the constant portion of the value of the week's product is £378. Wages amount to £52 a week. The price of the yarn is 12¼d. per. lb. which gives for the value of 10,000 lbs. the sum of £510. The surplus-value is therefore in this case £510 - £430 = £80. We put the constant part of the value of the product = 0, as it plays no part in the creation of value. There remains £132 as the weekly value created, which = £52 var. + £80 surpl. The rate of surplus-value is therefore  $80/52 = 153 \frac{11}{13}\%$ . In a working day of 10 hours with average labour the result is: necessary labour =  $3 \frac{31}{33}$  hours, and surplus labour =  $6 \frac{2}{33}$ .<sup>8</sup>

One more example. Jacob gives the following calculation for the year 1815. Owing to the previous adjustment of several items it is very imperfect; nevertheless for our purpose it is sufficient. In it he assumes the price of wheat to be 8s. a quarter, and the average yield per acre to be 22 bushels.

| VALUE PRODUCED PER ACRE |             |                                 |            |
|-------------------------|-------------|---------------------------------|------------|
| Seed                    | £1 9s. 0d.  | Tithes, Rates,<br>and taxes,    | £1 1s. 0d. |
| Manure                  | £2 10s. 0d. | Rent                            | £1 8s. 0d. |
| Wages                   | £3 10s. 0d. | Farmer's Profit<br>and Interest | £1 2s. 0d. |
| TOTAL                   | £7 9s. 0d.  | TOTAL                           | £3 11s 0d. |

Assuming that the price of the product is the same as its value, we here find the surplus-value distributed under the various heads of profit, interest, rent, &c. We have nothing to do with these in detail; we simply add them together, and the sum is a surplus-value of £3 11s. 0d. The sum of £3 19s. 0d., paid for seed and manure, is constant capital, and we put it equal to zero. There is left the sum of £3 10s. 0d., which is the variable capital advanced: and we see that a new value of £3 10s. 0d + £3 11s. 0d. has been produced in its place. Therefore  $s/v = £3 \ 11s. \ 0d. / £3 \ 10s. \ 0d.$ , giving a rate of surplus-value of more than 100%. The labourer employs more than one half of his working day in producing the surplus-value, which different persons, under different pretexts, share amongst themselves.<sup>9</sup>

## Section 2: The Representation of the Components of the Value of the Product by Corresponding Proportional Parts of the Product Itself

Let us now return to the example by which we were shown how the capitalist converts money into capital.

The product of a working day of 12 hours is 20 lbs. of yarn, having a value of 30s. No less than 8/10ths of this value, or 24s., is due to mere re-appearance in it, of the value of the means of production (20 lbs. of cotton, value 20s., and spindle worn away, 4s.): it is therefore constant capital. The remaining 2/10ths or 6s. is the new value created during the spinning process: of this one half replaces the value of the day's labour-power, or the variable capital, the remaining half constitutes a surplus-value of 3s. The total value then of the 20 lbs. of yarn is made up as follows:  
30s. value of yarn = 24s. const. + 3s. var. + 3s. surpl.

Since the whole of this value is contained in the 20 lbs. of yarn produced, it follows that the various component parts of this value, can be represented as being contained respectively in corresponding parts of the product.

If the value of 30s. is contained in 20 lbs. of yarn, then 8/10ths of this value, or the 24s. that form its constant part, is contained in 8/10ths of the product or in 16 lbs. of yarn. Of the latter 13 1/3 lbs. represent the value of the raw material, the 20s. worth of cotton spun, and 2 2/3 lbs. represent the 4s. worth of spindle, &c., worn away in the process.

Hence the whole of the cotton used up in spinning the 20 lbs. of yarn, is represented by 13 1/3 lbs. of yarn. This latter weight of yarn contains, it is true, by weight, no more than 13 1/3 lbs. of cotton, worth 13 1/3 shillings; but the 6 2/3 shillings additional value contained in it, are the equivalent for the cotton consumed in spinning the remaining 6 2/3 lbs. of yarn. The effect is the same as if these 6 2/3 lbs. of yarn contained no cotton at all, and the whole 20 lbs. of cotton were concentrated in the 13 1/3 lbs. of yarn. The latter weight, on the other hand, does not contain an atom either of the value of the auxiliary materials and implements, or of the value newly created in the process.

In the same way, the 2 2/3 lbs. of yarn, in which the 4s., the remainder of the constant capital, is embodied, represents nothing but the value of the auxiliary materials and instruments of labour consumed in producing the 20 lbs. of yarn.

We have, therefore, arrived at this result: although eight-tenths of the product, or 16 lbs. of yarn, is, in its character of an article of utility, just as much the fabric of the spinner's labour, as the remainder of the same product, yet when viewed in this connexion, it does not contain, and has not absorbed any labour expended during the process of spinning. It is just as if the cotton had converted itself into yarn, without help; as if the shape it had assumed was mere trickery and deceit: for so soon as our capitalist sells it for 24s., and with the money replaces his means of production, it becomes evident that this 16 lbs. of yarn is nothing more than so much cotton and spindle-waste in disguise.

On the other hand, the remaining 2/10ths of the product, or 4 lbs of yarn, represent nothing but the new value of 6s., created during the 12 hours' spinning process. All the value transferred to those 4 lbs, from the raw material and instruments of labour consumed, was, so to say, intercepted in order to be incorporated in the 16 lbs. first spun. In this case, it is as if the spinner had spun 4 lbs. of yarn out of air, or, as if he had spun them with the aid of cotton and spindles, that, being the spontaneous gift of Nature, transferred no value to the product.

Of this 4 lbs. of yarn, in which the whole of the value newly created during the process, is condensed, one half represents the equivalent for the value of the labour consumed, or the 3s. variable capital, the other half represents the 3s. surplus-value.

Since 12 working-hours of the spinner are embodied in 6s., it follows that in yarn of the value of 30s., there must be embodied 60 working-hours. And this quantity of labour-time does in fact exist in the 20 lbs of yarn; for in 8/10ths or 16 lbs there are materialised the 48 hours of labour expended, before the commencement of the spinning process, on the means of production; and in the remaining 2/10ths or 4 lbs there are materialised the 12 hours' work done during the process itself.

On a former page we saw that the value of the yarn is equal to the sum of the new value created during the production of that yarn plus the value previously existing in the means of production.

It has now been shown how the various component parts of the value of the product, parts that differ functionally from each other, may be represented by corresponding proportional parts of the product itself.

To split up in this manner the product into different parts, of which one represents only the labour previously spent on the means of production, or the constant capital, another, only the necessary labour spent during the process of production, or the variable capital, and another and last part,

only the surplus labour expended during the same process, or the surplus-value; to do this, is, as will be seen later on from its application to complicated and hitherto unsolved problems, no less important than it is simple.

In the preceding investigation we have treated the total product as the final result, ready for use, of a working day of 12 hours. We can however follow this total product through all the stages of its production; and in this way we shall arrive at the same result as before, if we represent the partial products, given off at the different stages, as functionally different parts of the final or total product.

The spinner produces in 12 hours 20 lbs. of yarn, or in 1 hour  $1\frac{2}{3}$  lbs; consequently he produces in 8 hours  $13\frac{2}{3}$  lbs., or a partial product equal in value to all the cotton that is spun in a whole day. In like manner the partial product of the next period of 1 hour and 36 minutes, is  $2\frac{2}{3}$  lbs. of yarn: this represents the value of the instruments of labour that are consumed in 12 hours. In the following hour and 12 minutes, the spinner produces 2 lbs. of yarn worth 3 shillings, a value equal to the whole value he creates in his 6 hours' necessary labour. Finally, in the last hour and 12 minutes he produces another 2 lbs. of yarn, whose value is equal to the surplus-value, created by his surplus labour during half a day. This method of calculation serves the English manufacturer for every-day use; it shows, he will say, that in the first 8 hours, or  $\frac{2}{3}$  of the working day, he gets back the value of his cotton; and so on for the remaining hours. It is also a perfectly correct method: being in fact the first method given above with this difference, that instead of being applied to space, in which the different parts of the completed product lie side by side, it deals with time, in which those parts are successively produced. But it can also be accompanied by very barbarian notions, more especially in the heads of those who are as much interested, practically, in the process of making value beget value, as they are in misunderstanding that process theoretically. Such people may get the notion into their heads, that our spinner, for example, produces or replaces in the first 8 hours of his working day the *value* of the cotton; in the following hour and 36 minutes the *value* of the instruments of labour worn away; in the next hour and 12 minutes the *value* of the wages; and that he devotes to the production of surplus-value for the manufacturer, only that well known "last hour." In this way the poor spinner is made to perform the two-fold miracle not only of producing cotton, spindles, steam-engine, coal, oil, &c., at the same time that he spins with them, but also of turning one working day into five; for, in the example we are considering, the production of the raw material and instruments of labour demands four working days of twelve hours each, and their conversion into yarn requires another such day. That the love of lucre induces an easy belief in such miracles, and that sycophant doctrinaires are never wanting to prove them, is vouched for by the following incident of historical celebrity.

### Section 3: Senior's "Last Hour"

One fine morning, in the year 1836, Nassau W. Senior, who may be called the bel-esprit of English economists, well known, alike for his economic "science," and for his beautiful style, was summoned from Oxford to Manchester, to learn in the latter place, the Political Economy that he taught in the former. The manufacturers elected him as their champion, not only against the newly passed Factory Act, but against the still more menacing Ten-hours' agitation. With their usual practical acuteness, they had found out that the learned Professor "wanted a good deal of finishing;" it was this discovery that caused them to write for him. On his side the Professor has embodied the lecture he received from the Manchester manufacturers, in a pamphlet, entitled: "Letters on the Factory Act, as it affects the cotton manufacture." London, 1837. Here we find, amongst others, the following edifying passage:

“Under the present law, no mill in which persons under 18 years of age are employed, ... can be worked more than 11½ hours a day, that is, 12 hours for 5 days in the week, and nine on Saturday.

“Now the following analysis (!) will show that in a mill so worked, the whole net profit is derived *from the last hour*. I will suppose a manufacturer to invest £100,000: – £80,000 in his mill and machinery, and £20,000 in raw material and wages. The annual return of that mill, supposing the capital to be turned once a year, and gross profits to be 15 per cent., ought to be goods worth £115,000.... Of this £115,000, each of the twenty-three half-hours of work produces 5-115ths or one twenty-third. Of these 23-23rds (constituting the whole £115,000) twenty, that is to say £100,000 out of the £115,000, simply replace the capital; – one twenty-third (or £5,000 out of the £115,000) makes up for the deterioration of the mill and machinery. The remaining 2-23rds, that is, the last two of the twenty-three half-hours of every day, produce the net profit of 10 per cent. If, therefore (prices remaining the same), the factory could be kept at work thirteen hours instead of eleven and a half, with an addition of about £2,600 to the circulating capital, the net profit would be more than doubled. On the other hand, if the hours of working were reduced by one hour per day (prices remaining the same), the *net* profit would be destroyed – if they were reduced by one hour and a half, even the *gross* profit would be destroyed.”<sup>10</sup>

And the Professor calls this an “analysis!” If, giving credence to the out-cries of the manufacturers, he believed that the workmen spend the best part of the day in the production, i.e., the reproduction or replacement of the value of the buildings, machinery, cotton, coal, &c., then his analysis was superfluous. His answer would simply have been: – Gentlemen! if you work your mills for 10 hours instead of 11½, then, other things being equal, the daily consumption of cotton, machinery, &c., will decrease in proportion. You gain just as much as you lose. Your work-people will in future spend one hour and a half less time in reproducing or replacing the capital that has been advanced. – If, on the other hand, he did not believe them without further inquiry, but, as being an expert in such matters, deemed an analysis necessary, then he ought, in a question that is concerned exclusively with the relations of net profit to the length of the working day, before all things to have asked the manufacturers, to be careful not to lump together machinery, workshops, raw material, and labour, but to be good enough to place the constant capital, invested in buildings, machinery, raw material, &c., on one side of the account, and the capital advanced in wages on the other side. If the Professor then found, that in accordance with the calculation of the manufacturers, the workman reproduced or replaced his wages in 2 half-hours, in that case, he should have continued his analysis thus:

According to your figures, the workman in the last hour but one produces his wages, and in the last hour your surplus-value or net profit. Now, since in equal periods he produces equal values, the produce of the last hour but one, must have the same value as that of the last hour. Further, it is only while he labours that he produces any value at all, and the amount of his labour is measured by his labour-time. This you say, amounts to 11½ hours a day. He employs one portion of these 11½ hours, in producing or replacing his wages, and the remaining portion in producing your net profit. Beyond this he does absolutely nothing. But since, on your assumption, his wages, and the surplus-value he yields, are of equal value, it is clear that he produces his wages in 5¾ hours, and your net profit in the other 5¾ hours. Again, since the value of the yarn produced in 2 hours, is equal to the sum of the values of his wages and of your net profit, the measure of the value of this yarn must be 11½ working-hours, of which 5¾ hours measure the value of the yarn

produced in the last hour but one, and  $5\frac{3}{4}$ , the value of the yarn produced in the last hour. We now come to a ticklish point; therefore, attention! The last working-hour but one is, like the first, an ordinary working-hour, neither more nor less. How then can the spinner produce in one hour, in the shape of yarn, a value that embodies  $5\frac{3}{4}$  hours' labour? The truth is that he performs no such miracle. The use-value produced by him in one hour, is a definite quantity of yarn. The value of this yarn is measured by  $5\frac{3}{4}$  working-hours, of which  $4\frac{3}{4}$  were, without any assistance from him, previously embodied in the means of production, in the cotton, the machinery, and so on; the remaining one hour alone is added by him. Therefore since his wages are produced in  $5\frac{3}{4}$  hours, and the yarn produced in one hour also contains  $5\frac{3}{4}$  hours' work, there is no witchcraft in the result, that the value created by his  $5\frac{3}{4}$  hours' spinning, is equal to the value of the product spun in one hour. You are altogether on the wrong track, if you think that he loses a single moment of his working day, in reproducing or replacing the values of the cotton, the machinery, and so on. On the contrary, it is because his labour converts the cotton and spindles into yarn, because he spins, that the values of the cotton and spindles go over to the yarn of their own accord. This result is owing to the quality of his labour, not to its quantity. It is true, he will in one hour transfer to the yarn more value, in the shape of cotton, than he will in half an hour; but that is only because in one hour he spins up more cotton than in half an hour. You see then, your assertion, that the workman produces, in the last hour but one, the value of his wages, and in the last hour your net profit, amounts to no more than this, that in the yarn produced by him in 2 working-hours, whether they are the 2 first or the 2 last hours of the working day, in that yarn, there are incorporated  $11\frac{1}{2}$  working-hours, or just a whole day's work, *i.e.*, two hours of his own work and  $9\frac{1}{2}$  hours of other people's. And my assertion that, in the first  $5\frac{3}{4}$  hours, he produces his wages, and in the last  $5\frac{3}{4}$  hours your net profit, amounts only to this, that you pay him for the former, but not for the latter. In speaking of payment of labour, instead of payment of labour-power, I only talk your own slang. Now, gentlemen, if you compare the working-time you pay for, with that which you do not pay for, you will find that they are to one another, as half a day is to half a day; this gives a rate of 100%, and a very pretty percentage it is. Further, there is not the least doubt, that if you make your "hands" toil for 13 hours, instead of  $11\frac{1}{2}$ , and, as may be expected from you, treat the work done in that extra one hour and a half, as pure surplus labour, then the latter will be increased from  $5\frac{3}{4}$  hours' labour to  $7\frac{1}{4}$  hours' labour, and the rate of surplus-value from 100% to  $126\frac{2}{23}\%$ . So that you are altogether too sanguine, in expecting that by such an addition of  $1\frac{1}{2}$  hours to the working day, the rate will rise from 100% to 200% and more, in other words that it will be "more than doubled." On the other hand – man's heart is a wonderful thing, especially when carried in the purse – you take too pessimist a view, when you fear, that with a reduction of the hours of labour from  $11\frac{1}{2}$  to 10, the whole of your net profit will go to the dogs. Not at all. All other conditions remaining the same, the surplus labour will fall from  $5\frac{3}{4}$  hours to  $4\frac{3}{4}$  hours, a period that still gives a very profitable rate of surplus-value, namely  $82\frac{14}{23}\%$ . But this dreadful "last hour," about which you have invented more stories than have the millenarians about the day of judgment, is "all bosh." If it goes, it will cost neither you, your net profit, nor the boys and girls whom you employ, their "purity of mind."<sup>11</sup> Whenever your "last hour" strikes in earnest, think of the Oxford Professor. And now, gentlemen, "farewell, and may we meet again in yonder better world, but not before."

Senior invented the battle cry of the "last hour" in 1836.<sup>12</sup> In the London *Economist* of the 15th April, 1848, the same cry was again raised by James Wilson, an economic mandarin of high standing: this time in opposition to the 10 hours' bill.

## Section 4: Surplus-Produce

The portion of the product that represents the surplus-value, (one tenth of the 20 lbs., or 2 lbs. of yarn, in the example given in Sec. 2) we call “surplus-produce.” Just as the rate of surplus-value is determined by its relation, not to the sum total of the capital, but to its variable part; in like manner, the relative quantity of surplus-produce is determined by the ratio that this produce bears, not to the remaining part of the total product, but to that part of it in which is incorporated the necessary labour. Since the production of surplus-value is the chief end and aim of capitalist production, it is clear, that the greatness of a man’s or a nation’s wealth should be measured, not by the absolute quantity produced, but by the relative magnitude of the surplus-produce.<sup>13</sup>

The sum of the necessary labour and the surplus labour, *i.e.*, of the periods of time during which the workman replaces the value of his labour-power, and produces the surplus-value, this sum constitutes the actual time during which he works, *i.e.*, the working day.

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<sup>1</sup> “If we reckon the value of the fixed capital employed as a part of the advances, we must reckon the remaining value of such capital at the end of the year as a part of the annual returns.” (Malthus, “Princ. of Pol. Econ.” 2nd. ed., Lond., 1836, p. 269.)

<sup>2</sup> What Lucretius says is self-evident; “nil posse creari de nihilo,” out of nothing, nothing can be created. Creation of value is transformation of labour-power into labour. Labour-power itself is energy transferred to a human organism by means of nourishing matter.

<sup>3</sup> In the same way that the English use the terms “rate of profit,” “rate of interest.” We shall see, in Book III, that the rate of profit is no mystery, so soon as we know the laws of surplus-value. If we reverse the process, we cannot comprehend either the one or the other.

<sup>4</sup> *Note added in the 3rd German edition.* — The author resorts here to the economic language in current use. It will be remembered that on p. 182 (present edition, p. 174) it was shown that in reality the labourer “advances” to the capitalist and not the capitalist to the labourer. — *F. E.*

<sup>5</sup> In this work, we have, up to now, employed the term “necessary labour-time,” to designate the time necessary under given social conditions for the production of any commodity. Henceforward we use it to designate also the time necessary for the production of the particular commodity labour-power. The use of one and the same technical term in different senses is inconvenient, but in no science can it be altogether avoided. Compare, for instance, the higher with the lower branches of mathematics.

<sup>6</sup> Herr Wilhelm Thucydides Roscher has found a mare’s nest. He has made the important discovery that if, on the one hand, the formation of surplus-value, or surplus-produce, and the consequent accumulation of capital, is now-a-days due to the thrift of the capitalist, on the other hand, in the lowest stages of civilisation it is the strong who compel the weak to economise. (*l.c.*, p. 78.) To economise what? Labour? Or superfluous wealth that does not exist? What is it that makes such men as Roscher account for the origin of surplus-value, by a mere rechauffé of the more or less plausible excuses by the capitalist, for his appropriation of surplus-value? It is, besides their real ignorance, their apologetic dread of a scientific analysis of value and surplus-value, and of obtaining a result, possibly not altogether palatable to the powers that be.

<sup>7</sup> Although the rate of surplus-value is an exact expression for the degree of exploitation of labour-power, it is, in no sense, an expression for the absolute amount of exploitation. For example, if the necessary labour = 5 hours and the surplus labour = 5 hours, the degree of exploitation is 100%. The amount of exploitation is here measured by 5 hours. If, on the other hand, the necessary labour = 6 hours and the surplus labour = 6 hours, the degree of exploitation remains, as before, 100%, while the actual amount of exploitation has increased 20%, namely from five hours to six.

<sup>8</sup> The above data, which may be relied upon, were given me by a Manchester spinner. In England the horse-power of an engine was formerly calculated from the diameter of its cylinder, now the actual horse-power shown by the indicator is taken.

<sup>9</sup> The calculations given in the text are intended merely as illustrations. We have in fact, assumed that prices = values. We shall, however, see, in Book III., that even in the case of average prices the assumption cannot be made in this very simple manner.

<sup>10</sup> Senior, *l.c.*, pp. 12, 13. We let pass such extraordinary notions as are of no importance for our purpose; for instance, the assertion, that manufacturers reckon as part of their profit, gross or net, the amount required to make good wear and tear of machinery, or in other words, to replace a part of the capital. So, too, we pass over any question as to the accuracy of his figures. Leonard Horner has shown in "A Letter to Mr. Senior," &c., London, 1837, that they are worth no more than so-called "Analysis." Leonard Horner was one of the Factory Inquiry Commissioners in 1833, and Inspector, or rather Censor of Factories till 1859. He rendered undying service to the English working-class. He carried on a life-long contest, not only with the embittered manufacturers, but also with the Cabinet, to whom the number of votes given by the masters in the Lower House, was a matter of far greater importance than the number of hours worked by the "hands" in the mills.

Apart from efforts in principle, Senior's statement is confused. What he really intended to say was this: The manufacturer employs the workman for 11½ hours or for 23 half-hours daily. As the working day, so, too, the working year, may be conceived to consist of 11½ hours or 23 half-hours, but each multiplied by the number of working days in the year. On this supposition, the 23 half-hours yield an annual product of £115,000; one half-hour yields  $\frac{1}{23} \times £115,000$ ; 20 half-hours yield  $\frac{20}{23} \times £115,000 = £100,000$ , i.e., they replace no more than the capital advanced. There remain 3 half-hours, which yield  $\frac{1}{23} \times £115,000 = £5,000$  or the gross profit. Of these 3 half-hours, one yields  $\frac{1}{23} \times £115,000 = £5,000$ ; i.e., it makes up for the wear and tear of the machinery; the remaining 2 half-hours, i.e., the last hour, yield  $\frac{2}{23} \times £115,000 = £10,000$  or the net profit. In the text Senior converts the last  $\frac{2}{23}$  of the product into portions of the working day itself.

<sup>11</sup> If, on the one hand, Senior proved that the net profit of the manufacturer, the existence of the English cotton industry, and England's command of the markets of the world, depend on "the last working-hour," on the other hand, Dr. Andrew Ure showed, that if children and young persons under 18 years of age, instead of being kept the full 12 hours in the warm and pure moral atmosphere of the factory, are turned out an hour sooner into the heartless and frivolous outer world, they will be deprived, by idleness and vice, of all hope of salvation for their souls. Since 1848, the factory inspectors have never tired of twitting the masters with this "last," this "fatal hour." Thus Mr. Hovell in his report of the 21st May, 1855: "Had the following ingenious calculation (he quotes Senior) been correct, every cotton factory in the United Kingdom would have been working at a loss since the year 1850." (Reports of the Insp. of Fact., for the half-year, ending 30th April, 1855, pp. 19, 20.) In the year 1848, after the passing of the 10 hours' bill, the masters of some flax spinning mills, scattered, few and far between, over the country on the borders of Dorset and Somerset, foisted a petition against the bill on to the shoulders of a few of their work-people. One of the clauses of this petition is as follows: "Your petitioners, as parents, conceive that an additional hour of leisure will tend more to demoralise the children than otherwise, believing that idleness is the parent of vice." On this the factory report of 31st Oct., 1848, says: The atmosphere of the flax mills, in which the children of these virtuous and tender parents work, is so loaded with dust and fibre from the raw material, that it is exceptionally unpleasant to stand even 10 minutes in the spinning rooms: for you are unable to do so without the most painful sensation, owing to the eyes, the ears, the nostrils, and mouth, being immediately filled by the clouds of flax dust from which there is no escape. The labour itself, owing to the feverish haste of the machinery, demands unceasing application of skill and movement, under the control of a watchfulness that never tires, and it seems somewhat hard, to let parents apply the term

“idling” to their own children, who, after allowing for meal-times, are fettered for 10 whole hours to such an occupation, in such an atmosphere.... These children work longer than the labourers in the neighbouring villages.... Such cruel talk about “idleness and vice” ought to be branded as the purest cant, and the most shameless hypocrisy.... That portion of the public, who, about 12 years ago, were struck by the assurance with which, under the sanction of high authority, it was publicly and most earnestly proclaimed, that the whole net profit of the manufacturer flows from the labour of the last hour, and that, therefore, the reduction of the working day by one hour, would destroy his net profit, that portion of the public, we say, will hardly believe its own eyes, when it now finds, that the original discovery of the virtues of “the last hour” has since been so far improved, as to include morals as well as profit; so that, if the duration of the labour of children, is reduced to a full 10 hours, their morals, together with the net profits of their employers, will vanish, both being dependent on this last, this fatal hour. (See Repts., Insp. of Fact., for 31st Oct., 1848, p. 101.) The same report then gives some examples of the morality and virtue of these same pure-minded manufacturers, of the tricks, the artifices, the cajoling, the threats, and the falsifications, they made use of, in order, first, to compel a few defenceless workmen to sign petitions of such a kind, and then to impose them upon Parliament as the petitions of a whole branch of industry, or a whole country. It is highly characteristic of the present status of so-called economic science, that neither Senior himself, who, at a later period, to his honour be it said, energetically supported the factory legislation, nor his opponents, from first to last, have ever been able to explain the false conclusions of the “original discovery.” They appeal to actual experience, but the why and wherefore remains a mystery.

<sup>12</sup> Nevertheless, the learned professor was not without some benefit from his journey to Manchester. In the “Letters on the Factory Act,” he makes the whole net gains including “profit” and “interests” and even “something more,” depend upon a single unpaid hour’s work of the labourer. One year previously, in his “Outlines of Political Economy,” written for the instruction of Oxford students and cultivated Philistines, he had also “discovered, in opposition to Ricardo’s determination of value by labour, that profit is derived from the labour of the capitalist, and interest from his asceticism, in other words, from his abstinence.” The dodge was an old one, but the word “abstinence” was new. Herr Roscher translates it rightly by “Enthaltung.” Some of his countrymen, the Browns, Jones, and Robinsons, of Germany, not so well versed in Latin as he, have, monk-like, rendered it by “Entsagung” (renunciation).

<sup>13</sup> “To an individual with a capital of £20,000, whose profits were £2,000 per annum, it would be a matter quite indifferent whether his capital would employ a 100 or 1,000 men, whether the commodity produced sold for £10,000 or £20,000, provided, in all cases, his profit were not diminished below £2,000. Is not the real interest of the nation similar? Provided its net real income, its rent and profits, be the same, it is of no importance whether the nation consists of 10 or of 12 millions of inhabitants.” (Ric. l.c., p. 416.) Long before Ricardo, Arthur Young, a fanatical upholder of surplus-produce, for the rest, a rambling, uncritical writer, whose reputation is in the inverse ratio of his merit, says, “Of what use, in a modern kingdom, would be a whole province thus divided [in the old Roman manner, by small independent peasants], however well cultivated, except for the mere purpose of breeding men, which taken singly is a most useless purpose?” (Arthur Young: “Political Arithmetic, &c.” London, 1774, p. 47.)

Very curious is “the strong inclination... to represent net wealth as beneficial to the labouring class... though it is evidently not on account of being net.” (Th. Hopkins, “On Rent of Land, &c.” London, 1828, p. 126.)

# Chapter 10: The Working day

## Section 1: The Limits of the Working day

We started with the supposition that labour-power is bought and sold at its value. Its value, like that of all other commodities, is determined by the working-time necessary to its production. If the production of the average daily means of subsistence of the labourer takes up 6 hours, he must work, on the average, 6 hours every day, to produce his daily labour-power, or to reproduce the value received as the result of its sale. The necessary part of his working day amounts to 6 hours, and is, therefore, *caeteris paribus* [other things being equal], a given quantity. But with this, the extent of the working day itself is not yet given.

Let us assume that the line A—B represents the length of the necessary working-time, say 6 hours. If the labour be prolonged 1, 3, or 6 hours beyond A—B, we have 3 other lines:

|                |                 |                  |
|----------------|-----------------|------------------|
| Working day I. | Working day II. | Working day III. |
| A—B—C.         | A—B—C.          | A—B—C.           |

representing 3 different working days of 7, 9, and 12 hours. The extension B—C of the line A—B represents the length of the surplus labour. As the working day is A—B + B—C or A—C, it varies with the variable quantity B—C. Since A—B is constant, the ratio of B—C to A—B can always be calculated. In working day I, it is 1/6, in working day II, 3/6, in working day III 6/6 of A—B. Since further the ratio (surplus working-time)/(necessary working-time), determines the rate of the surplus-value, the latter is given by the ratio of B—C to A—B. It amounts in the 3 different working days respectively to 16 2/3, 50 and 100 per cent. On the other hand, the rate of surplus-value alone would not give us the extent of the working day. If this rate, *e.g.*, were 100 per cent., the working day might be of 8, 10, 12, or more hours. It would indicate that the 2 constituent parts of the working day, necessary-labour and surplus labour time, were equal in extent, but not how long each of these two constituent parts was.

The working day is thus not a constant, but a variable quantity. One of its parts, certainly, is determined by the working-time required for the reproduction of the labour-power of the labourer himself. But its total amount varies with the duration of the surplus labour. The working day is, therefore, determinable, but is, *per se*, indeterminate.<sup>1</sup>

Although the working day is not a fixed, but a fluent quantity, it can, on the other hand, only vary within certain limits. The minimum limit is, however, not determinable; of course, if we make the extension line B—C or the surplus labour = 0, we have a minimum limit, *i.e.*, the part of the day which the labourer must necessarily work for his own maintenance. On the basis of capitalist production, however, this necessary labour can form a part only of the working day; the working day itself can never be reduced to this minimum. On the other hand, the working day has a maximum limit. It cannot be prolonged beyond a certain point. This maximum limit is conditioned by two things. First, by the physical bounds of labour-power. Within the 24 hours of the natural day a man can expend only a definite quantity of his vital force. A horse, in like manner, can only work from day to day, 8 hours. During part of the day this force must rest, sleep; during another part the man has to satisfy other physical needs, to feed, wash, and clothe himself. Besides these purely physical limitations, the extension of the working day encounters moral ones. The labourer needs time for satisfying his intellectual and social wants, the extent and number of which are conditioned by the general state of social advancement. The variation of the working day fluctuates, therefore, within physical and social bounds. But both these limiting

conditions are of a very elastic nature, and allow the greatest latitude. So we find working days of 8, 10, 12, 14, 16, 18 hours, i.e., of the most different lengths.

The capitalist has bought the labour-power at its day-rate. To him its use-value belongs during one working day. He has thus acquired the right to make the labourer work for him during one day. But, what is a working day? <sup>2</sup>

At all events, less than a natural day. By how much? The capitalist has his own views of this *ultima Thule* [the outermost limit], the necessary limit of the working day. As capitalist, he is only capital personified. His soul is the soul of capital. But capital has one single life impulse, the tendency to create value and surplus-value, to make its constant factor, the means of production, absorb the greatest possible amount of surplus labour. <sup>3</sup>

Capital is dead labour, that, vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. The time during which the labourer works, is the time during which the capitalist consumes the labour-power he has purchased of him. <sup>4</sup>

If the labourer consumes his disposable time for himself, he robs the capitalist. <sup>5</sup>

The capitalist then takes his stand on the law of the exchange of commodities. He, like all other buyers, seeks to get the greatest possible benefit out of the use-value of his commodity. Suddenly the voice of the labourer, which had been stifled in the storm and stress of the process of production, rises:

The commodity that I have sold to you differs from the crowd of other commodities, in that its use creates value, and a value greater than its own. That is why you bought it. That which on your side appears a spontaneous expansion of capital, is on mine extra expenditure of labour-power. You and I know on the market only one law, that of the exchange of commodities. And the consumption of the commodity belongs not to the seller who parts with it, but to the buyer, who acquires it. To you, therefore, belongs the use of my daily labour-power. But by means of the price that you pay for it each day, I must be able to reproduce it daily, and to sell it again. Apart from natural exhaustion through age, &c., I must be able on the morrow to work with the same normal amount of force, health and freshness as to-day. You preach to me constantly the gospel of "saving" and "abstinence." Good! I will, like a sensible saving owner, husband my sole wealth, labour-power, and abstain from all foolish waste of it. I will each day spend, set in motion, put into action only as much of it as is compatible with its normal duration, and healthy development. By an unlimited extension of the working day, you may in one day use up a quantity of labour-power greater than I can restore in three. What you gain in labour I lose in substance. The use of my labour-power and the spoliation of it are quite different things. If the average time that (doing a reasonable amount of work) an average labourer can live, is 30 years, the value of my labour-power, which you pay me from day to day is  $1/(365 \times 30)$  or  $1/10950$  of its total value. But if you consume it in 10 years, you pay me daily  $1/10950$  instead of  $1/3650$  of its total value, i.e., only  $1/3$  of its daily value, and you rob me, therefore, every day of  $2/3$  of the value of my commodity. You pay me for one day's labour-power, whilst you use that of 3 days. That is against our contract and the law of exchanges. I demand, therefore, a working day of normal length, and I demand it without any appeal to your heart, for in money matters sentiment is out of place. You may be a model citizen, perhaps a member of the Society for the Prevention of Cruelty to Animals, and in the odour of sanctity to boot; but the thing that you represent face to face with me has no heart in its breast. That which seems to throb there is my own heart-beating. I demand the normal working day because I, like every other seller, demand the value of my commodity. <sup>6</sup>

We see then, that, apart from extremely elastic bounds, the nature of the exchange of commodities itself imposes no limit to the working day, no limit to surplus labour. The capitalist

maintains his rights as a purchaser when he tries to make the working day as long as possible, and to make, whenever possible, two working days out of one. On the other hand, the peculiar nature of the commodity sold implies a limit to its consumption by the purchaser, and the labourer maintains his right as seller when he wishes to reduce the working day to one of definite normal duration. There is here, therefore, an antinomy, right against right, both equally bearing the seal of the law of exchanges. Between equal rights force decides. Hence is it that in the history of capitalist production, the determination of what is a working day, presents itself as the result of a struggle, a struggle between collective capital, *i.e.*, the class of capitalists, and collective labour, *i.e.*, the working-class.

## Section 2: The Greed for Surplus-Labour. Manufacturer and Boyard

Capital has not invented surplus labour. Wherever a part of society possesses the monopoly of the means of production, the labourer, free or not free, must add to the working-time necessary for his own maintenance an extra working-time in order to produce the means of subsistence for the owners of the means of production<sup>7</sup>, whether this proprietor be the Athenian *χαλός γαχαθός* [well-to-do man], Etruscan theocrat, *civis Romanus* [Roman citizen], Norman baron, American slave-owner, Wallachian Boyard, modern landlord or capitalist.<sup>8</sup> It is, however, clear that in any given economic formation of society, where not the exchange-value but the use-value of the product predominates, surplus labour will be limited by a given set of wants which may be greater or less, and that here no boundless thirst for surplus labour arises from the nature of the production itself. Hence in antiquity over-work becomes horrible only when the object is to obtain exchange-value in its specific independent money-form; in the production of gold and silver. Compulsory working to death is here the recognised form of over-work. Only read Diodorus Siculus.<sup>9</sup> Still these are exceptions in antiquity. But as soon as people, whose production still moves within the lower forms of slave-labour, *corvée*-labour, &c., are drawn into the whirlpool of an international market dominated by the capitalistic mode of production, the sale of their products for export becoming their principal interest, the civilised horrors of over-work are grafted on the barbaric horrors of slavery, serfdom, &c. Hence the negro labour in the Southern States of the American Union preserved something of a patriarchal character, so long as production was chiefly directed to immediate local consumption. But in proportion, as the export of cotton became of vital interest to these states, the over-working of the negro and sometimes the using up of his life in 7 years of labour became a factor in a calculated and calculating system. It was no longer a question of obtaining from him a certain quantity of useful products. It was now a question of production of surplus labour itself: So was it also with the *corvée*, e.g., in the Danubian Principalities (now Roumania).

The comparison of the greed for surplus labour in the Danubian Principalities with the same greed in English factories has a special interest, because surplus labour in the *corvée* has an independent and palpable form.

Suppose the working day consists of 6 hours of necessary labour, and 6 hours of surplus labour. Then the free labourer gives the capitalist every week 6 x 6 or 36 hours of surplus labour. It is the same as if he worked 3 days in the week for himself, and 3 days in the week gratis for the capitalist. But this is not evident on the surface. Surplus labour and necessary labour glide one into the other. I can, therefore, express the same relationship by saying, e.g., that the labourer in every minute works 30 seconds for himself, and 30 for the capitalist, etc. It is otherwise with the *corvée*. The necessary labour which the Wallachian peasant does for his own maintenance is

distinctly marked off from his surplus labour on behalf of the Boyard. The one he does on his own field, the other on the seignorial estate. Both parts of the labour-time exist, therefore, independently, side by side one with the other. In the corvée the surplus labour is accurately marked off from the necessary labour. This, however, can make no difference with regard to the quantitative relation of surplus labour to necessary labour. Three days' surplus labour in the week remain three days that yield no equivalent to the labourer himself, whether it be called corvée or wage-labour. But in the capitalist the greed for surplus labour appears in the straining after an unlimited extension of the working day, in the Boyard more simply in a direct hunting after days of corvée.<sup>10</sup>

In the Danubian Principalities the corvée was mixed up with rents in kind and other appurtenances of bondage, but it formed the most important tribute paid to the ruling class. Where this was the case, the corvée rarely arose from serfdom; serfdom much more frequently on the other hand took origin from the corvée.<sup>11</sup> This is what took place in the Roumanian provinces. Their original mode of production was based on community of the soil, but not in the Slavonic or Indian form. Part of the land was cultivated in severalty as freehold by the members of the community, another part – *ager publicus* – was cultivated by them in common. The products of this common labour served partly as a reserve fund against bad harvests and other accidents, partly as a public store for providing the costs of war, religion, and other common expenses. In course of time military and clerical dignitaries usurped, along with the common land, the labour spent upon it. The labour of the free peasants on their common land was transformed into corvée for the thieves of the common land. This corvée soon developed into a servile relationship existing in point of fact, not in point of law, until Russia, the liberator of the world, made it legal under presence of abolishing serfdom. The code of the corvée, which the Russian General Kisseleff proclaimed in 1831, was of course dictated by the Boyards themselves. Thus Russia conquered with one blow the magnates of the Danubian provinces, and the applause of liberal cretins throughout Europe.

According to the “Règlement organique,” as this code of the corvée is called, every Wallachian peasant owes to the so-called landlord, besides a mass of detailed payments in kind: (1), 12 days of general labour; (2), one day of field labour; (3), one day of wood carrying. In all, 14 days in the year. With deep insight into Political Economy, however, the working day is not taken in its ordinary sense, but as the working day necessary to the production of an average daily product; and that average daily product is determined in so crafty a way that no Cyclops would be done with it in 24 hours. In dry words, the Règlement itself declares with true Russian irony that by 12 working days one must understand the product of the manual labour of 36 days, by 1 day of field labour 3 days, and by 1 day of wood carrying in like manner three times as much. In all, 42 corvée days. To this had to be added the so-called jobagie, service due to the lord for extraordinary occasions. In proportion to the size of its population, every village has to furnish annually a definite contingent to the jobagie. This additional corvée is estimated at 14 days for each Wallachian peasant. Thus the prescribed corvée amounts to 56 working days yearly. But the agricultural year in Wallachia numbers in consequence of the severe climate only 210 days, of which 40 for Sundays and holidays, 30 on an average for bad weather, together 70 days, do not count. 140 working days remain. The ratio of the corvée to the necessary labour  $56/84$  or  $66 \frac{2}{3}$  % gives a much smaller rate of surplus-value than that which regulates the labour of the English agricultural or factory labourer. This is, however, only the legally prescribed corvée. And in a spirit yet more “liberal” than the English Factory Acts, the “Règlement organique” has known how to facilitate its own evasion. After it has made 56 days out of 12, the nominal day's work of each of the 56 corvée days is again so arranged that a portion of it must fall on the ensuing day. In

one day, e.g., must be weeded an extent of land, which, for this work, especially in maize plantations, needs twice as much time. The legal day's work for some kinds of agricultural labour is interpretable in such a way that the day begins in May and ends in October. In Moldavia conditions are still harder.

"The 12 corvée days of the 'Règlement organique' cried a Boyard drunk with victory, amount to 365 days in the year."<sup>12</sup>

If the Règlement organique of the Danubian provinces was a positive expression of the greed for surplus labour which every paragraph legalised, the English Factory Acts are the negative expression of the same greed. These acts curb the passion of capital for a limitless draining of labour-power, by forcibly limiting the working day by state regulations, made by a state that is ruled by capitalist-and landlord. Apart from the working-class movement that daily grew more threatening, the limiting of factory labour was dictated by the same necessity which spread guano over the English fields. The same blind eagerness for plunder that in the one case exhausted the soil, had, in the other, torn up by the roots the living force of the nation. Periodical epidemics speak on this point as clearly as the diminishing military standard in Germany and France.<sup>13</sup>

The Factory Act of 1850 now in force (1867) allows for the average working day 10 hours, i.e., for the first 5 days 12 hours from 6 a.m. to 6 p.m., including ½ an hour for breakfast, and an hour for dinner, and thus leaving 10½ working-hours, and 8 hours for Saturday, from 6 a.m. to 2 p.m., of which ½ an hour is subtracted for breakfast. 60 working-hours are left, 10½ for each of the first 5 days, 7½ for the last.<sup>14</sup>

Certain guardians of these laws are appointed, Factory Inspectors, directly under the Home Secretary, whose reports are published half-yearly, by order of Parliament. They give regular and official statistics of the capitalistic greed for surplus labour.

Let us listen, for a moment, to the Factory Inspectors.<sup>15</sup>

"The fraudulent mill-owner begins work a quarter of an hour (sometimes more, sometimes less) before 6 a.m., and leaves off a quarter of an hour (sometimes more, sometimes less) after 6 p.m. He takes 5 minutes from the beginning and from the end of the half hour nominally allowed for breakfast, and 10 minutes at the beginning and end of the hour nominally allowed for dinner. He works for a quarter of an hour (sometimes more, sometimes less) after 2 p.m. on Saturday. Thus his gain is –

|                            |                    |
|----------------------------|--------------------|
| Before 6 a.m.,             | 15 minutes.        |
| After 6 p.m.,              | 15 "               |
| At breakfast time,         | 10 "               |
| At dinner time,            | 20 "               |
| Five days – 300 minutes,   | <u>60 "</u>        |
| On Saturday before 6 a.m., | 15 minutes.        |
| At breakfast time,         | 10 "               |
| After 2 p.m.,              | 15 "               |
|                            | <u>40 minutes.</u> |
| Total weekly,              | 340 minutes.       |

Or 5 hours and 40 minutes weekly, which multiplied by 50 working weeks in the year (allowing two for holidays and occasional stoppages) is equal to 27 working days."<sup>16</sup>

“Five minutes a day’s increased work, multiplied by weeks, are equal to two and a half days of produce in the year.”<sup>17</sup>

“An additional hour a day gained by small instalments before 6 a.m., after 6 p.m., and at the beginning and end of the times nominally fixed for meals, is nearly equivalent to working 13 months in the year.”<sup>18</sup>

Crises during which production is interrupted and the factories work “short time,” i.e., for only a part of the week, naturally do not affect the tendency to extend the working day. The less business there is, the more profit has to be made on the business done. The less time spent in work, the more of that time has to be turned into surplus labour-time.

Thus the Factory Inspector’s report on the period of the crisis from 1857 to 1858:

“It may seem inconsistent that there should be any overworking at a time when trade is so bad; but that very badness leads to the transgression by unscrupulous men, they get the extra profit of it. ... In the last half year, says Leonard Horner, 122 mills in my district have been given up; 143 were found standing,” yet, over-work is continued beyond the legal hours.”<sup>19</sup>

“For a great part of the time,” says Mr. Howell, “owing to the depression of trade, many factories were altogether closed, and a still greater number were working short time. I continue, however, to receive about the usual number of complaints that half, or three-quarters of an hour in the day, are snatched from the workers by encroaching upon the times professedly allowed for rest and refreshment.”<sup>20</sup>

The same phenomenon was reproduced on a smaller scale during the frightful cotton-crises from 1861 to 1865.<sup>21</sup>

“It is sometimes advanced by way of excuse, when persons are found at work in a factory, either at a meal hour, or at some illegal time, that they will not leave the mill at the appointed hour, and that compulsion is necessary to force them to cease work [cleaning their machinery, &c.], especially on Saturday afternoons. But, if the hands remain in a factory after the machinery has ceased to revolve ... they would not have been so employed if sufficient time had been set apart specially for cleaning, &c., either before 6 a.m. [*sic!*] or before 2 p.m. on Saturday afternoons.”<sup>22</sup>

“The profit to be gained by it (over-working in violation of the Act) appears to be, to many, a greater temptation than they can resist; they calculate upon the chance of not being found out; and when they see the small amount of penalty and costs, which those who have been convicted have had to pay, they find that if they should be detected there will still be a considerable balance of gain....<sup>23</sup> In cases where the additional time is gained by a multiplication of small thefts in the course of the day, there are insuperable difficulties to the inspectors making out a case.”<sup>24</sup>

These “small thefts” of capital from the labourer’s meal and recreation time, the factory inspectors also designate as “petty pilferings of minutes,”<sup>25</sup> “snatching a few minutes,”<sup>26</sup> or, as the labourers technically called them, “nibbling and cribbling at meal-times.”<sup>27</sup>

It is evident that in this atmosphere the formation of surplus-value by surplus labour, is no secret.

“If you allow me,” said a highly respectable master to me, “to work only ten minutes in the day over-time, you put one thousand a year in my pocket.”<sup>28</sup>

“Moments are the elements of profit.”<sup>29</sup>

Nothing is from this point of view more characteristic than the designation of the workers who work full time as “full-timers,” and the children under 13 who are only allowed to work 6 hours as “half-timers.” The worker is here nothing more than personified labour-time. All individual distinctions are merged in those of “full-timers” and “half-timers”<sup>30</sup>

### Section 3: Branches of English Industry Without Legal Limits to Exploitation

We have hitherto considered the tendency to the extension of the working day, the were-wolf’s hunger for surplus labour in a department where the monstrous exactions, not surpassed, says an English bourgeois economist, by the cruelties of the Spaniards to the American red-skins<sup>31</sup>, caused capital at last to be bound by the chains of legal regulations. Now, let us cast a glance at certain branches of production in which the exploitation of labour is either free from fetters to this day, or was so yesterday.

Mr. Broughton Charlton, county magistrate, declared, as chairman of a meeting held at the Assembly Rooms, Nottingham, on the 14th January, 1860, “that there was an amount of privation and suffering among that portion of the population connected with the lace trade, unknown in other parts of the kingdom, indeed, in the civilised world .... Children of nine or ten years are dragged from their squalid beds at two, three, or four o’clock in the morning and compelled to work for a bare subsistence until ten, eleven, or twelve at night, their limbs wearing away, their frames dwindling, their faces whitening, and their humanity absolutely sinking into a stone-like torpor, utterly horrible to contemplate.... We are not surprised that Mr. Mallett, or any other manufacturer, should stand forward and protest against discussion.... The system, as the Rev. Montagu Valpy describes it, is one of unmitigated slavery, socially, physically, morally, and spiritually.... What can be thought of a town which holds a public meeting to petition that the period of labour for men shall be diminished to eighteen hours a day? .... We declaim against the Virginian and Carolinian cotton-planters. Is their black-market, their lash, and their barter of human flesh more detestable than this slow sacrifice of humanity which takes place in order that veils and collars may be fabricated for the benefit of capitalists?”<sup>32</sup>

The potteries of Staffordshire have, during the last 22 years, been the subject of three parliamentary inquiries. The result is embodied in Mr. Scriven’s Report of 1841 to the “Children’s Employment Commissioners,” in the report of Dr. Greenhow of 1860 published by order of the medical officer of the Privy Council (Public Health, 3rd Report, 112-113), lastly, in the report of Mr. Longe of 1862 in the “First Report of the Children’s Employment Commission, of the 13th June, 1863.” For my purpose it is enough to take, from the reports of 1860 and 1863, some depositions of the exploited children themselves. From the children we may form an opinion as to the adults, especially the girls and women, and that in a branch of industry by the side of which cotton-spinning appears an agreeable and healthful occupation.<sup>33</sup>

William Wood, 9 years old, was 7 years and 10 months when he began to work. He “ran moulds” (carried ready-moulded articles into the drying-room, afterwards bringing back the empty mould) from the beginning. He came to work every day in the week at 6 a.m., and left off about 9 p.m. “I work till 9 o’clock at night six days in the week. I have done so seven or eight weeks.”

Fifteen hours of labour for a child 7 years old! J. Murray, 12 years of age, says: “I turn jigger, and run moulds. I come at 6. Sometimes I come at 4. I worked all

night last night, till 6 o'clock this morning. I have not been in bed since the night before last. There were eight or nine other boys working last night. All but one have come this morning. I get 3 shillings and sixpence. I do not get any more for working at night. I worked two nights last week."

Fernyhough, a boy of ten:

"I have not always an hour (for dinner). I have only half an hour sometimes; on Thursday, Friday, and Saturday."<sup>34</sup>

Dr. Greenhow states that the average duration of life in the pottery districts of Stoke-on-Trent, and Wolstanton is extraordinarily short. Although in the district of Stoke, only 36.6% and in Wolstanton only 30.4% of the adult male population above 20 are employed in the potteries, among the men of that age in the first district more than half, in the second, nearly 2/5 of the whole deaths are the result of pulmonary diseases among the potters. Dr. Boothroyd, a medical practitioner at Hanley, says:

"Each successive generation of potters is more dwarfed and less robust than the preceding one."

In like manner another doctor, Mr. M'Bean:

"Since he began to practice among the potters 25 years ago, he had observed a marked degeneration especially shown in diminution of stature and breadth."

These statements are taken from the report of Dr. Greenhow in 1860.<sup>35</sup>

From the report of the Commissioners in 1863, the following: Dr. J. T. Arledge, senior physician of the North Staffordshire Infirmary, says:

"The potters as a class, both men and women, represent a degenerated population, both physically and morally. They are, as a rule, stunted in growth, ill-shaped, and frequently ill-formed in the chest; they become prematurely old, and are certainly short-lived; they are phlegmatic and bloodless, and exhibit their debility of constitution by obstinate attacks of dyspepsia, and disorders of the liver and kidneys, and by rheumatism. But of all diseases they are especially prone to chest-disease, to pneumonia, phthisis, bronchitis, and asthma. One form would appear peculiar to them, and is known as potter's asthma, or potter's consumption. Scrofula attacking the glands, or bones, or other parts of the body, is a disease of two-thirds or more of the potters .... That the 'degenerescence' of the population of this district is not even greater than it is, is due to the constant recruiting from the adjacent country, and intermarriages with more healthy races."<sup>36</sup>

Mr. Charles Parsons, late house surgeon of the same institution, writes in a letter to Commissioner Longe, amongst other things:

"I can only speak from personal observation and not from statistical data, but I do not hesitate to assert that my indignation has been aroused again and again at the sight of poor children whose health has been sacrificed to gratify the avarice of either parents or employers." He enumerates the causes of the diseases of the potters, and sums them up in the phrase, "long hours." The report of the Commission trusts that "a manufacture which has assumed so prominent a place in the whole world, will not long be subject to the remark that its great success is accompanied with the physical deterioration, widespread bodily suffering, and early death of the workpeople ... by whose labour and skill such great results have been achieved."<sup>37</sup>

And all that holds of the potteries in England is true of those in Scotland.<sup>38</sup>

The manufacture of lucifer matches dates from 1833, from the discovery of the method of applying phosphorus to the match itself. Since 1845 this manufacture has rapidly developed in England, and has extended especially amongst the thickly populated parts of London as well as in Manchester, Birmingham, Liverpool, Bristol, Norwich, Newcastle and Glasgow. With it has spread the form of lockjaw, which a Vienna physician in 1845 discovered to be a disease peculiar to lucifer-matchmakers. Half the workers are children under thirteen, and young persons under eighteen. The manufacture is on account of its unhealthiness and unpleasantness in such bad odour that only the most miserable part of the labouring class, half-starved widows and so forth, deliver up their children to it, "the ragged, half-starved, untaught children."<sup>39</sup>

Of the witnesses that Commissioner White examined (1863), 270 were under 18, 50 under 10, 10 only 8, and 5 only 6 years old. A range of the working day from 12 to 14 or 15 hours, night-labour, irregular meal-times, meals for the most part taken in the very workrooms that are pestilent with phosphorus. Dante would have found the worst horrors of his Inferno surpassed in this manufacture.

In the manufacture of paper-hangings the coarser sorts are printed by machine; the finer by hand (block-printing). The most active business months are from the beginning of October to the end of April. During this time the work goes on fast and furious without intermission from 6 a.m. to 10 p.m. or further into the night.

J. Leach deposes:

"Last winter six out of nineteen girls were away from ill-health at one time from over-work. I have to bawl at them to keep them awake." W. Duffy: "I have seen when the children could none of them keep their eyes open for the work; indeed, none of us could." J. Lightbourne: "Am 13 ... We worked last winter till 9 (evening), and the winter before till 10. I used to cry with sore feet every night last winter." G. Apsden: "That boy of mine when he was 7 years old I used to carry him on my back to and fro through the snow, and he used to have 16 hours a day ... I have often knelt down to feed him as he stood by the machine, for he could not leave it or stop." Smith, the managing partner of a Manchester factory: "We (he means his "hands" who work for "us") work on with no stoppage for meals, so that day's work of 10½ hours is finished by 4.30 p.m., and all after that is over-time."<sup>40</sup> (Does this Mr. Smith take no meals himself during 10½ hours?) "We (this same Smith) seldom leave off working before 6 p.m. (he means leave off the consumption of "our" labour-power machines), so that we (iterum Crispinus) are really working over-time the whole year round. For all these, children and adults alike (152 children and young persons and 140 adults), the average work for the last 18 months has been at the very least 7 days, 5 hours, or 78 1/2 hours a week. For the six weeks ending May 2nd this year (1862), the average was higher – 8 days or 84 hours a week."

Still this same Mr. Smith, who is so extremely devoted to the *pluralis majestatis* [the Royal "we," i.e., speaking on behalf of his subjects], adds with a smile, "Machine-work is not great." So the employers in the block-printing say: "Hand labour is more healthy than machine work." On the whole, manufacturers declare with indignation against the proposal "to stop the machines at least during meal-times."

"A clause," says Mr. Otley, manager of a wall-paper factory in the Borough, "which allowed work between, say 6 a.m. and 9 p.m. in would suit us (!) very well, but the factory hours, 6 a.m. to 6 p.m., are not suitable. Our machine is always stopped for dinner. (What generosity!) There is no waste of paper and

colour to speak of. But,” he adds sympathetically, “I can understand the loss of time not being liked.”

The report of the Commission opines with naïveté that the fear of some “leading firms” of losing time, *i.e.*, the time for appropriating the labour of others, and thence losing profit is not a sufficient reason for allowing children under 13, and young persons under 18, working 12 to 16 hours per day, to lose their dinner, nor for giving it to them as coal and water are supplied to the steam-engine, soap to wool, oil to the wheel – as merely auxiliary material to the instruments of labour, during the process of production itself.<sup>41</sup>

No branch of industry in England (we do not take into account the making of bread by machinery recently introduced) has preserved up to the present day a method of production so archaic, so – as we see from the poets of the Roman Empire – pre-Christian, as baking. But capital, as was said earlier, is at first indifferent as to the technical character of the labour-process; it begins by taking it just as it finds it.

The incredible adulteration of bread, especially in London, was first revealed by the House of Commons Committee “on the adulteration of articles of food” (1855-56), and Dr. Hassall’s work, “Adulterations detected.”<sup>42</sup> The consequence of these revelations was the Act of August 6th, 1860, “for preventing the adulteration of articles of food and drink,” an inoperative law, as it naturally shows the tenderest consideration for every Free-trader who determines by the buying or selling of adulterated commodities “to turn an honest penny.”<sup>43</sup> The Committee itself formulated more or less naïvely its conviction that Free-trade meant essentially trade with adulterated, or as the English ingeniously put it, “sophisticated” goods. In fact this kind of sophistry knows better than Protagoras how to make white black, and black white, and better than the Eleatics how to demonstrate *ad oculos* [before your own eyes] that everything is only appearance.<sup>44</sup>

At all events the Committee had directed the attention of the public to its “daily bread,” and therefore to the baking trade. At the same time in public meetings and in petitions to Parliament rose the cry of the London journeymen bakers against their over-work, &c. The cry was so urgent that Mr. H. S. Tremenheere, also a member of the Commission of 1863 several times mentioned, was appointed Royal Commissioner of Inquiry. His report,<sup>45</sup> together with the evidence given, roused not the heart of the public but its stomach. Englishmen, always well up in the Bible, knew well enough that man, unless by elective grace a capitalist, or landlord, or sinecurist, is commanded to eat his bread in the sweat of his brow, but they did not know that he had to eat daily in his bread a certain quantity of human perspiration mixed with the discharge of abscesses, cobwebs, dead black-beetles, and putrid German yeast, without counting alum, sand, and other agreeable mineral ingredients. Without any regard to his holiness, Free-trade, the free baking-trade was therefore placed under the supervision of the State inspectors (Close of the Parliamentary session of 1863), and by the same Act of Parliament, work from 9 in the evening to 5 in the morning was forbidden for journeymen bakers under 18. The last clause speaks volumes as to the over-work in this old-fashioned, homely line of business.

“The work of a London journeyman baker begins, as a rule, at about eleven at night. At that hour he ‘makes the dough,’ – a laborious process, which lasts from half an hour to three quarters of an hour, according to the size of the batch or the labour bestowed upon it. He then lies down upon the kneading-board, which is also the covering of the trough in which the dough is ‘made’; and with a sack under him, and another rolled up as a pillow, he sleeps for about a couple of hours. He is then engaged in a rapid and continuous labour for about five hours – throwing out the dough, ‘scaling it off,’ moulding it, putting it into the oven,

preparing and baking rolls and fancy bread, taking the batch bread out of the oven, and up into the shop, &c., &c. The temperature of a bakehouse ranges from about 75 to upwards of 90 degrees, and in the smaller bakehouses approximates usually to the higher rather than to the lower degree of heat. When the business of making the bread, rolls, &c., is over, that of its distribution begins, and a considerable proportion of the journeymen in the trade, after working hard in the manner described during the night, are upon their legs for many hours during the day, carrying baskets, or wheeling hand-carts, and sometimes again in the bakehouse, leaving off work at various hours between 1 and 6 p.m. according to the season of the year, or the amount and nature of their master's business; while others are again engaged in the bakehouse in 'bringing out' more batches until late in the afternoon.<sup>46</sup> ... During what is called 'the London season,' the operatives belonging to the 'full-priced' bakers at the West End of the town, generally begin work at 11 p.m., and are engaged in making the bread, with one or two short (sometimes very short) intervals of rest, up to 8 o'clock the next morning. They are then engaged all day long, up to 4, 5, 6, and as late as 7 o'clock in the evening carrying out bread, or sometimes in the afternoon in the bakehouse again, assisting in the biscuit-baking. They may have, after they have done their work, sometimes five or six, sometimes only four or five hours' sleep before they begin again. On Fridays they always begin sooner, some about ten o'clock, and continue in some cases, at work, either in making or delivering the bread up to 8 p.m. on Saturday night, but more generally up to 4 or 5 o'clock, Sunday morning. On Sundays the men must attend twice or three times during the day for an hour or two to make preparations for the next day's bread.... The men employed by the underselling masters (who sell their bread under the 'full price,' and who, as already pointed out, comprise three-fourths of the London bakers) have not only to work on the average longer hours, but their work is almost entirely confined to the bakehouse. The underselling masters generally sell their bread... in the shop. If they send it out, which is not common, except as supplying chandlers' shops, they usually employ other hands for that purpose. It is not their practice to deliver bread from house to house. Towards the end of the week ... the men begin on Thursday night at 10 o'clock, and continue on with only slight intermission until late on Saturday evening."<sup>47</sup>

Even the bourgeois intellect understands the position of the "underselling" masters. "The unpaid labour of the men was made the source whereby the competition was carried on."<sup>48</sup> And the "full-priced" baker denounces his underselling competitors to the Commission of Inquiry as thieves of foreign labour and adulterators.

"They only exist now by first defrauding the public, and next getting 18 hours' work out of their men for 12 hours' wages."<sup>49</sup>

The adulteration of bread and the formation of a class of bakers that sells the bread below the full price, date from the beginning of the 18th century, from the time when the corporate character of the trade was lost, and the capitalist in the form of the miller or flour-factor, rises behind the nominal master baker.<sup>50</sup> Thus was laid the foundation of capitalistic production in this trade, of the unlimited extension of the working day and of night-labour, although the latter only since 1824 gained a serious footing, even in London.<sup>51</sup>

After what has just been said, it will be understood that the Report of the Commission classes journeymen bakers among the short-lived labourers, who, having by good luck escaped the

normal decimation of the children of the working-class, rarely reach the age of 42. Nevertheless, the baking trade is always overwhelmed with applicants. The sources of the supply of these labour-powers to London are Scotland, the western agricultural districts of England, and Germany.

In the years 1858-60, the journeymen bakers in Ireland organised at their own expense great meetings to agitate against night and Sunday work. The public – e.g., at the Dublin meeting in May, 1860 – took their part with Irish warmth. As a result of this movement, day-labour alone was successfully established in Wexford, Kilkenny, Clonmel, Waterford, &c.

“In Limerick, where the grievances of the journeymen are demonstrated to be excessive, the movement has been defeated by the opposition of the master bakers, the miller bakers being the greatest opponents. The example of Limerick led to a retrogression in Ennis and Tipperary. In Cork, where the strongest possible demonstration of feeling took place, the masters, by exercising their power of turning the men out of employment, have defeated the movement. In Dublin, the master bakers have offered the most determined opposition to the movement, and by discountenancing as much as possible the journeymen promoting it, have succeeded in leading the men into acquiescence in Sunday work and night-work, contrary to the convictions of the men.”<sup>52</sup>

The Committee of the English Government, which Government, in Ireland, is armed to the teeth, and generally knows how to show it, remonstrates in mild, though funereal, tones with the implacable master bakers of Dublin, Limerick, Cork, &c.:

“The Committee believe that the hours of labour are limited by natural laws, which cannot be violated with impunity. That for master bakers to induce their workmen, by the fear of losing employment, to violate their religious convictions and their better feelings, to disobey the laws of the land, and to disregard public opinion (this all refers to Sunday labour), is calculated to provoke ill-feeling between workmen and masters, ... and affords an example dangerous to religion, morality, and social order.... The Committee believe that any constant work beyond 12 hours a-day encroaches on the domestic and private life of the working-man, and so leads to disastrous moral results, interfering with each man’s home, and the discharge of his family duties as a son, a brother, a husband, a father. That work beyond 12 hours has a tendency to undermine the health of the workingman, and so leads to premature old age and death, to the great injury of families of working-men, thus deprived of the care and support of the head of the family when most required.”<sup>53</sup>

So far, we have dealt with Ireland. On the other side of the channel, in Scotland, the agricultural labourer, the ploughman, protests against his 13-14 hours’ work in the most inclement climate, with 4 hours’ additional work on Sunday (in this land of Sabbatarians!),<sup>54</sup> whilst, at the same time, three railway men are standing before a London coroner’s jury – a guard, an engine-driver, a signalman. A tremendous railway accident has hurried hundreds of passengers into another world. The negligence of the employee is the cause of the misfortune. They declare with one voice before the jury that ten or twelve years before, their labour only lasted eight hours a-day. During the last five or six years it had been screwed up to 14, 18, and 20 hours, and under a specially severe pressure of holiday-makers, at times of excursion trains, it often lasted for 40 or 50 hours without a break. They were ordinary men, not Cyclops. At a certain point their labour-power failed. Torpor seized them. Their brain ceased to think, their eyes to see. The thoroughly “respectable” British jurymen answered by a verdict that sent them to the next assizes on a charge

of manslaughter, and, in a gentle “rider” to their verdict, expressed the pious hope that the capitalistic magnates of the railways would, in future, be more extravagant in the purchase of a sufficient quantity of labour-power, and more “abstemious,” more “self-denying,” more “thrifty,” in the draining of paid labour-power.<sup>55</sup>

From the motley crowd of labourers of all callings, ages, sexes, that press on us more busily than the souls of the slain on Ulysses, on whom – without referring to the Blue books under their arms – we see at a glance the mark of over-work, let us take two more figures whose striking contrast proves that before capital all men are alike – a milliner and a blacksmith.

In the last week of June, 1863, all the London daily papers published a paragraph with the “sensational” heading, “Death from simple over-work.” It dealt with the death of the milliner, Mary Anne Walkley, 20 years of age, employed in a highly-respectable dressmaking establishment, exploited by a lady with the pleasant name of Elise. The old, often-told story,<sup>56</sup> was once more recounted. This girl worked, on an average, 16½ hours, during the season often 30 hours, without a break, whilst her failing labour-power was revived by occasional supplies of sherry, port, or coffee. It was just now the height of the season. It was necessary to conjure up in the twinkling of an eye the gorgeous dresses for the noble ladies bidden to the ball in honour of the newly-imported Princess of Wales. Mary Anne Walkley had worked without intermission for 26½ hours, with 60 other girls, 30 in one room, that only afforded 1/3 of the cubic feet of air required for them. At night, they slept in pairs in one of the stifling holes into which the bedroom was divided by partitions of board.<sup>57</sup> And this was one of the best millinery establishments in London. Mary Anne Walkley fell ill on the Friday, died on Sunday, without, to the astonishment of Madame Elise, having previously completed the work in hand. The doctor, Mr. Keys, called too late to the death-bed, duly bore witness before the coroner’s jury that

“Mary Anne Walkley had died from long hours of work in an over-crowded work-room, and a too small and badly ventilated bedroom.”

In order to give the doctor a lesson in good manners, the coroner’s jury thereupon brought in a verdict that

“the deceased had died of apoplexy, but there was reason to fear that her death had been accelerated by over-work in an over-crowded workroom, &c.”

“Our white slaves,” cried the *Morning Star*, the organ of the Free-traders, Cobden and Bright, “our white slaves, who are toiled into the grave, for the most part silently pine and die.”<sup>58</sup>

“It is not in dressmakers’ rooms that working to death is the order of the day, but in a thousand other places; in every place I had almost said, where ‘a thriving business’ has to be done.... We will take the blacksmith as a type. If the poets were true, there is no man so hearty, so merry, as the blacksmith; he rises early and strikes his sparks before the sun; he eats and drinks and sleeps as no other man. Working in moderation, he is, in fact, in one of the best of human positions, physically speaking. But we follow him into the city or town, and we see the stress of work on that strong man, and what then is his position in the death-rate of his country. In Marylebone, blacksmiths die at the rate of 31 per thousand per annum, or 11 above the mean of the male adults of the country in its entirety. The occupation, instinctive almost as a portion of human art, unobjectionable as a branch of human industry, is made by mere excess of work, the destroyer of the man. He can strike so many blows per day, walk so many steps, breathe so many breaths, produce so much work, and live an average, say of fifty years; he is made to strike so many more blows, to walk so many more steps, to breathe so many

more breaths per day, and to increase altogether a fourth of his life. He meets the effort; the result is, that producing for a limited time a fourth more work, he dies at 37 for 50.”<sup>59</sup>

### Section 4: Day and Night Work. The Relay System

Constant capital, the means of production, considered from the standpoint of the creation of surplus-value, only exist to absorb labour, and with every drop of labour a proportional quantity of surplus labour. While they fail to do this, their mere existence causes a relative loss to the capitalist, for they represent during the time they lie fallow, a useless advance of capital. And this loss becomes positive and absolute as soon as the intermission of their employment necessitates additional outlay at the recommencement of work. The prolongation of the working day beyond the limits of the natural day, into the night, only acts as a palliative. It quenches only in a slight degree the vampire thirst for the living blood of labour. To appropriate labour during all the 24 hours of the day is, therefore, the inherent tendency of capitalist production. But as it is physically impossible to exploit the same individual labour-power constantly during the night as well as the day, to overcome this physical hindrance, an alternation becomes necessary between the workpeople whose powers are exhausted by day, and those who are used up by night. This alternation may be effected in various ways; e.g., it may be so arranged that part of the workers are one week employed on day-work, the next week on night-work. It is well known that this relay system, this alternation of two sets of workers, held full sway in the full-blooded youth-time of the English cotton manufacture, and that at the present time it still flourishes, among others, in the cotton spinning of the Moscow district. This 24 hours' process of production exists to-day as a system in many of the branches of industry of Great Britain that are still “free,” in the blast-furnaces, forges, plate-rolling mills, and other metallurgical establishments in England, Wales, and Scotland. The working-time here includes, besides the 24 hours of the 6 working days, a great part also of the 24 hours of Sunday. The workers consist of men and women, adults and children of both sexes. The ages of the children and young persons run through all intermediate grades, from 8 (in some cases from 6) to 18.<sup>60</sup>

In some branches of industry, the girls and women work through the night together with the males.<sup>61</sup>

Placing on one side the generally injurious influence of night-labour,<sup>62</sup> the duration of the process of production, unbroken during the 24 hours, offers very welcome opportunities of exceeding the limits of the normal working day, e.g., in the branches of industry already mentioned, which are of an exceedingly fatiguing nature; the official working day means for each worker usually 12 hours by night or day. But the over-work beyond this amount is in many cases, to use the words of the English official report, “truly fearful.”<sup>63</sup>

“It is impossible,” the report continues, “for any mind to realise the amount of work described in the following passages as being performed by boys of from 9 to 12 years of age ... without coming irresistibly to the conclusion that such abuses of the power of parents and of employers can no longer be allowed to exist.”<sup>64</sup>

“The practice of boys working at all by day and night turns either in the usual course of things, or at pressing times, seems inevitably to open the door to their not unfrequently working unduly long hours. These hours are, indeed, in some cases, not only cruelly but even incredibly long for children. Amongst a number of boys it will, of course, not unfrequently happen that one or more are from some cause absent. When this happens, their place is made up by one or more boys,

who work in the other turn. That this is a well understood system is plain ... from the answer of the manager of some large rolling-mills, who, when I asked him how the place of the boys absent from their turn was made up, 'I daresay, sir, you know that as well as I do,' and admitted the fact."<sup>65</sup>

"At a rolling-mill where the proper hours were from 6 a.m. to 5½ p.m., a boy worked about four nights every week till 8½ p.m. at least ... and this for six months. Another, at 9 years old, sometimes made three 12-hour shifts running, and, when 10, has made two days and two nights running." A third, "now 10 ... worked from 6 a.m. till 12 p.m. three nights, and till 9 p.m. the other nights." "Another, now 13, ... worked from 6 p.m. till 12 noon next day, for a week together, and sometimes for three shifts together, e.g., from Monday morning till Tuesday night." "Another, now 12, has worked in an iron foundry at Stavely from 6 a.m. till 12 p.m. for a fortnight on end; could not do it any more." "George Allinsworth, age 9, came here as cellar-boy last Friday; next morning we had to begin at 3, so I stopped here all night. Live five miles off. Slept on the floor of the furnace, over head, with an apron under me, and a bit of a jacket over me. The two other days I have been here at 6 a.m. Aye! it is hot in here. Before I came here I was nearly a year at the same work at some works in the country. Began there, too, at 3 on Saturday morning – always did, but was very gain [near] home, and could sleep at home. Other days I began at 6 in the morning, and gi'en over at 6 or 7 in the evening," &c.<sup>66</sup>

Let us now hear how capital itself regards this 24 hours' system. The extreme forms of the system, its abuse in the "cruel and incredible" extension of the working day are naturally passed over in silence. Capital only speaks of the system in its "normal" form.

Messrs. Naylor & Vickers, steel manufacturers, who employ between 600 and 700 persons, among whom only 10 per cent are under 18, and of those, only 20 boys under 18 work in night sets, thus express themselves:

"The boys do not suffer from the heat. The temperature is probably from 86° to 90°.... At the forges and in the rolling mills the hands work night and day, in relays, but all the other parts of the work are day-work, *i.e.*, from 6 a.m. to 6 p.m. In the forge the hours are from 12 to 12. Some of the hands always work in the night, without any alternation of day and night work.... We do not find any difference in the health of those who work regularly by night and those who work by day, and probably people can sleep better if they have the same period of rest than if it is changed.... About 20 of the boys under the age of 18 work in the night sets.... We could not well do without lads under 18 working by night. The objection would be the increase in the cost of production.... Skilled hands and the heads in every department are difficult to get, but of lads we could get any number.... But from the small proportion of boys that we employ, the subject (*i.e.*, of restrictions on night-work) is of little importance or interest to us."<sup>67</sup>

Mr. J. Ellis, one of the firm of Messrs. John Brown & Co., steel and iron works, employing about 3,000 men and boys, part of whose operations, namely, iron and heavier steel work, goes on night and day by relays, states "that in the heavier steel work one or two boys are employed to a score or two men." Their concern employs upwards of 500 boys under 18, of whom about 1/3 or 170 are under the age of 13. With reference to the proposed alteration of the law, Mr. Ellis says:

"I do not think it would be very objectionable to require that no person under the age of 18 should work more than 12 hours in the 24. But we do not think that any

line could be drawn over the age of 12, at which boys could be dispensed with for night-work. But we would sooner be prevented from employing boys under the age of 13, or even so high as 14, at all, than not be allowed to employ boys that we do have at night. Those boys who work in the day sets must take their turn in the night sets also, because the men could not work in the night sets only; it would ruin their health.... We think, however, that night-work in alternate weeks is no harm.”

(Messrs. Naylor & Vickers, on the other hand, in conformity with the interest of their business, considered that periodically changed night-labour might possibly do more harm than continual night-labour.)

“We find the men who do it, as well as the others who do other work only by day.... Our objections to not allowing boys under 18 to work at night, would be on account of the increase of expense, but this is the only reason.”

(What cynical naïveté!) “We think that the increase would be more than the trade, with due regard to its being successfully carried out, could fairly bear. (What mealy-mouthed phraseology!) Labour is scarce here, and might fall short if there were such a regulation.” (*i.e.*, Ellis Brown & Co. might fall into the fatal perplexity of being obliged to pay labour-power its full value.)<sup>68</sup>

The “Cyclops Steel and Iron Works,” of Messrs. Cammell & Co., are concocted on the same large scale as those of the above-mentioned John Brown & Co. The managing director had handed in his evidence to the Government Commissioner, Mr. White, in writing. Later he found it convenient to suppress the MS. when it had been returned to him for revision. Mr. White, however, has a good memory. He remembered quite clearly that for the Messrs. Cyclops the forbidding of the night-labour of children and young persons “would be impossible, it would be tantamount to stopping their works,” and yet their business employs little more than 6% of boys under 18, and less than 1% under 13.<sup>69</sup>

On the same subject Mr. E. F. Sanderson, of the firm of Sanderson, Bros., & Co., steel rolling-mills and forges, Attercliffe, says:

“Great difficulty would be caused by preventing boys under 18 from working at night. The chief would be the increase of cost from employing men instead of boys. I cannot say what this would be, but probably it would not be enough to enable the manufacturers to raise the price of steel, and consequently it would fall on them, as of course the men (what queer-headed folk!) would refuse to pay it.”

Mr. Sanderson does not know how much he pays the children, but

“perhaps the younger boys get from 4s. to 5s. a week.... The boys’ work is of a kind for which the strength of the boys is generally (‘generally,’ of course not always) quite sufficient, and consequently there would be no gain in the greater strength of the men to counterbalance the loss, or it would be only in the few cases in which the metal is heavy. The men would not like so well not to have boys under them, as men would be less obedient. Besides, boys must begin young to learn the trade. Leaving day-work alone open to boys would not answer this purpose.”

And why not? Why could not boys learn their handicraft in the day-time? Your reason?

“Owing to the men working days and nights in alternate weeks, the men would be separated half the time from their boys, and would lose half the profit which they make from them. The training which they give to an apprentice is considered as

part of the return for the boys' labour, and thus enables the man to get it at a cheaper rate. Each man would want half of this profit."

In other words, Messrs. Sanderson would have to pay part of the wages of the adult men out of their own pockets instead of by the night-work of the boys. Messrs. Sanderson's profit would thus fall to some extent, and this is the good Sandersonian reason why boys cannot learn their handicraft in the day.<sup>70</sup> In addition to this, it would throw night-labour on those who worked instead of the boys, which they would not be able to stand. The difficulties in fact would be so great that they would very likely lead to the giving up of night-work altogether, and "as far as the work itself is concerned," says E. F. Sanderson, "this would suit as well, but –" But Messrs. Sanderson have something else to make besides steel. Steel-making is simply a pretext for surplus-value making. The smelting furnaces, rolling-mills, &c., the buildings, machinery, iron, coal, &c., have something more to do than transform themselves into steel. They are there to absorb surplus labour, and naturally absorb more in 24 hours than in 12. In fact they give, by grace of God and law, the Sandersons a cheque on the working-time of a certain number of hands for all the 24 hours of the day, and they lose their character as capital, are therefore a pure loss for the Sandersons, as soon as their function of absorbing labour is interrupted.

"But then there would be the loss from so much expensive machinery, lying idle half the time, and to get through the amount of work which we are able to do on the present system, we should have to double our premises and plant, which would double the outlay."

But why should these Sandersons pretend to a privilege not enjoyed by the other capitalists who only work during the day, and whose buildings, machinery, raw material, therefore lie "idle" during the night? E. F. Sanderson answers in the name of all the Sandersons:

"It is true that there is this loss from machinery lying idle in those manufactories in which work only goes on by day. But the use of furnaces would involve a further loss in our case. If they were kept up there would be a waste of fuel (instead of, as now, a waste of the living substance of the workers), and if they were not, there would be loss of time in laying the fires and getting the heat up (whilst the loss of sleeping time, even to children of 8 is a gain of working-time for the Sanderson tribe), and the furnaces themselves would suffer from the changes of temperature." (Whilst those same furnaces suffer nothing from the day and night change of labour.)<sup>71</sup>

## **Section 5: The Struggle for a Normal Working Day. Compulsory Laws for the Extension of the Working Day from the Middle of the 14th to the End of the 17th Century**

"What is a working day? What is the length of time during which capital may consume the labour-power whose daily value it buys? How far may the working day be extended beyond the working-time necessary for the reproduction of labour-power itself?" It has been seen that to these questions capital replies: the working day contains the full 24 hours, with the deduction of the few hours of repose without which labour-power absolutely refuses its services again. Hence it is self-evident that the labourer is nothing else, his whole life through, than labour-power, that therefore all his disposable time is by nature and law labour-time, to be devoted to the self-expansion of capital. Time for education, for intellectual development, for the fulfilling of social

functions and for social intercourse, for the free-play of his bodily and mental activity, even the rest time of Sunday (and that in a country of Sabbatarians!)<sup>72</sup> – moonshine! But in its blind unrestrainable passion, its were-wolf hunger for surplus labour, capital oversteps not only the moral, but even the merely physical maximum bounds of the working day. It usurps the time for growth, development, and healthy maintenance of the body. It steals the time required for the consumption of fresh air and sunlight. It higgles over a meal-time, incorporating it where possible with the process of production itself, so that food is given to the labourer as to a mere means of production, as coal is supplied to the boiler, grease and oil to the machinery. It reduces the sound sleep needed for the restoration, reparation, refreshment of the bodily powers to just so many hours of torpor as the revival of an organism, absolutely exhausted, renders essential. It is not the normal maintenance of the labour-power which is to determine the limits of the working day; it is the greatest possible daily expenditure of labour-power, no matter how diseased, compulsory, and painful it may be, which is to determine the limits of the labourers' period of repose. Capital cares nothing for the length of life of labour-power. All that concerns it is simply and solely the maximum of labour-power, that can be rendered fluent in a working day. It attains this end by shortening the extent of the labourer's life, as a greedy farmer snatches increased produce from the soil by robbing it of its fertility.

The capitalistic mode of production (essentially the production of surplus-value, the absorption of surplus labour), produces thus, with the extension of the working day, not only the deterioration of human labour-power by robbing it of its normal, moral and physical, conditions of development and function. It produces also the premature exhaustion and death of this labour-power itself.<sup>73</sup> It extends the labourer's time of production during a given period by shortening his actual life-time.

But the value of the labour-power includes the value of the commodities necessary for the reproduction of the worker, or for the keeping up of the working-class. If then the unnatural extension of the working day, that capital necessarily strives after in its unmeasured passion for self-expansion, shortens the length of life of the individual labourer, and therefore the duration of his labour-power, the forces used up have to be replaced at a more rapid rate and the sum of the expenses for the reproduction of labour-power will be greater; just as in a machine the part of its value to be reproduced every day is greater the more rapidly the machine is worn out. It would seem therefore that the interest of capital itself points in the direction of a normal working day.

The slave-owner buys his labourer as he buys his horse. If he loses his slave, he loses capital that can only be restored by new outlay in the slave-mart.

But "the rice-grounds of Georgia, or the swamps of the Mississippi may be fatally injurious to the human constitution; but the waste of human life which the cultivation of these districts necessitates, is not so great that it cannot be repaired from the teeming preserves of Virginia and Kentucky. Considerations of economy, moreover, which, under a natural system, afford some security for humane treatment by identifying the master's interest with the slave's preservation, when once trading in slaves is practiced, become reasons for racking to the uttermost the toil of the slave; for, when his place can at once be supplied from foreign preserves, the duration of his life becomes a matter of less moment than its productiveness while it lasts. It is accordingly a maxim of slave management, in slave-importing countries, that the most effective economy is that which takes out of the human chattel in the shortest space of time the utmost amount of exertion it is capable of putting forth. It is in tropical culture, where annual profits often equal the whole capital of plantations, that negro life is most

recklessly sacrificed. It is the agriculture of the West Indies, which has been for centuries prolific of fabulous wealth, that has engulfed millions of the African race. It is in Cuba, at this day, whose revenues are reckoned by millions, and whose planters are princes, that we see in the servile class, the coarsest fare, the most exhausting and unremitting toil, and even the absolute destruction of a portion of its numbers every year.”<sup>74</sup>

*Mutato nomine de te fabula narratur* [It is of you that the story is told – Horace]. For slave-trade read labour-market, for Kentucky and Virginia, Ireland and the agricultural districts of England, Scotland, and Wales, for Africa, Germany. We heard how over-work thinned the ranks of the bakers in London. Nevertheless, the London labour-market is always over-stocked with German and other candidates for death in the bakeries. Pottery, as we saw, is one of the shortest-lived industries. Is there any want therefore of potters? Josiah Wedgwood, the inventor of modern pottery, himself originally a common workman, said in 1785 before the House of Commons that the whole trade employed from 15,000 to 20,000 people.<sup>75</sup> In the year 1861 the population alone of the town centres of this industry in Great Britain numbered 101,302.

“The cotton trade has existed for ninety years.... It has existed for three generations of the English race, and I believe I may safely say that during that period it has destroyed nine generations of factory operatives.”<sup>76</sup>

No doubt in certain epochs of feverish activity the labour-market shows significant gaps. In 1834, *e.g.* But then the manufacturers proposed to the Poor Law Commissioners that they should send the “surplus-population” of the agricultural districts to the north, with the explanation “that the manufacturers would absorb and use it up.”<sup>77</sup>

Agents were appointed with the consent of the Poor Law Commissioners. ... An office was set up in Manchester, to which lists were sent of those workpeople in the agricultural districts wanting employment, and their names were registered in books. The manufacturers attended at these offices, and selected such persons as they chose; when they had selected such persons as their ‘wants required’, they gave instructions to have them forwarded to Manchester, and they were sent, ticketed like bales of goods, by canals, or with carriers, others tramping on the road, and many of them were found on the way lost and half-starved. This system had grown up unto a regular trade. This House will hardly believe it, but I tell them, that this traffic in human flesh was as well kept up, they were in effect as regularly sold to these [Manchester] manufacturers as slaves are sold to the cotton-grower in the United States.... In 1860, ‘the cotton trade was at its zenith.’ ... The manufacturers again found that they were short of hands.... They applied to the ‘flesh agents, as they are called. Those agents sent to the southern downs of England, to the pastures of Dorsetshire, to the glades of Devonshire, to the people tending kine in Wiltshire, but they sought in vain. The surplus-population was ‘absorbed.’”

The *Bury Guardian* said, on the completion of the French treaty, that “10,000 additional hands could be absorbed by Lancashire, and that 30,000 or 40,000 will be needed.” After the “flesh agents and sub-agents” had in vain sought through the agricultural districts,

“a deputation came up to London, and waited on the right hon. gentleman [Mr. Villiers, President of the Poor Law Board] with a view of obtaining poor children from certain union houses for the mills of Lancashire.”<sup>78</sup>

What experience shows to the capitalist generally is a constant excess of population, i.e., an excess in relation to the momentary requirements of surplus labour-absorbing capital, although this excess is made up of generations of human beings stunted, short-lived, swiftly replacing each other, plucked, so to say, before maturity.<sup>79</sup> And, indeed, experience shows to the intelligent observer with what swiftness and grip the capitalist mode of production, dating, historically speaking, only from yesterday, has seized the vital power of the people by the very root – shows how the degeneration of the industrial population is only retarded by the constant absorption of primitive and physically uncorrupted elements from the country – shows how even the country labourers, in spite of fresh air and the principle of natural selection, that works so powerfully amongst them, and only permits the survival of the strongest, are already beginning to die off.<sup>80</sup> Capital that has such good reasons for denying the sufferings of the legions of workers that surround it, is in practice moved as much and as little by the sight of the coming degradation and final depopulation of the human race, as by the probable fall of the earth into the sun. In every stockjobbing swindle every one knows that some time or other the crash must come, but every one hopes that it may fall on the head of his neighbour, after he himself has caught the shower of gold and placed it in safety. *Après moi le déluge!* [*After me, the flood*] is the watchword of every capitalist and of every capitalist nation. Hence Capital is reckless of the health or length of life of the labourer, unless under compulsion from society.<sup>81</sup> To the out-cry as to the physical and mental degradation, the premature death, the torture of over-work, it answers: Ought these to trouble us since they increase our profits? But looking at things as a whole, all this does not, indeed, depend on the good or ill will of the individual capitalist. Free competition brings out the inherent laws of capitalist production, in the shape of external coercive laws having power over every individual capitalist.<sup>82</sup>

The establishment of a normal working day is the result of centuries of struggle between capitalist and labourer. The history of this struggle shows two opposed tendencies. Compare, e.g., the English factory legislation of our time with the English labour Statutes from the 14th century to well into the middle of the 18th.<sup>83</sup> Whilst the modern Factory Acts compulsorily shortened the working day, the earlier statutes tried to lengthen it by compulsion. Of course the pretensions of capital in embryo – when, beginning to grow, it secures the right of absorbing a *quantum sufficit* [sufficient quantity] of surplus labour, not merely by the force of economic relations, but by the help of the State – appear very modest when put face to face with the concessions that, growling and struggling, it has to make in its adult condition. It takes centuries ere the “free” labourer, thanks to the development of capitalistic production, agrees, i.e., is compelled by social conditions, to sell the whole of his active life, his very capacity for work, for the price of the necessaries of life, his birth-right for a mess of pottage. Hence it is natural that the lengthening of the working day, which capital, from the middle of the 14th to the end of the 17th century, tries to impose by State-measures on adult labourers, approximately coincides with the shortening of the working day which, in the second half of the 19th century, has here and there been effected by the State to prevent the coining of children’s blood into capital. That which to-day, e.g., in the State of Massachusetts, until recently the freest State of the North-American Republic, has been proclaimed as the statutory limit of the labour of children under 12, was in England, even in the middle of the 17th century, the normal working day of able-bodied artisans, robust labourers, athletic blacksmiths.<sup>84</sup>

The first “Statute of Labourers” (23 Edward III., 1349) found its immediate pretext (not its cause, for legislation of this kind lasts centuries after the pretext for it has disappeared) in the great plague that decimated the people, so that, as a Tory writer says, “The difficulty of getting men to work on reasonable terms (i.e., at a price that left their employers a reasonable quantity of surplus

labour) grew to such a height as to be quite intolerable.”<sup>85</sup> Reasonable wages were, therefore, fixed by law as well as the limits of the working day. The latter point, the only one that here interests us, is repeated in the Statute of 1496 (Henry VII.). The working day for all artificers and field labourers from March to September ought, according to this statute (which, however, could not be enforced), to last from 5 in the morning to between 7 and 8 in the evening. But the meal-times consist of 1 hour for breakfast, 1½ hours for dinner, and ½ an hour for “noon-meate,” i.e., exactly twice as much as under the factory acts now in force.<sup>86</sup> In winter, work was to last from 5 in the morning until dark, with the same intervals. A statute of Elizabeth of 1562 leaves the length of the working day for all labourers “hired for daily or weekly wage” untouched, but aims at limiting the intervals to 2½ hours in the summer, or to 2 in the winter. Dinner is only to last 1 hour, and the “afternoon-sleep of half an hour” is only allowed between the middle of May and the middle of August. For every hour of absence 1d. is to be subtracted from the wage. In practice, however, the conditions were much more favourable to the labourers than in the statute-book. William Petty, the father of Political Economy, and to some extent the founder of Statistics, says in a work that he published in the last third of the 17th century:

“Labouring-men (then meaning field-labourers) work 10 hours per diem, and make 20 meals per week, viz., 3 a day for working days, and 2 on Sundays; whereby it is plain, that if they could fast on Friday nights, and dine in one hour and an half, whereas they take two, from eleven to one; thereby thus working 1/20 more, and spending 1/20 less, the above-mentioned (tax) might be raised.”<sup>87</sup>

Was not Dr. Andrew Ure right in crying down the 12 hours’ bill of 1833 as a retrogression to the times of the dark ages? It is true these regulations contained in the statute mentioned by Petty, apply also to apprentices. But the condition of child-labour, even at the end of the 17th century, is seen from the following complaint:

“’Tis not their practice (in Germany) as with us in this kingdom, to bind an apprentice for seven years; three or four is their common standard: and the reason is, because they are educated from their cradle to something of employment, which renders them the more apt and docile, and consequently the more capable of attaining to a ripeness and quicker proficiency in business. Whereas our youth, here in England, being bred to nothing before they come to be apprentices, make a very slow progress and require much longer time wherein to reach the perfection of accomplished artists.”<sup>88</sup>

Still, during the greater part of the 18th century, up to the epoch of Modern Industry and machinism, capital in England had not succeeded in seizing for itself, by the payment of the weekly value of labour-power, the whole week of the labourer, with the exception, however, of the agricultural labourers. The fact that they could live for a whole week on the wage of four days, did not appear to the labourers a sufficient reason that they should work the other two days for the capitalist. One party of English economists, in the interest of capital, denounces this obstinacy in the most violent manner, another party defends the labourers. Let us listen, *e.g.*, to the contest between Postlethwayt whose Dictionary of Trade then had the same reputation as the kindred works of MacCulloch and MacGregor to-day, and the author (already quoted) of the “Essay on Trade and Commerce.”<sup>89</sup>

Postlethwayt says among other things:

“We cannot put an end to those few observations, without noticing that trite remark in the mouth of too many; that if the industrious poor can obtain enough to maintain themselves in five days, they will not work the whole six. Whence they infer the necessity of even the necessaries of life being made dear by taxes, or any

other means, to compel the working artisan and manufacturer to labour the whole six days in the week, without ceasing. I must beg leave to differ in sentiment from those great politicians, who contend for the perpetual slavery of the working people of this kingdom; they forget the vulgar adage, all work and no play. Have not the English boasted of the ingenuity and dexterity of her working artists and manufacturers which have heretofore given credit and reputation to British wares in general? What has this been owing to? To nothing more probably than the relaxation of the working people in their own way. Were they obliged to toil the year round, the whole six days in the week, in a repetition of the same work, might it not blunt their ingenuity, and render them stupid instead of alert and dexterous; and might not our workmen lose their reputation instead of maintaining it by such eternal slavery? ... And what sort of workmanship could we expect from such hard-driven animals? ... Many of them will execute as much work in four days as a Frenchman will in five or six. But if Englishmen are to be eternal drudges, 'tis to be feared they will degenerate below the Frenchmen. As our people are famed for bravery in war, do we not say that it is owing to good English roast beef and pudding in their bellies, as well as their constitutional spirit of liberty? And why may not the superior ingenuity and dexterity of, our artists and manufacturers, be owing to that freedom and liberty to direct themselves in their own way, and I hope we shall never have them deprived of such privileges and that good living from whence their ingenuity no less than their courage may proceed.”<sup>90</sup>

Thereupon the author of the “Essay on Trade and Commerce” replies:

“If the making of every seventh day an holiday is supposed to be of divine institution, as it implies the appropriating the other six days to labour” (he means capital as we shall soon see) “surely it will not be thought cruel to enforce it .... That mankind in general, are naturally inclined to ease and indolence, we fatally experience to be true, from the conduct of our manufacturing populace, who do not labour, upon an average, above four days in a week, unless provisions happen to be very dear.... Put all the necessaries of the poor under one denomination; for instance, call them all wheat, or suppose that ... the bushel of wheat shall cost five shillings and that he (a manufacturer) earns a shilling by his labour, he then would be obliged to work five days only in a week. If the bushel of wheat should cost but four shillings, he would be obliged to work but four days; but as wages in this kingdom are much higher in proportion to the price of necessaries ... the manufacturer, who labours four days, has a surplus of money to live idle with the rest of the week . ... I hope I have said enough to make it appear that the moderate labour of six days in a week is no slavery. Our labouring people do this, and to all appearance are the happiest of all our labouring poor,<sup>91</sup> but the Dutch do this in manufactures, and appear to be a very happy people. The French do so, when holidays do not intervene.<sup>92</sup> But our populace have adopted a notion, that as Englishmen they enjoy a birthright privilege of being more free and independent than in any country in Europe. Now this idea, as far as it may affect the bravery of our troops, may be of some use; but the less the manufacturing poor have of it, certainly the better for themselves and for the State. The labouring people should never think themselves independent of their superiors.... It is extremely dangerous to encourage mobs in a commercial state like ours, where, perhaps, seven parts

out of eight of the whole, are people with little or no property. The cure will not be perfect, till our manufacturing poor are contented to labour six days for the same sum which they now earn in four days.”<sup>93</sup>

To this end, and for “extirpating idleness debauchery and excess,” promoting a spirit of industry, “lowering the price of labour in our manufactories, and easing the lands of the heavy burden of poor’s rates,” our “faithful Eckart” of capital proposes this approved device: to shut up such labourers as become dependent on public support, in a word, paupers, in “an *ideal workhouse*.” Such ideal workhouse must be made a “House of Terror,” and not an asylum for the poor, “where they are to be plentifully fed, warmly and decently clothed, and where they do but little work.”<sup>94</sup> In this “House of Terror,” this “ideal workhouse, the poor shall work 14 hours in a day, allowing proper time for meals, in such manner that there shall remain 12 hours of neat-labour.”<sup>95</sup>

Twelve working-hours daily in the Ideal Workhouse, in the “House of Terror” of 1770! 63 years later, in 1833, when the English Parliament reduced the working day for children of 13 to 18, in four branches of industry to 12 full hours, the judgment day of English Industry had dawned! In 1852, when Louis Bonaparte sought to secure his position with the bourgeoisie by tampering with the legal working day, the French working people cried out with one voice “the law that limits the working day to 12 hours is the one good that has remained to us of the legislation of the Republic!”<sup>96</sup> At Zürich the work of children over 10, is limited to 12 hours; in Aargau in 1862, the work of children between 13 and 16, was reduced from 12½ to 12 hours; in Austria in 1860, for children between 14 and 16, the same reduction was made.<sup>97</sup> “What a progress,” since 1770! Macaulay would shout with exultation!

The “House of Terror” for paupers of which the capitalistic soul of 1770 only dreamed, was realised a few years later in the shape of a gigantic “Workhouse” for the industrial worker himself. It is called the Factory. And the ideal this time fades before the reality.

## **Section 6: The Struggle for a Normal Working Day. Compulsory Limitation by Law of the Working-Time. English Factory Acts, 1833**

After capital had taken centuries in extending the working day to its normal maximum limit, and then beyond this to the limit of the natural day of 12 hours,<sup>98</sup> there followed on the birth of machinism and modern industry in the last third of the 18th century, a violent encroachment like that of an avalanche in its intensity and extent. All bounds of morals and nature, age and sex, day and night, were broken down. Even the ideas of day and night, of rustic simplicity in the old statutes, became so confused that an English judge, as late as 1860, needed a quite Talmudic sagacity to explain “judicially” what was day and what was night.<sup>99</sup> Capital celebrated its orgies.

As soon as the working-class, stunned at first by the noise and turmoil of the new system of production, recovered, in some measure, its senses, its resistance began, and first in the native land of machinism, in England. For 30 years, however, the concessions conquered by the workpeople were purely nominal. Parliament passed 5 labour Laws between 1802 and 1833, but was shrewd enough not to vote a penny for their carrying out, for the requisite officials, &c.<sup>100</sup>

They remained a dead letter. “The fact is, that prior to the Act of 1833, young persons and children were worked all night, all day, or both *ad libitum*.”<sup>101</sup>

A normal working day for modern industry only dates from the Factory Act of 1833, which included cotton, wool, flax, and silk factories. Nothing is more characteristic of the spirit of capital than the history of the English Factory Acts from 1833 to 1864.

The Act of 1833 declares the ordinary factory working day to be from half-past five in the morning to half-past eight in the evening and within these limits, a period of 15 hours, it is lawful to employ young persons (*i.e.*, persons between 13 and 18 years of age), at any time of the day, provided no one individual young person should work more than 12 hours in any one day, except in certain cases especially provided for. The 6th section of the Act provided. "That there shall be allowed in the course of every day not less than one and a half hours for meals to every such person restricted as hereinbefore provided." The employment of children under 9, with exceptions mentioned later was forbidden; the work of children between 9 and 13 was limited to 8 hours a day, night-work, *i.e.*, according to this Act, work between 8:30 p.m. and 5:30 a.m., was forbidden for all persons between 9 and 18.

The law-makers were so far from wishing to trench on the freedom of capital to exploit adult labour-power, or, as they called it, "the freedom of labour," that they created a special system in order to prevent the Factory Acts from having a consequence so outrageous.

"The great evil of the factory system as at present conducted," says the first report of the Central Board of the Commission of June 28th 1833, "has appeared to us to be that it entails the necessity of continuing the labour of children to the utmost length of that of the adults. The only remedy for this evil, short of the limitation of the labour of adults which would, in our opinion, create an evil greater than that which is sought to be remedied, appears to be the plan of working double sets of children."

... Under the name of System of Relays, this "plan" was therefore carried out, so that, e.g., from 5.30 a.m. until 1.30 in the afternoon, one set of children between 9 and 13, and from 1.30 p.m. to 8.30 in the evening another set were "put to," &c.

In order to reward the manufacturers for having, in the most barefaced way, ignored all the Acts as to children's labour passed during the last twenty-two years, the pill was yet further gilded for them. Parliament decreed that after March 1st, 1834, no child under 11, after March 1st 1835, no child under 12, and after March 1st, 1836, no child under 13 was to work more than eight hours in a factory. This "liberalism," so full of consideration for "capital," was the more noteworthy as Dr. Farre, Sir A. Carlisle, Sir B. Brodie, Sir C. Bell, Mr. Guthrie, &c., in a word, the most distinguished physicians and surgeons in London, had declared in their evidence before the House of Commons, that there was danger in delay. Dr. Farre expressed himself still more coarsely.

"Legislation is necessary for the prevention of death, in any form in which it can be prematurely inflicted, and certainly this (*i.e.*, the factory method) must be viewed as a most cruel mode of inflicting it."

That same "reformed" Parliament, which in its delicate consideration for the manufacturers, condemned children under 13, for years to come, to 72 hours of work per week in the Factory Hell, on the other hand, in the Emancipation Act, which also administered freedom drop by drop, forbade the planters, from the outset, to work any negro slave more than 45 hours a week.

But in no wise conciliated, capital now began a noisy agitation that went on for several years. It turned chiefly on the age of those who, under the name of children, were limited to 8 hours' work, and were subject to a certain amount of compulsory education. According to capitalistic anthropology, the age of childhood ended at 10, or at the outside, at 11. The more nearly the time approached for the coming into full force of the Factory Act, the fatal year 1836, the more wildly raged the mob of manufacturers. They managed, in fact, to intimidate the government to such an extent that in 1835 it proposed to lower the limit of the age of childhood from 13 to 12. In the meantime the pressure from without grew more threatening. Courage failed the House of

Commons. It refused to throw children of 13 under the Juggernaut Car of capital for more than 8 hours a day, and the Act of 1833 came into full operation. It remained unaltered until June, 1844.

In the ten years during which it regulated factory work, first in part, and then entirely, the official reports of the factory inspectors teem with complaints as to the impossibility of putting the Act into force. As the law of 1833 left it optional with the lords of capital during the 15 hours, from 5.30 a.m. to 8.30 p.m., to make every "young person," and every "child" begin, break off, resume, or end his 12 or 8 hours at any moment they liked, and also permitted them to assign to different persons, different times for meals, these gentlemen soon discovered a new "system of relays," by which the labour-horses were not changed at fixed stations, but were constantly reharnessed at changing stations. We do not pause longer on the beauty of this system, as we shall have to return to it later. But this much is clear at the first glance: that this system annulled the whole Factory Act, not only in the spirit, but in the letter. How could factory inspectors, with this complex bookkeeping in respect to each individual child or young person, enforce the legally determined work-time and the granting of the legal mealtimes? In a great many of the factories, the old brutalities soon blossomed out again unpunished. In an interview with the Home Secretary (1844), the factory inspectors demonstrated the impossibility of any control under the newly invented relay system.<sup>102</sup> In the meantime, however, circumstances had greatly changed. The factory hands, especially since 1838, had made the Ten Hours' Bill their economic, as they had made the Charter their political, election-cry. Some of the manufacturers, even, who had managed their factories in conformity with the Act of 1833, overwhelmed Parliament with memorials on the immoral competition of their false brethren whom greater impudence, or more fortunate local circumstances, enabled to break the law. Moreover, however much the individual manufacturer might give the rein to his old lust for gain, the spokesmen and political leaders of the manufacturing class ordered a change of front and of speech towards the workpeople. They had entered upon the contest for the repeal of the Corn Laws, and needed the workers to help them to victory. They promised therefore, not only a double-sized loaf of bread, but the enactment of the Ten Hours' Bill in the Free-trade millennium.<sup>103</sup> Thus they still less dared to oppose a measure intended only to make the law of 1833 a reality. Threatened in their holiest interest, the rent of land, the Tories thundered with philanthropic indignation against the "nefarious practices"<sup>104</sup> of their foes.

This was the origin of the additional Factory Act of June 7th, 1844. It came into effect on September 10th, 1844. It places under protection a new category of workers, viz., the women over 18. They were placed in every respect on the same footing as the young persons, their work time limited to twelve hours, their night-labour forbidden, &c. For the first time, legislation saw itself compelled to control directly and officially the labour of adults. In the Factory Report of 1844-1845, it is said with irony:

"No instances have come to my knowledge of adult women having expressed any regret at their *rights* being thus far interfered with."<sup>105</sup> The working-time of children under 13 was reduced to 6½, and in certain circumstances to 7 hours a-day.<sup>106</sup>

To get rid of the abuses of the "spurious relay system," the law established besides others the following important regulations: –

"That the hours of work of children and young persons shall be reckoned from the time when any child or young person shall begin to work in the morning."

So that if A, *e.g.*, begins work at 8 in the morning, and B at 10, B's work-day must nevertheless end at the same hour as A's. "The time shall be regulated by a public clock," for example, the nearest railway clock, by which the factory clock is to be set. The occupier is to hang up a

“legible” printed notice stating the hours for the beginning and ending of work and the times allowed for the several meals. Children beginning work before 12 noon may not be again employed after 1 p.m. The afternoon shift must therefore consist of other children than those employed in the morning. Of the hour and a half for meal-times,

“one hour thereof at the least shall be given before three of the clock in the afternoon ... and at the same period of the day. No child or young person shall be employed more than five hours before 1 p.m. without an interval for meal-time of at least 30 minutes. No child or young person [or female] shall be employed or allowed to remain in any room in which any manufacturing process is then [*i.e.*, at mealtimes] carried on,” &c.

It has been seen that these minutiae, which, with military uniformity, regulate by stroke of the clock the times, limits, pauses of the work were not at all the products of Parliamentary fancy. They developed gradually out of circumstances as natural laws of the modern mode of production. Their formulation, official recognition, and proclamation by the State, were the result of a long struggle of classes. One of their first consequences was that in practice the working day of the adult males in factories became subject to the same limitations, since in most processes of production the co-operation of the children, young persons, and women is indispensable. On the whole, therefore, during the period from 1844 to 1847, the 12 hours’ working day became general and uniform in all branches of industry under the Factory Act.

The manufacturers, however, did not allow this “progress” without a compensating “retrogression.” At their instigation the House of Commons reduced the minimum age for exploitable children from 9 to 8, in order to assure that additional supply of factory children which is due to capitalists, according to divine and human law.<sup>107</sup>

The years 1846-47 are epoch-making in the economic history of England. The Repeal of the Corn Laws, and of the duties on cotton and other raw material; Free-trade proclaimed as the guiding star of legislation; in a word, the arrival of the millennium. On the other hand, in the same years, the Chartist movement and the 10 hours’ agitation reached their highest point. They found allies in the Tories panting for revenge. Despite the fanatical opposition of the army of perjured Free-traders, with Bright and Cobden at their head, the Ten Hours’ Bill, struggled for so long, went through Parliament.

The new Factory Act of June 8th, 1847, enacted that on July 1st, 1847, there should be a preliminary shortening of the working day for “young persons” (from 13 to 18), and all females to 11 hours, but that on May 1st, 1848, there should be a definite limitation of the working day to 10 hours. In other respects, the Act only amended and completed the Acts of 1833 and 1844.

Capital now entered upon a preliminary campaign in order to hinder the Act from coming into full force on May 1st, 1848. And the workers themselves, under the presence that they had been taught by experience, were to help in the destruction of their own work. The moment was cleverly chosen.

“It must be remembered, too, that there has been more than two years of great suffering (in consequence of the terrible crisis of 1846-47) among the factory operatives, from many mills having worked short time, and many being altogether closed. A considerable number of the operatives must therefore be in very narrow circumstances many, it is to be feared, in debt; so that it might fairly have been presumed that at the present time they would prefer working the longer time, in order to make up for past losses, perhaps to pay off debts, or get their furniture out

of pawn, or replace that sold, or to get a new supply of clothes for themselves and their families.”<sup>108</sup>

The manufacturers tried to aggravate the natural effect of these circumstances by a general reduction of wages by 10%. This was done so to say, to celebrate the inauguration of the new Free-trade era. Then followed a further reduction of 8 1/3% as soon as the working day was shortened to 11, and a reduction of double that amount as soon as it was finally shortened to 10 hours. Wherever, therefore, circumstances allowed it, a reduction of wages of at least 25% took place.<sup>109</sup> Under such favourably prepared conditions the agitation among the factory workers for the repeal of the Act of 1847 was begun. Neither lies, bribery, nor threats were spared in this attempt. But all was in vain. Concerning the half-dozen petitions in which workpeople were made to complain of “their oppression by the Act,” the petitioners themselves declared under oral examination, that their signatures had been extorted from them. “They felt themselves oppressed, but not exactly by the Factory Act.”<sup>110</sup> But if the manufacturers did not succeed in making the workpeople speak as they wished, they themselves shrieked all the louder in press and Parliament in the name of the workpeople. They denounced the Factory Inspectors as a kind of revolutionary commissioners like those of the French National Convention ruthlessly sacrificing the unhappy factory workers to their humanitarian crotchet. This manoeuvre also failed. Factory Inspector Leonard Horner conducted in his own person, and through his sub-inspectors, many examinations of witnesses in the factories of Lancashire. About 70% of the workpeople examined declared in favour of 10 hours, a much smaller percentage in favour of 11, and an altogether insignificant minority for the old 12 hours.<sup>111</sup>

Another “friendly” dodge was to make the adult males work 12 to 15 hours, and then to blazon abroad this fact as the best proof of what the proletariat desired in its heart of hearts. But the “ruthless” Factory Inspector Leonard Horner was again to the fore. The majority of the “over-times” declared:

“They would much prefer working ten hours for less wages, but that they had no choice; that so many were out of employment (so many spinners getting very low wages by having to work as piecers, being unable to do better), that if they refused to work the longer time, others would immediately get their places, so that it was a question with them of agreeing to work the longer time, or of being thrown out of employment altogether.”<sup>112</sup>

The preliminary campaign of capital thus came to grief, and the Ten Hours’ Act came into force May 1st, 1848. But meanwhile the fiasco of the Chartist party whose leaders were imprisoned, and whose organisation was dismembered, had shaken the confidence of the English working-class in its own strength. Soon after this the June insurrection in Paris and its bloody suppression united, in England as on the Continent, all fractions of the ruling classes, landlords and capitalists, stock-exchange wolves and shop-keepers, Protectionists and Freetraders, government and opposition, priests and freethinkers, young whores and old nuns, under the common cry for the salvation of Property, Religion, the Family and Society. The working-class was everywhere proclaimed, placed under a ban, under a virtual law of suspects. The manufacturers had no need any longer to restrain themselves. They broke out in open revolt not only against the Ten Hours’ Act, but against the whole of the legislation that since 1833 had aimed at restricting in some measure the “free” exploitation of labour-power. It was a pro-slavery rebellion in miniature, carried on for over two years with a cynical recklessness, a terrorist energy all the cheaper because the rebel capitalist risked nothing except the skin of his “hands.”

To understand that which follows we must remember that the Factory Acts of 1833, 1844, and 1847 were all three in force so far as the one did not amend the other: that not one of these limited

the working day of the male worker over 18, and that since 1833 the 15 hours from 5.30 a.m. to 8.30 p.m. had remained the legal “day,” within the limits of which at first the 12, and later the 10 hours’ labour of young persons and women had to be performed under the prescribed conditions.

The manufacturers began by here and there discharging a part of, in many cases half of the young persons and women employed by them, and then, for the adult males, restoring the almost obsolete night-work. The Ten Hours’ Act, they cried, leaves no other alternative.<sup>113</sup>

Their second step dealt with the legal pauses for meals. Let us hear the Factory Inspectors.

“Since the restriction of the hours of work to ten, the factory occupiers maintain, although they have not yet practically gone the whole length, that supposing the hours of work to be from 9 a.m. to 7 p.m. they fulfil the provisions of the statutes by allowing an hour before 9 a.m. and half an hour after 7 p.m. [for meals]. In some cases they now allow an hour, or half an hour for dinner, insisting at the same time, that they are not bound to allow any part of the hour and a half in the course of the factory working day.”<sup>114</sup> The manufacturers maintained therefore that the scrupulously strict provisions of the Act of 1844 with regard to meal-times only gave the operatives permission to eat and drink before coming into, and after leaving the factory – i.e., at home. And why should not the workpeople eat their dinner before 9 in the morning? The crown lawyers, however, decided that the prescribed meal-times

“must be in the interval during the working-hours, and that it will not be lawful to work for 10 hours continuously, from 9 a.m. to 7 p.m., without any interval.”<sup>115</sup>

After these pleasant demonstrations, Capital precluded its revolt by a step which agreed with the letter of the law of 1844, and was therefore legal.

The Act of 1844 certainly prohibited the employment after 1 p.m. of such children, from 8 to 13, as had been employed before noon. But it did not regulate in any way the 6½ hours’ work of the children whose work-time began at 12 midday or later. Children of 8 might, if they began work at noon, be employed from 12 to 1, 1 hour; from 2 to 4 in the afternoon, 2 hours; from 5 to 8.30 in the evening, 3½ hours; in all, the legal 6½ hours. Or better still. In order to make their work coincide with that of the adult male labourers up to 8.30 p.m., the manufacturers only had to give them no work till 2 in the afternoon, they could then keep them in the factory without intermission till 8.30 in the evening.

“And it is now expressly admitted that the practice exists in England from the desire of mill-owners to have their machinery at work for more than 10 hours a-day, to keep the children at work with male adults after all the young persons and women have left, and until 8.30 p.m. if the factory-owners choose.”<sup>116</sup>

Workmen and factory inspectors protested on hygienic and moral grounds, but Capital answered:

“My deeds upon my head! I crave the law,  
The penalty and forfeit of my bond.”

In fact, according to statistics laid before the House of Commons on July 26th, 1850, in spite of all protests, on July 15th, 1850, 3,742 children were subjected to this “practice” in 257 factories.<sup>117</sup> Still, this was not enough. The Lynx eye of Capital discovered that the Act of 1844 did not allow 5 hours’ work before mid-day without a pause of at least 30 minutes for refreshment, but prescribed nothing of the kind for work after mid-day. Therefore, it claimed and obtained the enjoyment not only of making children of 8 drudge without intermission from 2 to 8.30 p.m., but also of making them hunger during that time.

“Ay, his breast.  
So says the bond.”

This Shylock-clinging<sup>118</sup> to the letter of the law of 1844, so far as it regulated children’s labour, was but to lead up to an open revolt against the same law, so far as it regulated the labour of “young persons and women.” It will be remembered that the abolition of the “false relay system” was the chief aim and object of that law. The masters began their revolt with the simple declaration that the sections of the Act of 1844 which prohibited the *ad libitum* use of young persons and women in such short fractions of the day of 15 hours as the employer chose, were “comparatively harmless” so long as the work-time was fixed at 12 hours. But under the Ten Hours’ Act they were a “grievous hardship.”<sup>119</sup> They informed the inspectors in the coolest manner that they should place themselves above the letter of the law, and re-introduce the old system on their own account.<sup>120</sup> They were acting in the interests of the ill-advised operatives themselves, “in order to be able to pay them higher wages.”

“This was the only possible plan by which to maintain, under the Ten Hours’ Act, the industrial supremacy of Great Britain.” “Perhaps it may be a little difficult to detect irregularities under the relay system; but what of that? Is the great manufacturing interest of this country to be treated as a secondary matter in order to save some little trouble to Inspectors and Sub-Inspectors of Factories?”<sup>121</sup>

All these shifts naturally were of no avail. The Factory Inspectors appealed to the Law Courts. But soon such a cloud of dust in the way of petitions from the masters overwhelmed the Home Secretary, Sir George Grey, that in a circular of August 5th, 1848, he recommends the inspectors not

“to lay informations against mill-owners for a breach of the letter of the Act, or for employment of young persons by relays in cases in which there is no reason to believe that such young persons have been actually employed for a longer period than that sanctioned by law.” Hereupon, Factory Inspector J. Stuart allowed the so-called relay system during the 15 hours of the factory day throughout Scotland, where it soon flourished again as of old. The English Factory Inspectors, on the other hand, declared that the Home Secretary had no power dictatorially to suspend the law, and continued their legal proceedings against the pro-slavery rebellion.

But what was the good of summoning the capitalists when the Courts in this case the country magistrates – Cobbett’s “Great Unpaid” – acquitted them? In these tribunals, the masters sat in judgment on themselves. An example. One Eskrigge, cotton-spinner, of the firm of Kershaw, Leese, & Co., had laid before the Factory Inspector of his district the scheme of a relay system intended for his mill. Receiving a refusal, he at first kept quiet. A few months later, an individual named Robinson, also a cotton-spinner, and if not his Man Friday, at all events related to Eskrigge, appeared before the borough magistrates of Stockport on a charge of introducing the identical plan of relays invented by Eskrigge. Four Justices sat, among them three cottonspinners, at their head this same inevitable Eskrigge. Eskrigge acquitted Robinson, and now was of opinion that what was right for Robinson was fair for Eskrigge. Supported by his own legal decision, he introduced the system at once into his own factory.<sup>122</sup> Of course, the composition of this tribunal was in itself a violation of the law.<sup>123</sup>

These judicial farces, exclaims Inspector Howell, “urgently call for a remedy – either that the law should be so altered as to be made to conform to these decisions, or that it should be administered by a less fallible tribunal, whose

decisions would conform to the law ... when these cases are brought forward. I long for a stipendiary magistrate.”<sup>124</sup>

The crown lawyers declared the masters’ interpretation of the Act of 1848 absurd. But the Saviours of Society would not allow themselves to be turned from their purpose. Leonard Horner reports,

“Having endeavoured to enforce the Act ... by ten prosecutions in seven magisterial divisions, and having been supported by the magistrates in one case only ... I considered it useless to prosecute more for this evasion of the law. That part of the Act of 1848 which was framed for securing uniformity in the hours of work, ... is thus no longer in force in my district (Lancashire). Neither have the sub-inspectors or myself any means of satisfying ourselves, when we inspect a mill working by shifts, that the young persons and women are not working more than 10 hours a-day.... In a return of the 30th April, ... of millowners working by shifts, the number amounts to 114, and has been for some time rapidly increasing. In general, the time of working the mill is extended to 13½ hours’ from 6 a.m. to 7½ p.m., .... in some instances it amounts to 15 hours, from 5½ a.m. to 8½ p.m.”<sup>125</sup>

Already, in December, 1848, Leonard Horner had a list of 65 manufacturers and 29 overlookers who unanimously declared that no system of supervision could, under this relay system, prevent enormous over-work.<sup>126</sup> Now, the same children and young persons were shifted from the spinning-room to the weaving-room, now, during 15 hours, from one factory to another.<sup>127</sup> How was it possible to control a system which,

“under the guise of relays, is some one of the many plans for shuffling ‘the hands’ about in endless variety, and shifting the hours of work and of rest for different individuals throughout the day, so that you may never have one complete set of hands working together in the same room at the same time.”<sup>128</sup>

But altogether independently of actual over-work, this so-called relay system was an offspring of capitalistic fantasy, such as Fourier, in his humorous sketches of “Courses Seances,” has never surpassed, except that the “attraction of labour” was changed into the attraction of capital. Look, for example, at those schemes of the masters which the “respectable” press praised as models of “what a reasonable degree of care and method can accomplish.” The *personnel* of the workpeople was sometimes divided into from 12 to 14 categories, which themselves constantly changed and recharged their constituent parts. During the 15 hours of the factory day, capital dragged in the labourer now for 30 minutes, now for an hour, and then pushed him out again, to drag him into the factory and to thrust him out afresh, hounding him hither and thither, in scattered shreds of time, without ever losing hold of him until the full 10 hours’ work was done. As on the stage, the same persons had to appear in turns in the different scenes of the different acts. But as an actor during the whole course of the play belongs to the stage, so the operatives, during 15 hours, belonged to the factory, without reckoning the time for going and coming. Thus the hours of rest were turned into hours of enforced idleness, which drove the youths to the pot-house, and the girls to the brothel. At every new trick that the capitalist, from day to day, hit upon for keeping his machinery going 12 or 15 hours without increasing the number of his hands, the worker had to swallow his meals now in this fragment of time, now in that. At the time of the 10 hours’ agitation, the masters cried out that the working mob petitioned in the hope of obtaining 12 hours’ wages for 10 hours’ work. Now they reversed the medal. They paid 10 hours’ wages for 12 or 15 hours’ lordship over labour-power.<sup>129</sup> This was the gist of the matter, this the masters’ interpretation of the 10 hours’ law! These were the same unctuous Free-traders, perspiring with

the love of humanity, who for full 10 years, during the Anti-Corn Law agitation, had preached to the operatives, by a reckoning of pounds, shillings, and pence, that with free importation of corn, and with the means possessed by English industry, 10 hours' labour would be quite enough to enrich the capitalists.<sup>130</sup> This revolt of capital, after two years was at last crowned with victory by a decision of one of the four highest Courts of Justice in England, the Court of Exchequer, which in a case brought before it on February 8th, 1850, decided that the manufacturers were certainly acting against the sense of the Act of 1844, but that this Act itself contained certain words that rendered it meaningless. "By this decision, the Ten Hours' Act was abolished."<sup>131</sup> A crowd of masters, who until then had been afraid of using the relay system for young persons and women, now took it up heart and soul.<sup>132</sup>

But on this apparently decisive victory of capital, followed at once a revulsion. The workpeople had hitherto offered a passive, although inflexible and unremitting resistance. They now protested in Lancashire and Yorkshire in threatening meetings. The pretended Ten Hours' Act was thus simple humbug, parliamentary cheating, had never existed! The Factory Inspectors urgently warned the Government that the antagonism of classes had arrived at an incredible tension. Some of the masters themselves murmured:

"On account of the contradictory decisions of the magistrates, a condition of things altogether abnormal and anarchical obtains. One law holds in Yorkshire, another in Lancashire, one law in one parish of Lancashire, another in its immediate neighbourhood. The manufacturer in large towns could evade the law, the manufacturer in country districts could not find the people necessary for the relay system, still less for the shifting of hands from one factory to another," &c.

And the first birthright of capital is equal exploitation of labour-power by all capitalists.

Under these circumstances a compromise between masters and men was effected that received the seal of Parliament in the additional Factory Act of August 5th, 1850. The working day for "young persons and women," was raised from 10 to 10½ hours for the first five days of the week, and shortened to 7½ on the Saturday. The work was to go on between 6 a.m. and 6 p.m.<sup>133</sup>, with pauses of not less than 1½ hours for meal-times, these meal-times to be allowed at one and the same time for all, and conformably to the conditions of 1844. By this an end was put to the relay system once for all.<sup>134</sup> For children's labour, the Act of 1844 remained in force.

One set of masters, this time as before, secured to itself special seigniorial rights over the children of the proletariat. These were the silk manufacturers. In 1833 they had howled out in threatening fashion, "if the liberty of working children of any age for 10 hours a day were taken away, it would stop their works."<sup>135</sup> It would be impossible for them to buy a sufficient number of children over 13. They extorted the privilege they desired. The pretext was shown on subsequent investigation to be a deliberate lie.<sup>136</sup> It did not, however, prevent them, during 10 years, from spinning silk 10 hours a day out of the blood of little children who had to be placed upon stools for the performance of their work.<sup>137</sup> The Act of 1844 certainly "robbed" them of the "liberty" of employing children under 11 longer than 6½ hours a day. But it secured to them, on the other hand, the privilege of working children between 11 and 13, 10 hours a day, and of annulling in their case the education made compulsory for all other factory children. This time the pretext was

"the delicate texture of the fabric in which they were employed, requiring a lightness of touch, only to be acquired by their early introduction to these factories."<sup>138</sup>

The children were slaughtered out-and-out for the sake of their delicate fingers, as in Southern Russia the horned cattle for the sake of their hide and tallow. At length, in 1850, the privilege

granted in 1844, was limited to the departments of silk-twisting and silk-winding. But here, to make amends to capital bereft of its “freedom,” the work-time for children from 11 to 13 was raised from 10 to 10½ hours. Pretext: “Labour in silk mills was lighter than in mills for other fabrics, and less likely in other respects also to be prejudicial to health.”<sup>139</sup> Official medical inquiries proved afterwards that, on the contrary,

“the average death-rate is exceedingly high in the silk districts and amongst the female part of the population is higher even than it is in the cotton districts of Lancashire.”<sup>140</sup>

Despite the protests of the Factory Inspector, renewed every 6 months, the mischief continues to this hour.<sup>141</sup>

The Act of 1850 changed the 15 hours’ time from 6 a.m. to 8.30 p.m., into the 12 hours from 6 a.m. to 6 p.m. for “young persons and women” only. It did not, therefore, affect children who could always be employed for half an hour before and 2½ hours after this period, provided the whole of their labour did not exceed 6½ hours. Whilst the bill was under discussion, the Factory Inspectors laid before Parliament statistics of the infamous abuses due to this anomaly. To no purpose. In the background lurked the intention of screwing up, during prosperous years, the working day of adult males to 15 hours by the aid of the children. The experience of the three following years showed that such an attempt must come to grief against the resistance of the adult male operatives. The Act of 1850 was therefore finally completed in 1853 by forbidding the “employment of children in the morning before and in the evening after young persons and women.” Henceforth with a few exceptions the Factory Act of 1850 regulated the working day of all workers in the branches of industry that come under it.<sup>142</sup> Since the passing of the first Factory Act half a century had elapsed.<sup>143</sup>

Factory legislation for the first time went beyond its original sphere in the “Printworks’ Act of 1845.” The displeasure with which capital received this new “extravagance” speaks through every line of the Act. It limits the working day for children from 8 to 13, and for women to 16 hours, between 6 a.m. and 10 p.m., without any legal pause for meal-times. It allows males over 13 to be worked at will day and night.<sup>144</sup> It is a Parliamentary abortion.<sup>145</sup>

However, the principle had triumphed with its victory in those great branches of industry which form the most characteristic creation of the modern mode of production. Their wonderful development from 1853 to 1860, hand-in-hand with the physical and moral regeneration of the factory workers, struck the most purblind. The masters from whom the legal limitation and regulation had been wrung step by step after a civil war of half a century, themselves referred ostentatiously to the contrast with the branches of exploitation still “free.”<sup>146</sup> The Pharisees of “Political Economy” now proclaimed the discernment of the necessity of a legally fixed working day as a characteristic new discovery of their “science.”<sup>147</sup> It will be easily understood that after the factory magnates had resigned themselves and become reconciled to the inevitable, the power of resistance of capital gradually weakened, whilst at the same time the power of attack of the working-class grew with the number of its allies in the classes of society not immediately interested in the question. Hence the comparatively rapid advance since 1860.

The dye-works and bleach-works all came under the Factory Act of 1850 in 1860;<sup>148</sup> lace and stocking manufactures in 1861.

In consequence of the first report of the Commission on the employment of children (1863) the same fate was shared by the manufacturers of all earthenwares (not merely pottery), Lucifer-matches, percussion caps, cartridges, carpets, fustian-cutting, and many processes included under the name of “finishing.” In the year 1863 bleaching in the open air<sup>149</sup> and baking were placed

under special Acts, by which, in the former, the labour of young persons and women during the night-time (from 8 in the evening to 6 in the morning), and in the latter, the employment of journeymen bakers under 18, between 9 in the evening and 5 in the morning were forbidden. We shall return to the later proposals of the same Commission, which threatened to deprive of their “freedom” all the important branches of English Industry, with the exception of agriculture, mines, and the means of transport.<sup>150</sup>

## **Section 7: The Struggle for a Normal Working Day. Reaction of the English Factory Acts on Other Countries**

The reader will bear in mind that the production of surplus-value, or the extraction of surplus labour, is the specific end and aim, the sum and substance, of capitalist production, quite apart from any changes in the mode of production, which may arise from the subordination of labour to capital. He will remember that as far as we have at present gone only the independent labourer, and therefore only the labourer legally qualified to act for himself, enters as a vendor of a commodity into a contract with the capitalist. If, therefore, in our historical sketch, on the one hand, modern industry, on the other, the labour of those who are physically and legally minors, play important parts, the former was to us only a special department, and the latter only a specially striking example of labour exploitation. Without, however, anticipating the subsequent development of our inquiry, from the mere connexion of the historic facts before us it follows:

*First.* The passion of capital for an unlimited and reckless extension of the working day, is first gratified in the industries earliest revolutionised by water-power, steam, and machinery, in those first creations of the modern mode of production, cotton, wool, flax, and silk spinning, and weaving. The changes in the material mode of production, and the corresponding changes in the social relations of the producers<sup>151</sup> gave rise first to an extravagance beyond all bounds, and then in opposition to this, called forth a control on the part of Society which legally limits, regulates, and makes uniform the working day and its pauses. This control appears, therefore, during the first half of the nineteenth century simply as exceptional legislation.<sup>152</sup> As soon as this primitive dominion of the new mode of production was conquered, it was found that, in the meantime, not only had many other branches of production been made to adopt the same factory system, but that manufactures with more or less obsolete methods, such as potteries, glass-making, &c., that old-fashioned handicrafts, like baking, and, finally, even that the so-called domestic industries, such as nail-making,<sup>153</sup> had long since fallen as completely under capitalist exploitation as the factories themselves. Legislation was, therefore, compelled to gradually get rid of its exceptional character, or where, as in England, it proceeds after the manner of the Roman Casuists, to declare any house in which work was done to be a factory.<sup>154</sup>

*Second.* The history of the regulation of the working day in certain branches of production, and the struggle still going on in others in regard to this regulation, prove conclusively that the isolated labourer, the labourer as “free” vendor of his labour-power, when capitalist production has once attained a certain stage, succumbs without any power of resistance. The creation of a normal working day is, therefore, the product of a protracted civil war, more or less dissembled, between the capitalist class and the working-class. As the contest takes place in the arena of modern industry, it first breaks out in the home of that industry – England.<sup>155</sup> The English factory workers were the champions, not only of the English, but of the modern working-class generally, as their theorists were the first to throw down the gauntlet to the theory of capital.<sup>156</sup> Hence, the philosopher of the Factory, Ure, denounces as an ineffable disgrace to the English working-class

that they inscribed “the slavery of the Factory Acts” on the banner which they bore against capital, manfully striving for “perfect freedom of labour.”<sup>157</sup>

France limps slowly behind England. The February revolution was necessary to bring into the world the 12 hours’ law,<sup>158</sup> which is much more deficient than its English original. For all that, the French revolutionary method has its special advantages. It once for all commands the same limit to the working day in all shops and factories without distinction, whilst English legislation reluctantly yields to the pressure of circumstances, now on this point, now on that, and is getting lost in a hopelessly bewildering tangle of contradictory enactments.<sup>159</sup> On the other hand, the French law proclaims as a principle that which in England was only won in the name of children, minors, and women, and has been only recently for the first time claimed as a general right.<sup>160</sup>

In the United States of North America, every independent movement of the workers was paralysed so long as slavery disfigured a part of the Republic. Labour cannot emancipate itself in the white skin where in the black it is branded. But out of the death of slavery a new life at once arose. The first fruit of the Civil War was the eight hours’ agitation, that ran with the seven-leagued boots of the locomotive from the Atlantic to the Pacific, from New England to California. The General Congress of labour at Baltimore (August 16th, 1866) declared:

“The first and great necessity of the present, to free the labour of this country from capitalistic slavery, is the passing of a law by which eight hours shall be the normal working day in all States of the American Union. We are resolved to put forth all our strength until this glorious result is attained.”<sup>161</sup>

At the same time, the Congress of the International Working Men’s Association at Geneva, on the proposition of the London General Council, resolved that “the limitation of the working day is a preliminary condition without which all further attempts at improvement and emancipation must prove abortive... the Congress proposes eight hours as the legal limit of the working day.”

Thus the movement of the working-class on both sides of the Atlantic, that had grown instinctively out of the conditions of production themselves, endorsed the words of the English Factory Inspector, R. J. Saunders

“Further steps towards a reformation of society can never be carried out with any hope of success, unless the hours of labour be limited, and the prescribed limit strictly enforced.”<sup>162</sup>

It must be acknowledged that our labourer comes out of the process of production other than he entered. In the market he stood as owner of the commodity “labour-power” face to face with other owners of commodities, dealer against dealer. The contract by which he sold to the capitalist his labour-power proved, so to say, in black and white that he disposed of himself freely. The bargain concluded, it is discovered that he was no “free agent,” that the time for which he is free to sell his labour-power is the time for which he is forced to sell it,<sup>163</sup> that in fact the vampire will not lose its hold on him “so long as there is a muscle, a nerve, a drop of blood to be exploited.”<sup>164</sup> For “protection” against “the serpent of their agonies,” the labourers must put their heads together, and, as a class, compel the passing of a law, an all-powerful social barrier that shall prevent the very workers from selling, by voluntary contract with capital, themselves and their families into slavery and death.<sup>165</sup> In place of the pompous catalogue of the “inalienable rights of man” comes the modest Magna Charta of a legally limited working day, which shall make clear “when the time which the worker sells is ended, and when his own begins.” *Quantum mutatus ab illo!* [What a great change from that time! – Virgil]<sup>166</sup>

<sup>1</sup> “A day’s labour is vague, it may be long or short.” (“An Essay on Trade and Commerce, Containing Observations on Taxes, &c.” London. 1770, p. 73.)

<sup>2</sup> This question is far more important than the celebrated question of Sir Robert Peel to the Birmingham Chamber of Commerce: What is a pound? A question that could only have been proposed, because Peel was as much in the dark as to the nature of money as the “little shilling men” of Birmingham.

<sup>3</sup> “It is the aim of the capitalist to obtain with his expended capital the greatest possible quantity of labour (d’obtenir du capital dépense la plus forte somme de travail possible).” J. G. Courcelle-Seneuil. “Traité théorique et pratique des entreprises industrielles.” 2nd ed. Paris, 1857, p. 63.

<sup>4</sup> “An hour’s labour lost in a day is a prodigious injury to a commercial State.... There is a very great consumption of luxuries among the labouring poor of this kingdom: particularly among the manufacturing populace, by which they also consume their time, the most fatal of consumptions.” “An Essay on Trade and Commerce, &c.,” p. 47, and 15

<sup>5</sup> “Si le manouvrier libre prend un instant de repos, l’économie sordide qui le suit des yeux avec inquiétude, prétend qu’il la vole.” [If the free labourer allows himself an instant of rest, the base and petty management, which follows him with wary eyes, claims he is stealing from it.] N. Linguet, “Théorie des Lois Civiles. &c.” London, 1767, t. II., p. 466.

<sup>6</sup> During the great strike of the London builders, 1860-61, for the reduction of the working day to 9 hours, their Committee published a manifesto that contained, to some extent, the plea of our worker. The manifesto alludes, not without irony, to the fact, that the greatest profit-monger amongst the building masters, a certain Sir M. Peto, was in the odour of sanctity (This same Peto, after 1867, came to an end a la Strousberg.)

<sup>7</sup> “Those who labour ... in reality feed both the pensioners ... [called the rich] and themselves.” (Edmund Burke, l.c., p. 2.)

<sup>8</sup> Niebuhr in his “Roman History” says very naively: “It is evident that works like the Etruscan, which in their ruins astound us, pre-suppose in little (!) states lords and vassals.” Sismondi says far more to the purpose that “Brussels lace” pre-supposes wage-lords and wage-slaves.

<sup>9</sup> “One cannot see these unfortunates (in the gold mines between Egypt, Ethiopia, and Arabia) who cannot even have their bodies clean, or their nakedness clothed, without pitying their miserable lot. There is no indulgence, no forbearance for the sick, the feeble, the aged, for woman’s weakness. All must, forced by blows, work on until death puts an end to their sufferings and their distress.” (“Diod. Sic. Bibl. Hist.,” lib. 2, c. 13.)

<sup>10</sup> That which follows refers to the situation in the Rumanian provinces before the change effected since the Crimean war.

<sup>11</sup> This holds likewise for Germany, and especially for Prussia east of the Elbe. In the 15th century the German peasant was nearly everywhere a man, who, whilst subject to certain rents paid in produce and labour was otherwise at least practically free. The German colonists in Brandenburg, Pomerania, Silesia, and Eastern Prussia, were even legally acknowledged as free men. The victory of the nobility in the peasants’ war put an end to that. Not only were the conquered South German peasants again enslaved. From the middle of the 16th century the peasants of Eastern Prussia, Brandenburg, Pomerania, and Silesia, and soon after the free peasants of Schleswig-Holstein were degraded to the condition of serfs. (Maurer, Fronhöfe iv. vol., — Meitzen, “Der Boden des preussischen Staats” — Hanssen, “Leibeigenschaft in Schleswig-Holstein.” — *F. E.*)

<sup>12</sup> Further details are to be found in E. Regnault’s “Histoire politique et sociale des Principautés Danubiennes,” Paris, 1855.

<sup>13</sup> “In general and within certain limits, exceeding the medium size of their kind, is evidence of the prosperity of organic beings. As to man, his bodily height lessens if his due growth is interfered with, either by physical or local conditions. In all European countries in which the conscription holds, since its introduction, the medium height of adult men, and generally their fitness for military service, has diminished. Before the revolution (1789), the minimum for the infantry in France was 165 centimetres; in 1818 (law of March 10th), 157; by the law of March 21, 1832, 156 cm.; on the average in France more than half are rejected on account of deficient height or bodily weakness. The military standard in Saxony was in 1780, 178 cm. It is now 155. In Prussia it is 157. According to the statement of Dr. Meyer in the Bavarian Gazette, May 9th, 1862, the result of an average of 9 years is, that in Prussia out of 1,000 conscripts 716 were unfit for military service, 317 because of deficiency in height, and 399 because of bodily defects.... Berlin in 1858 could not provide its contingent of recruits, it was 156 men short.” J. von Liebig: “Die Chemie in ihrer Anwendung auf Agrikultur und Physiologie. 1862,” 7th Ed., vol. 1, pp. 117, 118.

<sup>14</sup> The history of the Factory Act of 1850 will be found in the course of this chapter.

<sup>15</sup> I only touch here and there on the period from the beginning of modern industry in England to 1845. For this period I refer the reader to “Die Lage der arbeitenden Klasse in England,” [Condition of the Working Class in England] von Friedrich Engels, Leipzig, 1845. How completely Engels understood the nature of the capitalist mode of production is shown by the Factory Reports, Reports on Mines, &c., that have appeared since 1845, and how wonderfully he painted the circumstances in detail is seen on the most superficial comparison of his work with the official reports of the Children’s Employment Commission, published 18 to 20 years later (1863-1867). These deal especially with the branches of industry in which the Factory Acts had not, up to 1862, been introduced, in fact are not yet introduced. Here, then, little or no alteration had been enforced, by authority, in the conditions painted by Engels. I borrow my examples chiefly from the Free-trade period after 1848, that age of paradise, of which the commercial travellers for the great firm of Free-trade, blatant as ignorant, tell such fabulous tales. For the rest England figures here in the foreground because she is the classic representative of capitalist production, and she alone has a continuous set of official statistics of the things we are considering.

<sup>16</sup> “Suggestions, &c. by Mr. L. Horner, Inspector of Factories,” in Factories Regulation Acts. Ordered by the House of Commons to be printed, 9th August, 1859, pp. 4, 5.

<sup>17</sup> Reports of the Inspector of Factories for the half year. October, 1856, p. 35.

<sup>18</sup> Reports, &c., 30th April, 1858, p. 9.

<sup>19</sup> Reports, &c., l.c., p. 10.

<sup>20</sup> Reports &c., l.c., p. 25.

<sup>21</sup> Reports &c., for the half year ending 30th April, 1861. See Appendix No. 2; Reports, &c., 31st October, 1862, pp. 7, 52, 53. The violations of the Acts became more numerous during the last half year 1863. Cf Reports, &c., ending 31st October, 1863, p. 7.

<sup>22</sup> Reports, &c., October 31st, 1860, p. 23. With what fanaticism, according to the evidence of manufacturers given in courts of law, their hands set themselves against every interruption in factory labour, the following curious circumstance shows. In the beginning of June, 1836, information reached the magistrates of Dewsbury (Yorkshire) that the owners of 8 large mills in the neighbourhood of Batley had violated the Factory Acts. Some of these gentlemen were accused of having kept at work 5 boys between 12 and 15 years of age, from 6 a.m. on Friday to 4 p.m. on the following Saturday, not allowing them any respite except for meals and one hour for sleep at midnight. And these children had to do this ceaseless labour of 30 hours in the “shoddyhole,” as the hole is called, in which the woollen rags are pulled in pieces, and where a dense atmosphere of dust,

shreds, &c., forces even the adult workman to cover his mouth continually with handkerchiefs for the protection of his lungs! The accused gentlemen affirm in lieu of taking an oath — as quakers they were too scrupulously religious to take an oath — that they had, in their great compassion for the unhappy children, allowed them four hours for sleep, but the obstinate children absolutely would not go to bed. The quaker gentlemen were mulcted in £20. Dryden anticipated these gentry:

Fox full fraught in seeming sanctity,  
That feared an oath, but like the devil would lie,  
That look'd like Lent, and had the holy leer,  
And durst not sin! before he said his prayer!"

<sup>23</sup> Rep., 31st Oct., 1856, p. 34.

<sup>24</sup> l.c., p. 35.

<sup>25</sup> l.c., p. 48.

<sup>26</sup> l.c., p. 48.

<sup>27</sup> l.c., p. 48.

<sup>28</sup> l.c., p. 48.

<sup>29</sup> Report of the Insp. &c., 30th April 1860, p. 56.

<sup>30</sup> This is the official expression both in the factories and in the reports.

<sup>31</sup> "The cupidity of mill-owners whose cruelties in the pursuit of gain have hardly been exceeded by those perpetrated by the Spaniards on the conquest of America in the pursuit of gold." John Wade, "History of the Middle and Working Classes," 3rd Ed. London, 1835, p. 114. The theoretical part of this book, a kind of hand-book of Political Economy, is, considering the time of its publication, original in some parts, *e.g.*, on commercial crises. The historical part is, to a great extent, a shameless plagiarism of Sir F. M. Eden's "The State of the Poor," London, 1797.

<sup>32</sup> *Daily Telegraph*, 17th January, 1860.

<sup>33</sup> Cf. F. Engels "Lage, etc." pp. 249-51.

<sup>34</sup> Children's Employment Commission. First report., etc., 1863. Evidence. pp. 16, 19, 18.

<sup>35</sup> Public Health, 3rd report, etc., pp. 102, 104, 105.

<sup>36</sup> Child. Empl. Comm. I. Report, p. 24.

<sup>37</sup> Children's Employment Commission, p. 22, and xi.

<sup>38</sup> l.c., p. xlviii.

<sup>39</sup> l.c., p. liv.

<sup>40</sup> This is not to be taken in the same sense as our surplus labour time. These gentlemen consider 10½ hours of labour as the normal working day, which includes of course the normal surplus labour. After this begins "overtime" which is paid a little better. It will be seen later that the labour expended during the so-called normal day is paid below its value, so that the overtime is simply a capitalist trick in order to extort more surplus labour, which it would still be, even if the labour-power expended during the normal working day were properly paid.

<sup>41</sup> l.c., Evidence, pp. 123, 124, 125, 140, and 54.

<sup>42</sup> Alum finely powdered, or mixed with salt, is a normal article of commerce bearing the significant name of "bakers' stuff."

<sup>43</sup> Soot is a well-known and very energetic form of carbon, and forms a manure that capitalistic chimney-sweeps sell to English farmers. Now in 1862 the British juryman had in a law-suit to decide whether soot, with which, unknown to the buyer, 90% of dust and sand are mixed, is genuine soot in

the commercial sense or adulterated soot in the legal sense. The “amis du commerce” [friends of commerce] decided it to be genuine commercial soot, and non-suited the plaintiff farmer, who had in addition to pay the costs of the suit.

<sup>44</sup> The French chemist, Chevallier, in his treatise on the “sophistications” of commodities, enumerates for many of the 600 or more articles which he passes in review, 10, 20, 30 different methods of adulteration. He adds that he does not know all the methods and does not mention all that he knows. He gives 6 kinds of adulteration of sugar, 9 of olive oil, 10 of butter, 12 of salt, 19 of milk, 20 of bread, 23 of brandy, 24 of meal, 28 of chocolate, 30 of wine, 32 of coffee, etc. Even God Almighty does not escape this fate. See Rouard de Card, “On the Falsifications of the materials of the Sacrament.” (“De la falsification des substances sacramentelles,” Paris, 1856.)

<sup>45</sup> “Report, &c., relative to the grievances complained of by the journeymen bakers, &c., London, 1862,” and “Second Report, &c., London, 1863.”

<sup>46</sup> *l.c.*, First Report, &c., p. vi.

<sup>47</sup> *l.c.*, p. lxxi.

<sup>48</sup> George Read, “The History of Baking,” London, 1848, p. 16.

<sup>49</sup> Report (First) &c. Evidence of the “full-priced” baker Cheeseman, p. 108.

<sup>50</sup> George Read, *l.c.* At the end of the 17th and the beginning of the 18th centuries the factors (agents) that crowded into every possible trade were still denounced as “public nuisances.” Thus the Grand Jury at the quarter session of the Justices of the Peace for the County of Somerset, addressed a presentment to the Lower House which, among other things, states, “that these factors of Blackwell Hall are a Public Nuisance and Prejudice to the Clothing Trade, and ought to be put down as a Nuisance.” “The Case of our English Wool., &c.,” London, 1685, pp. 6, 7.

<sup>51</sup> First Report, &c.

<sup>52</sup> Report of Committee on the Baking Trade in Ireland for 1861.

<sup>53</sup> *l.c.*

<sup>54</sup> Public meeting of agricultural labourers at Lasswade, near Edinburgh, January 5th, 1866. (See *Workman’s Advocate*, January 13th, 1866.) The formation since the close of 1865 of a Trades’ Union among the agricultural labourers at first in Scotland is a historic event. In one of the most oppressed agricultural districts of England, Buckinghamshire, the labourers, in March, 1867, made a great strike for the raising of their weekly wage from 9-10 shillings to 12 shillings. (It will be seen from the preceding passage that the movement of the English agricultural proletariat, entirely crushed since the suppression of its violent manifestations after 1830, and especially since the introduction of the new Poor Laws, begins again in the sixties, until it becomes finally epoch-making in 1872. I return to this in the 2nd volume, as well as to the Blue books that have appeared since 1867 on the position of the English land labourers. Addendum to the 3rd ed.)

<sup>55</sup> *Reynolds’ Newspaper*, January, 1866. — Every week this same paper has, under the sensational headings, “Fearful and fatal accidents,” “Appalling tragedies,” &c., a whole list of fresh railway catastrophes. On these an employee on the North Staffordshire line comments: “Everyone knows the consequences that may occur if the driver and fireman of a locomotive engine are not continually on the look-out. How can that be expected from a man who has been at such work for 29 or 30 hours, exposed to the weather, and without rest. The following is an example which is of very frequent occurrence: — One fireman commenced work on the Monday morning at a very early hour. When he had finished what is called a day’s work, he had been on duty 14 hours 50 minutes. Before he had time to get his tea, he was again called on for duty.... The next time he finished he had been on duty 14 hours 25 minutes, making a total of 29 hours 15 minutes without intermission. The rest of the week’s work was made up as follows: — Wednesday, 15 hours; Thursday, 15 hours 35 minutes; Friday, 14½

hours; Saturday, 14 hours 10 minutes, making a total for the week of 88 hours 30 minutes. Now, sir, fancy his astonishment on being paid 6 1/4 days for the whole. Thinking it was a mistake, he applied to the time-keeper,... and inquired what they considered a day's work, and was told 13 hours for a goods man (*i.e.*, 78 hours).... He then asked for what he had made over and above the 78 hours per week, but was refused. However, he was at last told they would give him another quarter, *i.e.*, 10d.," *l.c.*, 4th February. 1866.

<sup>56</sup> Cf F. Engels, *l.c.*, pp. 253, 254.

<sup>57</sup> Dr. Letheby, Consulting Physician of the Board of Health, declared: "The minimum of air for each adult ought to be in a sleeping room 300, and in a dwelling room 500 cubic feet." Dr. Richardson, Senior Physician to one of the London Hospitals: "With needlewomen of all kinds, including milliners, dressmakers, and ordinary seamstresses, there are three miseries — over-work, deficient air, and either deficient food or deficient digestion.... Needlework, in the main, ... is infinitely better adapted to women than to men. But the mischiefs of the trade, in the metropolis especially, are that it is monopolised by some twenty-six capitalists, who, under the advantages that spring from capital, can bring in capital to force economy out of labour. This power tells throughout the whole class. If a dressmaker can get a little circle of customers, such is the competition that, in her home, she must work to the death to hold together, and this same over-work she must of necessity inflict on any who may assist her. If she fail, or do not try independently, she must join an establishment, where her labour is not less, but where her money is safe. Placed thus, she becomes a mere slave, tossed about with the variations of society. Now at home, in one room, starving, or near to it, then engaged 15, 16, aye, even 18 hours out of the 24, in an air that is scarcely tolerable, and on food which, even if it be good, cannot be digested in the absence of pure air. On these victims, consumption, which is purely a disease of bad air, feeds." Dr. Richardson: "Work and Over-work," in "Social Science Review," 18th July, 1863.

<sup>58</sup> *Morning Star*, 23rd June, 1863. — *The Times* made use of the circumstance to defend the American slave-owners against Bright, &c. "Very many of us think," says a leader of July 2nd, 1863, "that, while we work our own young women to death, using the scourge of starvation, instead of the crack of the whip, as the instrument of compulsion, we have scarcely a right to hound on fire and slaughter against families who were born slave-owners, and who, at least, feed their slaves well, and work them lightly." In the same manner, the *Standard*, a Tory organ, fell foul of the Rev. Newman Hall: "He excommunicated the slave-owners, but prays with the fine folk who, without remorse, make the omnibus drivers and conductors of London, &c., work 16 hours a-day for the wages of a dog." Finally, spake the oracle, Thomas Carlyle, of whom I wrote, in 1850, "Zum Teufel ist der Genius, der Kultus ist geblieben." ["In the cult of genius ... The cult remains," paraphrasing Schiller] In a short parable, he reduces the one great event of contemporary history, the American Civil War, to this level, that the Peter of the North wants to break the head of the Paul of the South with all his might, because the Peter of the North hires his labour by the day, and the Paul of the South hires his by the life. (*Macmillan's Magazine*. Ilias Americana in nuce. August, 1863.) Thus, the bubble of Tory sympathy for the urban workers — by no means for the rural — has burst at last. The sum of all is — slavery!

<sup>59</sup> Dr. Richardson, *l.c.*

<sup>60</sup> Children's Employment Commission. Third Report. London, 1864, pp. iv., v., vi.

<sup>61</sup> "Both in Staffordshire and in South Wales young girls and women are employed on the pit banks and on the coke heaps, not only by day but also by night. This practice has been often noticed in Reports presented to Parliament, as being attended with great and notorious evils. These females employed with the men, hardly distinguished from them in their dress, and begrimed with dirt and smoke, are exposed to the deterioration of character, arising from the loss of self-respect, which can

hardly fail to follow from their unfeminine occupation.” (l. c., 194, p. xxvi. Cf. Fourth Report (1865), 61, p. xiii.) It is the same in glass-works.

<sup>62</sup> A steel manufacturer who employs children in night-labour remarked: “It seems but natural that boys who work at night cannot sleep and get proper rest by day, but will be running about.” (l.c., Fourth Report, 63, p. xiii.) On the importance of sunlight for the maintenance and growth of the body, a physician writes: “Light also acts upon the tissues of the body directly in hardening them and supporting their elasticity. The muscles of animals, when they are deprived of a proper amount of light, become soft and inelastic, the nervous power loses its tone from defective stimulation, and the elaboration of all growth seems to be perverted.... In the case of children, constant access to plenty of light during the day, and to the direct rays of the sun for a part of it, is most essential to health. Light assists in the elaboration of good plastic blood, and hardens the fibre after it has been laid down. It also acts as a stimulus upon the organs of sight, and by this means brings about more activity in the various cerebral functions.” Dr. W. Strange, Senior Physician of the Worcester General Hospital, from whose work on “Health” (1864) this passage is taken, writes in a letter to Mr. White, one of the commissioners: “I have had opportunities formerly, when in Lancashire, of observing the effects of nightwork upon children, and I have no hesitation in saying, contrary to what some employers were fond of asserting, those children who were subjected to it soon suffered in their health.” (l.c., 284., p. 55.) That such a question should furnish the material of serious controversy, shows plainly how capitalist production acts on the brain-functions of capitalists and their retainers.

<sup>63</sup> l.c., 57, p. xii.

<sup>64</sup> l.c.. Fourth Report (1865). 58. p. xii.

<sup>65</sup> l.c.

<sup>66</sup> l.c., p. xiii. The degree of culture of these “labour-powers” must naturally be such as appears in the following dialogues with one of the commissioners: Jeremiah Haynes, age 12 — “Four times four is 8; 4 fours are 16. A king is him that has all the money and gold. We have a king (told it is a Queen), they call her the Princess Alexandra. Told that she married the Queen’s son. The Queen’s son is the Princess Alexandra. A Princess is a man.” William Turner, age 12 — “Don’t live in England. Think it is a country, but didn’t know before.” John Morris, age 14 — “Have heard say that God made the world, and that all the people was drowned but one, heard say that one was a little bird.” William Smith age 15 — “God made man, man made woman.” Edward Taylor, age 15 — “Do not know of London.” Henry Matthewman, age 17 — “Had been to chapel, but missed a good many times lately. One name that they preached about was Jesus Christ, but I cannot say any others, and I cannot tell anything about him. He was not killed, but died like other people. He was not the same as other people in some ways, because he was religious in some ways and others isn’t.” (l.c., p. xv.) “The devil is a good person. I don’t know where he lives.” “Christ was a wicked man.” “This girl spelt God as dog, and did not know the name of the queen.” (“Ch. Employment Comm. V. Report, 1866” p. 55, n. 278.) The same system obtains in the glass and paper works as in the metallurgical, already cited. In the paper factories, where the paper is made by machinery, night-work is the rule for all processes, except rag-sorting. In some cases night-work, by relays, is carried on incessantly through the whole week, usually from Sunday night until midnight of the following Saturday. Those who are on day-work work 5 days of 12, and 1 day of 18 hours; those on night-work 5 nights of 12, and 1 of 6 hours in each week. In other cases each set works 24 hours consecutively on alternate days, one set working 6 hours on Monday, and 18 on Saturday to make up the 24 hours. In other cases an intermediate system prevails, by which all employed on the paper-making machinery work 15 or 16 hours every day in the week. This system, says Commissioner Lord, “seems to combine all the evils of both the 12 hours’ and the 24 hours’ relays.” Children under 13, young persons under 18, and women, work under this night system. Sometimes under the 12 hours’ system they are obliged, on account of the non-

appearance of those that ought to relieve them, to work a double turn of 24 hours. The evidence proves that boys and girls very often work overtime, which, not unfrequently, extends to 24 or even 36 hours of uninterrupted toil. In the continuous and unvarying process of glazing are found girls of 12 who work the whole month 14 hours a day, "without any regular relief or cessation beyond 2 or, at most, 3 breaks of half an hour each for meals." In some mills, where regular night-work has been entirely given up, over-work goes on to a terrible extent, "and that often in the dirtiest, and in the hottest, and in the most monotonous of the various processes." ("Ch. Employment Comm. Report IV., 1865," p. xxxviii, and xxxix.)

<sup>67</sup> Fourth Report, &c.. 1865, 79, p. xvi.

<sup>68</sup> l.c., 80. p. xvi.

<sup>69</sup> l.c., 82. p. xvii.

<sup>70</sup> In our reflecting and reasoning age a man is not worth much who cannot give a good reason for everything, no matter how bad or how crazy. Everything in the world that has been done wrong has been done wrong for the very best of reasons. (Hegel, l.c., p. 249 )

<sup>71</sup> l.c., 85, p. xvii. To similar tender scruples of the glass manufacturers that regular meal-times for the children are impossible because as a consequence a certain quantity of heat, radiated by the furnaces, would be "a pure loss" or "wasted," Commissioner White makes answer. His answer is unlike that of Ure, Senior, &c., and their puny German plagiarists à la Roscher who are touched by the "abstinence," "self-denial," "saving," of the capitalists in the expenditure of their gold, and by their Timur-Tamerlanish prodigality of human life! "A certain amount of heat beyond what is usual at present might also be going to waste, if meal-times were secured in these cases, but it seems likely not equal in money-value to the waste of animal power now going on in glass-houses throughout the kingdom from growing boys not having enough quiet time to eat their meals at ease, with a little rest afterwards for digestion." (l.c., p. xiv.) And this in the year of progress 1865! Without considering the expenditure of strength in lifting and carrying, such a child, in the sheds where bottle and flint glass are made, walks during the performance of his work 15-20 miles in every 6 hours! And the work often lasts 14 or 15 hours! In many of these glass works, as in the Moscow spinning mills, the system of 6 hours' relays is in force. "During the working part of the week six hours is the utmost unbroken period ever attained at any one time for rest, and out of this has to come the time spent in coming and going to and from work, washing, dressing, and meals, leaving a very short period indeed for rest, and none for fresh air and play, unless at the expense of the sleep necessary for young boys, especially at such hot and fatiguing work.... Even the short sleep is obviously liable to be broken by a boy having to wake himself if it is night, or by the noise, if it is day." Mr. White gives cases where a boy worked 36 consecutive hours; others where boys of 12 drudged on until 2 in the morning, and then slept in the works till 5 a.m. (3 hours!) only to resume their work. "The amount of work," say Tremeneere and Tufnell, who drafted the general report, "done by boys, youths, girls, and women, in the course of their daily or nightly spell of labour, is certainly extraordinary." (l.c., xliii. and xliv.) Meanwhile, late by night, self-denying Mr. Glass-Capital, primed with port-wine, reels out of his club homeward droning out idiotically. "Britons never, never shall be slaves!"

<sup>72</sup> In England even now occasionally in rural districts a labourer is condemned to imprisonment for desecrating the Sabbath, by working in his front garden. The same labourer is punished for breach of contract if he remains away from his metal, paper, or glass works on the Sunday, even if it be from a religious whim. The orthodox Parliament will hear nothing of Sabbath-breaking if it occurs in the process of expanding capital. A memorial (August 1863), in which the London day-labourers in fish and poultry shops asked for the abolition of Sunday labour, states that their work lasts for the first 6 days of the week on an average 15 hours a-day, and on Sunday 8-10 hours. From this same memorial we learn also that the delicate gourmards among the aristocratic hypocrites of Exeter Hall, especially

encourage this “Sunday labour.” These “holy ones,” so zealous *in cute curanda* [in attending to their bodily pleasures], show their Christianity by the humility with which they bear the overwork, the privations, and the hunger of others. *Obsequium ventris istis (the labourers) perniciosius est* [Gluttony is more ruinous to their stomachs – paraphrase of Horace].

<sup>73</sup> “We have given in our previous reports the statements of several experienced manufacturers to the effect that over-hours ... certainly tend prematurely to exhaust the working power of the men.” (l.c., 64. p. xiii.)

<sup>74</sup> Cairnes, “The Slave Power,” pp. 110. 111.

<sup>75</sup> John Ward: “The Borough of Stoke-upon-Trent,” London, 1843, p. 42.

<sup>76</sup> Ferrand’s Speech in the House of Commons, 27th April, 1863.

<sup>77</sup> “Those were the very words used by the cotton manufacturers.” l.c.

<sup>78</sup> l.c. Mr. Villiers, despite the best of intentions on his part, was “legally” obliged to refuse the requests of the manufacturers. These gentlemen, however, attained their end through the obliging nature of the local poor law boards. Mr. A. Redgrave, Inspector of Factories, asserts that this time the system under which orphans and pauper children were treated “legally” as apprentices “was not accompanied with the old abuses” (on these “abuses” see Engels, l.c.), although in one case there certainly was “abuse of this system in respect to a number of girls and young women brought from the agricultural districts of Scotland into Lancashire and Cheshire.” Under this system the manufacturer entered into a contract with the workhouse authorities for a certain period. He fed, clothed and lodged the children, and gave them a small allowance of money. A remark of Mr. Redgrave to be quoted directly seems strange, especially if we consider that even among the years of prosperity of the English cotton trade, the year 1860 stands unparalleled, and that, besides, wages were exceptionally high. For this extraordinary demand for work had to contend with the depopulation of Ireland, with unexampled emigration from the English and Scotch agricultural districts to Australia and America, with an actual diminution of the population in some of the English agricultural districts, in consequence partly of an actual breakdown of the vital force of the labourers, partly of the already effected dispersion of the disposable population through the dealers in human flesh. Despite all this Mr. Redgrave says: “This kind of labour, however, would only be sought after when none other could be procured, for it is a high-priced labour. The ordinary wages of a boy of 13 would be about 4s. per week, but to lodge, to clothe, to feed, and to provide medical attendance and proper superintendence for 50 or 100 of these boys, and to set aside some remuneration for them, could not be accomplished for 4s. a-head per week.” (Report of the Inspector of Factories for 30th April, 1860, p. 27.) Mr. Redgrave forgets to tell us how the labourer himself can do all this for his children out of their 4s. a-week wages, when the manufacturer cannot do it for the 50 or 100 children lodged, boarded, superintended all together. To guard against false conclusions from the text, I ought here to remark that the English cotton industry, since it was placed under the Factory Act of 1850 with its regulations of labour-time, &c., must be regarded as the model industry of England. The English cotton operative is in every respect better off than his Continental companion in misery. “The Prussian factory operative labours at least ten hours per week more than his English competitor, and if employed at his own loom in his own house, his labour is not restricted to even those additional hours. (“Rep. of Insp. of Fact.,” 31st October, 1855, p. 103.) Redgrave, the Factory Inspector mentioned above, after the Industrial Exhibition in 1851, travelled on the Continent, especially in France and Germany, for the purpose of inquiring into the conditions of the factories. Of the Prussian operative he says: “He receives a remuneration sufficient to procure the simple fare, and to supply the slender comforts to which he has been accustomed ... he lives upon his coarse fare, and works hard, wherein his position is subordinate to that of the English operative.” (“Rep. of Insp. of Fact.” 31st Oct., 1855, p. 85.)

<sup>79</sup> The over-worked “die off with strange rapidity; but the places of those who perish are instantly filled, and a frequent change of persons makes no alteration in the scene.” (“England and America.” London, 1833, vol. I, p. 55. By E. G. Wakefield.)

<sup>80</sup> See “Public Health. Sixth Report of the Medical Officer of the Privy Council, 1863.” Published in London 1864. This report deals especially with the agricultural labourers. “Sutherland ... is commonly represented as a highly improved county ... but ... recent inquiry has discovered that even there, in districts once famous for fine men and gallant soldiers, the inhabitants have degenerated into a meagre and stunted race. In the healthiest situations, on hill sides fronting the sea, the faces of their famished children are as pale as they could be in the foul atmosphere of a London alley.” (W. Th. Thornton. “Overpopulation and its Remedy.” l.c., pp. 74, 75.) They resemble in fact the 30,000 “gallant Highlanders” whom Glasgow pigs together in its wynds and closes, with prostitutes and thieves.

<sup>81</sup> “But though the health of a population is so important a fact of the national capital, we are afraid it must be said that the class of employers of labour have not been the most forward to guard and cherish this treasure.... The consideration of the health of the operatives was forced upon the mill-owners.” (*Times*, November 5th, 1861.) “The men of the West Riding became the clothiers of mankind ... the health of the workpeople was sacrificed, and the race in a few generations must have degenerated. But a reaction set in. Lord Shaftesbury’s Bill limited the hours of children’s labour,” &c. (“Report of the Registrar-General,” for October 1861.)

<sup>82</sup> We, therefore, find, e.g., that in the beginning of 1863, 26 firms owning extensive potteries in Staffordshire, amongst others, Josiah Wedgwood, & Sons, petition in a memorial for “some legislative enactment.” Competition with other capitalists permits them no voluntary limitation of working-time for children, &c. “Much as we deplore the evils before mentioned, it would not be possible to prevent them by any scheme of agreement between the manufacturers. ... Taking all these points into consideration, we have come to the conviction that some legislative enactment is wanted.” (“Children’s Employment Comm.” Rep. I, 1863, p. 322.) Most recently a much more striking example offers. The rise in the price of cotton during a period of feverish activity, had induced the manufacturers in Blackburn to shorten, by mutual consent, the working-time in their mills during a certain fixed period. This period terminated about the end of November, 1871. Meanwhile, the wealthier manufacturers, who combined spinning with weaving, used the diminution of production resulting from this agreement, to extend their own business and thus to make great profits at the expense of the small employers. The latter thereupon turned in their extremity to the operatives, urged them earnestly to agitate for the 9 hours’ system, and promised contributions in money to this end.

<sup>83</sup> The labour Statutes, the like of which were enacted at the same time in France, the Netherlands, and elsewhere, were first formally repealed in England in 1813, long after the changes in methods of production had rendered them obsolete.

<sup>84</sup> “No child under 12 years of age shall be employed in any manufacturing establishment more than 10 hours in one day.” General Statutes of Massachusetts, 63, ch. 12. (The various Statutes were passed between 1836 and 1858.) “Labour performed during a period of 10 hours on any day in all cotton, woollen, silk, paper, glass, and flax factories, or in manufactories of iron and brass, shall be considered a legal day’s labour. And be it enacted, that hereafter no minor engaged in any factory shall be holden or required to work more than 10 hours in any day, or 60 hours in any week; and that hereafter no minor shall be admitted as a worker under the age of 10 years in any factory within this State.” State of New Jersey. An Act to limit the hours of labour, &c., § 1 and 2. (Law of 18th March, 1851.) “No minor who has attained the age of 12 years, and is under the age of 15 years, shall be employed in any manufacturing establishment more than 11 hours in any one day, nor before 5 o’clock in the morning, nor after 7.30 in the evening.” (“Revised Statutes of the State of Rhode Island,” &c., ch. 139, § 23, 1st July, 1857.)

<sup>85</sup> “Sophisms of Free Trade.” 7th Ed. London, 1850, p. 205, 9th Ed., p. 253. This same Tory, moreover, admits that “Acts of Parliament regulating wages, but against the labourer and in favour of the master, lasted for the long period of 464 years. Population grew. These laws were then found, and really became, unnecessary and burdensome.” (l.c., p. 206.)

<sup>86</sup> In reference to this statute, J. Wade with truth remarks: “From the statement above (i.e., with regard to the statute) it appears that in 1496 the diet was considered equivalent to one-third of the income of an artificer and one-half the income of a labourer, which indicates a greater degree of independence among the working-classes than prevails at present; for the board, both of labourers and artificers, would now be reckoned at a much higher proportion of their wages.” (J. Wade, “History of the Middle and Working Classes,” pp. 24, 25, and 577.) The opinion that this difference is due to the difference in the price-relations between food and clothing then and now is refuted by the most cursory glance at “Chronicon Preciosum, &c.” By Bishop Fleetwood. 1st Ed., London, 1707; 2nd Ed., London, 1745.

<sup>87</sup> W. Petty. “Political Anatomy of Ireland, Verbum Sapienti,” 1672, Ed. 1691, p. 10.

<sup>88</sup> “A Discourse on the necessity of encouraging Mechanick Industry,” London, 1690, p. 13. Macaulay, who has falsified English history in the interests of the Whigs and the bourgeoisie, declares as follows: “The practice of setting children prematurely to work ... prevailed in the 17th century to an extent which, when compared with the extent of the manufacturing system, seems almost incredible. At Norwich, the chief seat of the clothing trade, a little creature of six years old was thought fit for labour. Several writers of that time, and among them some who were considered as eminently benevolent, mention with exultation the fact that in that single city, boys and girls of very tender age create wealth exceeding what was necessary for their own subsistence by twelve thousand pounds a year. The more carefully we examine the history of the past, the more reason shall we find to dissent from those who imagine that our age has been fruitful of new social evils.... That which is new is the intelligence and the humanity which remedies them.” (“History of England,” vol. 1., p. 417.) Macaulay might have reported further that “extremely well-disposed” *amis du commerce* in the 17th century, narrate with “exultation” how in a poorhouse in Holland a child of four was employed, and that this example of “*vertu mise en pratique*” [applied virtue] passes muster in all the humanitarian works, *à la* Macaulay, to the time of Adam Smith. It is true that with the substitution of manufacture for handicrafts, traces of the exploitation of children begin to appear. This exploitation existed always to a certain extent among peasants, and was the more developed, the heavier the yoke pressing on the husbandman. The tendency of capital is there unmistakably; but the facts themselves are still as isolated as the phenomena of two-headed children. Hence they were noted “with exultation” as especially worthy of remark and as wonders by the far-seeing “*amis du commerce*,” and recommended as models for their own time and for posterity. This same Scotch sycophant and fine talker, Macaulay, says: “We hear to-day only of retrogression and see only progress.” What eyes, and especially what ears!

<sup>89</sup> Among the accusers of the workpeople, the most angry is the anonymous author quoted in the text of “An Essay on Trade and Commerce, containing Observations on Taxes, &c.,” London, 1770. He had already dealt with this subject in his earlier work: “Considerations on Taxes.” London, 1765. On the same side follows Polonius Arthur Young, the unutterable statistical prattler. Among the defenders of the working-classes the foremost are: Jacob Vanderlint, in: “Money Answers all Things.” London, 1734, the Rev. Nathaniel Forster, D. D., in “An Enquiry into the Causes of the Present High Price of Provisions,” London, 1767; Dr. Price, and especially Postlethwayt, as well in the supplement to his “Universal Dictionary of Trade and Commerce,” as in his “Great Britain’s Commercial Interest explained and improved.” 2nd Edition, 1755. The facts themselves are confirmed by many other writers of the time, among others by Josiah Tucker.

<sup>90</sup> Postlethwayt, l.c., “First Preliminary Discourse,” p. 14.

<sup>91</sup> “An Essay,” &c. He himself relates on p. 96 wherein the “happiness” of the English agricultural labourer already in 1770 consisted. “Their powers are always upon the stretch, they cannot live cheaper than they do, nor work harder.”

<sup>92</sup> Protestantism, by changing almost all the traditional holidays into workdays, plays an important part in the genesis of capital.

<sup>93</sup> “An Essay,” 4c., pp. 15, 41, 96, 97, 55, 57, 69. — Jacob Vanderlint, as early as 1734, declared that the secret of the out-cry of the capitalists as to the laziness of the working people was simply that they claimed for the same wages 6 days’ labour instead of 4.

<sup>94</sup> l.c., p. 242.

<sup>95</sup> l.c. “The French,” he says, “laugh at our enthusiastic ideas of liberty.” l.c., p. 78.

<sup>96</sup> “They especially objected to work beyond the 12 hours per day, because the law which fixed those hours, is the only good which remains to them of the legislation of the Republic.” (“Rep. of Insp. of Fact.,” 31 st October, 1856, p. 80.) The French Twelve Hours’ Bill of September 5th, 1850, a bourgeois edition of the decree of the Provisional Government of March 2nd, 1848, holds in all workshops without exceptions. Before this law the working day in France was without definite limit. It lasted in the factories 14, 15, or more hours. See “Des classes ouvrières en France, pendant l’année 1848. Par M. Blanqui.” M. Blanqui the economist, not the Revolutionist, had been entrusted by the Government with an inquiry into the condition of the working-class.

<sup>97</sup> Belgium is the model bourgeois state in regard to the regulation of the working day. Lord Howard of Welden, English Plenipotentiary at Brussels, reports to the Foreign Office May 12th, 1862: “M. Rogier, the minister, informed me that children’s labour is limited neither by a general law nor by any local regulations; that the Government, during the last three years, intended in every session to propose a bill on the subject, but always found an insuperable obstacle in the jealous opposition to any legislation in contradiction with the principle of perfect freedom of labour.”

<sup>98</sup> “It is certainly much to be regretted that any class of persons should toil 12 hours a day, which, including the time for their meals and for going to and returning from their work, amounts, in fact, to 14 of the 24 hours.... Without entering into the question of health, no one will hesitate, I think, to admit that, *in a moral point of view*, so entire an absorption of the time of the working-classes, without intermission, from the early age of 13, and in trades not subject to restriction, much younger, must be extremely prejudicial, and is an evil greatly to be deplored.... For the sake, therefore, of public morals, of bringing up an orderly population, and of giving the great body of the people a reasonable enjoyment of life, it is much to be desired that in all trades some portion of every working day should be reserved for rest and leisure.” (Leonard Horner in “Reports of Insp. of Fact. for 31st Dec., 1841.”)

<sup>99</sup> See “Judgment of Mr. J. H. Otway, Belfast. Hilary Sessions, County Antrim, 1860.”

<sup>100</sup> It is very characteristic of the regime of Louis Philippe, the bourgeois king, that the one Factory Act passed during his reign, that of March 22nd, 1841, was never put in force. And this law only dealt with child-labour. It fixed 8 hours a day for children between 8 and 12, 12 hours for children between 12 and 16, &c., with many exceptions which allow night-work even for children 8 years old. The supervision and enforcement of this law are, in a country where every mouse is under police administration, left to the good-will of the *amis du commerce*. Only since 1853, in one single department — the Departement du Nord — has a paid government inspector been appointed. Not less characteristic of the development of French society, generally, is the fact, that Louis Philippe’s law stood solitary among the all-embracing mass of French laws, till the Revolution of 1848.

<sup>101</sup> “Report of Insp. of Fact.” 30th April, 1860, p. 50.

<sup>102</sup> “Rept. of Insp. of Fact.,” 31st October, 1849, p. 6

<sup>103</sup> “Rept. of Insp. of Fact.,” 31st October, 1848, p. 98.

<sup>104</sup> Leonard Horner uses the expression “nefarious practices” in his official reports. (“Report of Insp. of Fact.,” 31st October, 1859, p. 7.)

<sup>105</sup> “Rept.,” &c., 30th Sept., 1844, p. 15.

<sup>106</sup> The Act allows children to be employed for 10 hours if they do not work day after day, but only on alternate days. In the main, this clause remained inoperative.

<sup>107</sup> “As a reduction in their hours of work would cause a larger number (of children) to be employed, it was thought that the additional supply of children from 8 to 9 years of age would meet the increased demand” (l.c., p. 13 ).

<sup>108</sup> Rep. of Insp. of Fact.,” 31st Oct., 1848, p. 16.

<sup>109</sup> “I found that men who had been getting 10s. a week, had had 1s. taken off for a reduction in the rate of 10 per cent, and 1s. 6d. off the remaining 9s. for the reduction in time, together 2s. 6d.. and notwithstanding this, many of them said they would rather work 10 hours.” l.c.

<sup>110</sup> “‘Though I signed it [the petition], I said at the time I was putting my hand to a wrong thing.’ ‘Then why did you put your hand to it?’ ‘Because I should have been turned off if I had refused.’ Whence it would appear that this petitioner felt himself ‘oppressed,’ but not exactly by the Factory Act.” l.c., p. 102.

<sup>111</sup> p. 17, l.c. In Mr. Horner’s district 10,270 adult male labourers were thus examined in 181 factories. Their evidence is to be found in the appendix to the Factory Reports for the half-year ending October 1848. These examinations furnish valuable material in other connexions also.

<sup>112</sup> l.c. See the evidence collected by Leonard Horner himself, Nos. 69, 70, 71, 72, 92, 93, and that collected by Sub-Inspector A., Nos. 51, 52, 58, 59, 62, 70, of the Appendix. One manufacturer, too, tells the plain truth. See No. 14, and No. 265, l.c.

<sup>113</sup> Reports, &c., for 31st October, 1848, pp. 133, 134.

<sup>114</sup> Reports, &c., for 30th April, 1848, p. 47.

<sup>115</sup> Reports, &c., for 31st October, 1848, p. 130.

<sup>116</sup> Reports, &c., l.c., p. 142.

<sup>117</sup> Reports &c., for 31st October, 1850, pp. 5, 6.

<sup>118</sup> The nature of capital remains the same in its developed as in its undeveloped form. In the code which the influence of the slave-owners, shortly before the outbreak of the American Civil War, imposed on the territory of New Mexico, it is said that the labourer, in as much as the capitalist has bought his labour-power, “is his (the capitalist’s) money.” The same view was current among the Roman patricians. The money they had advanced to the plebeian debtor had been transformed via the means of subsistence into the flesh and blood of the debtor. This “flesh and blood” were, therefore, “their money.” Hence, the Shylock-law of the Ten Tables. Linguet’s hypothesis that the patrician creditors from time to time prepared, beyond the Tiber, banquets of debtors’ flesh, may remain as undecided as that of Daumer on the Christian Eucharist.

<sup>119</sup> Reports, &c.. for 30th April, 1848, p. 28.

<sup>120</sup> Thus, among others, Philanthropist Ashworth to Leonard Horner, in a disgusting Quaker letter. (Reports, &c., April, 1849, p. 4.)

<sup>121</sup> l.c., p. 140.

<sup>122</sup> Reports, &c., for 30th April, 1849, pp. 21, 22. Cf like examples *ibid.*, pp. 4, 5.

<sup>123</sup> By I. and II. Will. IV., ch. 24, s. 10, known as Sir John Hobhouse’s Factory Act, it was forbidden to any owner of a cotton-spinning or weaving mill, or the father, son, or brother of such owner, to act as Justice of the Peace in any inquiries that concerned the Factory Act.

<sup>124</sup> I.c.

<sup>125</sup> Reports, &c., for 30th April, 1849, p. 5.

<sup>126</sup> Reports, &c., for 31st October, 1849, p. 6.

<sup>127</sup> Reports, &c., for 30th April, 1849, p. 21.

<sup>128</sup> Reports, &c., for 31st October, 1848, p. 95.

<sup>129</sup> See Reports, &c., for 30th April, 1849, p. 6, and the detailed explanation of the “shifting system,” by Factory Inspectors Howell and Saunders, in “Reports, &c., for 31st October, 1848.” See also the petition to the Queen from the clergy of Ashton and vicinity, in the spring of 1849, against the “shift system.”

<sup>130</sup> Cf. for example, “The Factory Question and the Ten Hours’ Bill.”, By R. H. Greg, 1837.

<sup>131</sup> F. Engels: “The English Ten Hours’ Bill.” (In the “*Neue Rheinische Zeitung. Politisch-ökonomische Revue.*” Edited by K. Marx. April number, 1850, p. 13.) The same “high” Court of Justice discovered, during the American Civil War, a verbal ambiguity which exactly reversed the meaning of the law against the arming of pirate ships.

<sup>132</sup> Rep., &c., for 30th April, 1850.

<sup>133</sup> In winter, from 7 a.m. to 7 p.m. may be substituted.

<sup>134</sup> “The present law (of 1850) was a compromise whereby the employed surrendered the benefit of the Ten Hours’ Act for the advantage of one uniform period for the commencement and termination of the labour of those whose labour is restricted.” (Reports, &c., for 30th April, 1852, p. 14.)

<sup>135</sup> Reports, &c., for Sept., 1844, p. 13.

<sup>136</sup> I.c.

<sup>137</sup> I.c.

<sup>138</sup> “Reports, &c., for 31st Oct., 1846,” p. 20.

<sup>139</sup> Reports, &c., for 31st Oct., 1861, p. 26.

<sup>140</sup> I.c., p. 27. On the whole the working population, subject to the Factory Act, has greatly improved physically. All medical testimony agrees on this point, and personal observation at different times has convinced me of it. Nevertheless, and exclusive of the terrible death-rate of children in the first years of their life, the official reports of Dr. Greenhow show the unfavourable health condition of the manufacturing districts as compared with “agricultural districts of normal health.” As evidence, take the following table from his 1861 report: —

|   |      |      |      |      |      |      |      |      |     |
|---|------|------|------|------|------|------|------|------|-----|
| <b>Percentage of Adult Males Engaged in Manufactures</b>      | 14.9 | 42.6 | 37.3 | 41.9 | 31.0 | 14.9 | 36.6 | 30.4 | —   |
| <b>Death-rate from Pulmonary Affections per 100,000 Males</b> | 598  | 708  | 547  | 611  | 691  | 588  | 721  | 726  | 305 |

| Name of District   | Wigan  | Blackburn | Halifax | Bradford | Macclesfield | Leek | Stoke-upon-Trent | Woolstanton | Eight healthy agricultural districts |
|--|--------|-----------|---------|----------|--------------|------|------------------|-------------|--------------------------------------|
| Death-rate from Pulmonary Affections per 100,000 Females | 644    | 734       | 564     | 603      | 804          | 705  | 665              | 727         | 340                                  |
| Percentage of Adult Females Engaged in Manufactures      | 18.0   | 34.9      | 20.4    | 30.0     | 26.0         | 17.2 | 19.3             | 13.9        | —                                    |
| Kind of Female Occupation                                | Cotton | Do.       | Worsted | Do.      | Silk         | Do.  | Earthenware      | Do.         | —                                    |

<sup>141</sup> It is well known with what reluctance the English “Free-traders” gave up the protective duty on the silk manufacture. Instead of the protection against French importation, the absence of protection to English factory children now serves their turn.

<sup>142</sup> During 1859 and 1860, the zenith years of the English cotton industry, some manufacturers tried, by the decoy bait of higher wages for over-time, to reconcile the adult male operatives to an extension of the working day. The hand-mule spinners and self-actor mincers put an end to the experiment by a petition to their employers in which they say, “Plainly speaking, our lives are to us a burthen; and, while we are confined to the mills *nearly two days a week more* than the other operatives of the country, we feel like helots in the land, and that we are perpetuating a system injurious to ourselves and future generations.... This, therefore, is to give you most respectful notice that when we commence work again after the Christmas and New Year’s holidays, we shall work 60 hours per week, and no more, or from six to six, with one hour and a half out.” (Reports, &c., for 30th April, 1860, p. 30.)

<sup>143</sup> On the means that the wording of this Act afforded for its violation of the Parliamentary Return “Factories Regulation Act” (6th August, 1859), and in it Leonard Horner’s “Suggestions for amending the Factory Acts to enable the Inspectors to prevent illegal working, now becoming very prevalent.”

<sup>144</sup> Children of the age of 8 years and upwards, have, indeed, been employed from 6 a.m. to 9 p.m. during the last half year in my district.” (Reports, &c., for 31st October, 1857, p. 39.)

<sup>145</sup> “The Printworks’ Act is admitted to be a failure both with reference to its educational and protective provisions.” (Reports, &c., for 31st October, 1862, p. 52.)

<sup>146</sup> Thus, *e.g.*, E. Potter in a letter to the *Times* of March 24th, 1863. The *Times* reminded him of the maufacturers’ revolt against the Ten Hours’ Bill.

<sup>147</sup> Thus, among others, Mr. W. Newmarch, collaborator and editor of Tooke’s “History of Prices.” Is it a scientific advance to make cowardly concessions to public opinion?

<sup>148</sup> The Act passed in 1860, determined that, in regard to dye and bleachworks, the working day should be fixed on August 1st, 1861, provisionally at 12 hours, and definitely on August 1st, 1862, at

10 hours, *i.e.*, at 10½ hours for ordinary days, and 7½ for Saturday. Now, when the fatal year, 1862, came, the old farce was repeated. Besides, the manufacturers petitioned Parliament to allow the employment of young persons and women for 12 hours during one year longer. “In the existing condition of the trade (the time of the cotton famine), it was greatly to the advantage of the operatives to work 12 hours per day, and make wages when they could.” A bill to this effect had been brought in, “and it was mainly due to the action of the operative bleachers in Scotland that the bill was abandoned.” (Reports, &c., for 31st October, 1862, pp. 14-15.) Thus defeated by the very workpeople, in whose name it pretended to speak, Capital discovered, with the help of lawyer spectacles, that the Act of 1860, drawn up, like all the Acts of Parliament for the “protection of labour,” in equivocal phrases, gave them a pretext to exclude from its working the calenderers and finishers. English jurisprudence, ever the faithful servant of capital, sanctioned in the Court of Common Pleas this piece of pettifoggery. “The operatives have been greatly disappointed ... they have complained of over-work, and it is greatly to be regretted that the clear intention of the legislature should have failed by reason of a faulty definition.” (*l.c.*, p. 18.)

<sup>149</sup> The “open-air bleachers” had evaded the law of 1860, by means of the lie that no women worked at it in the night. The lie was exposed by the Factory Inspectors, and at the same time Parliament was, by petitions from the operatives, bereft of its notions as to the cool meadow-fragrance, in which bleaching in the open-air was reported to take place. In this aerial bleaching, drying-rooms were used at temperatures of from 90° to 100° Fahrenheit, in which the work was done for the most part by girls. “Cooling” is the technical expression for their occasional escape from the drying-rooms into the fresh air. “Fifteen girls in stoves. Heat from 80° to 90° for linens, and 100° and upwards for cambrics. Twelve girls ironing and doing-up in a small room about 10 feet square, in the centre of which is a close stove. The girls stand round the stove, which throws out a terrific heat, and dries the cambrics rapidly for the ironers. The hours of work for these hands are unlimited. If busy, they work till 9 or 12 at night for successive nights.” (Reports, &c., for 31st October, 1862, p. 56.) A medical man states: “No special hours are allowed for cooling, but if the temperature gets too high, or the workers’ hands get soiled from perspiration, they are allowed to go out for a few minutes.... My experience, which is considerable, in treating the diseases of stove workers, compels me to express the opinion that their sanitary condition is by no means so high as that of the operatives in a spinning factory (and Capital, in its memorials to Parliament, had painted them as floridly healthy after the manner of Rubens.) The diseases most observable amongst them are phthisis, bronchitis, irregularity of uterine functions, hysteria in its most aggravated forms, and rheumatism. All of these, I believe, are either directly or indirectly induced by the impure, overheated air of the apartments in which the hands are employed and the want of sufficient comfortable clothing to protect them from the cold, damp atmosphere, in winter, when going to their homes.” (*l.c.*, pp. 56-57.) The Factory Inspectors remarked on the supplementary law of 1860, torn from these open-air bleachers: “The Act has not only failed to afford that protection to the workers which it appears to offer, but contains a clause ... apparently so worded that, unless persons are detected working after 8 o’clock at night they appear to come under no protective provisions at all, and if they do so work the mode of proof is so doubtful that a conviction can scarcely follow.” (*l.c.*, p. 52.) “To all intents and purposes, therefore, as an Act for any benevolent or educational purpose, it is a failure; since it can scarcely be called benevolent to permit, which is tantamount to compelling, women and children to work 14 hours a day with or without meals, as the case may be, and perhaps for longer hours than these, without limit as to age, without reference to sex, and without regard to the social habits of the families of the neighbourhood, in which such works (bleaching and dyeing) are situated.” (Reports, &c., for 30th April, 1863, p. 40.)

<sup>150</sup> *Note to the 2nd Ed.* Since 1866, when I wrote the above passages, a reaction has again set in.

<sup>151</sup> “The conduct of each of these classes (capitalists and workmen) has been the result of the relative situation in which they have been placed.” (Reports, &c., for 31st October, 1848, p. 113.)

<sup>152</sup> “The employments, placed under restriction, were connected with the manufacture of textile fabrics by the aid of steam or water-power. There were two conditions to which an employment must be subject to cause it to be inspected, viz., the use of steam or waterpower, and the manufacture of certain specified fibre.” (Reports, &c., for 31st October, 1864, p. 8.)

<sup>153</sup> On the condition of so-called domestic industries, specially valuable materials are to be found in the latest reports of the Children’s Employment Commission.

<sup>154</sup> “The Acts of last Session (1864) ... embrace a diversity of occupations, the customs in which differ greatly, and the use of mechanical power to give motion to machinery is no longer one of the elements necessary, as formerly, to constitute, in legal phrase, a ‘Factory.’” (Reports, &c., for 31st October, 1864, p. 8.)

<sup>155</sup> Belgium, the paradise of Continental Liberalism, shows no trace of this movement. Even in the coal and metal mines labourers of both sexes, and all ages, are consumed, in perfect “freedom” at any period and through any length of time. Of every 1,000 persons employed there, 733 are men, 88 women, 135 boys, and 44 girls under 16; in the blast furnaces, &c., of every 1,000, 668 are men, 149 women, 98 boys, and 85 girls under 16. Add to this the low wages for the enormous exploitation of mature and immature labour-power. The average daily pay for a man is 2s. 8d., for a woman, 1s. 8d., for a boy, 1s. 2½d. As a result, Belgium had in 1863, as compared with 1850, nearly doubled both the amount and the value of its exports of coal, iron, &c.

<sup>156</sup> Robert Owen, soon after 1810, not only maintained the necessity of a limitation of the working day in theory, but actually introduced the 10 hours’ day into his factory at New Lanark. This was laughed at as a communistic Utopia; so were his “Combination of children’s education with productive labour and the Co-operative Societies of Workingmen”, first called into being by him. To-day, the first Utopia is a Factory Act, the second figures as an official phrase in all Factory Acts, the third is already being used as a cloak for reactionary humbug.

<sup>157</sup> Ure: “French translation, Philosophie des Manufactures.” Paris, 1836, Vol. II, pp. 39, 40, 67, 77, &c.

<sup>158</sup> In the *Compte Rendu* of the International Statistical Congress at Paris, 1855, it is stated: “The French law, which limits the length of daily labour in factories and workshops to 12 hours, does not confine this work to definite fixed hours. For children’s labour only the work-time is prescribed as between 5 a.m. and 9 p.m. Therefore, some of the masters use the right which this fatal silence gives them to keep their works going, without intermission, day in, day out, possibly with the exception of Sunday. For this purpose they use two different sets of workers, of whom neither is in the workshop more than 12 hours at a time, but the work of the establishment lasts day and night. The law is satisfied, but is humanity?” Besides “the destructive influence of night-labour on the human organism,” stress is also laid upon “the fatal influence of the association of the two sexes by night in the same badly-lighted workshops.”

<sup>159</sup> “For instance, there is within my district one occupier who, within the same curtilage, is at the same time a bleacher and dyer under the Bleaching and Dyeing Works Act, a printer under the Print Works Act, and a finisher under the Factory Act.” (Report of Mr. Baker, in Reports, lic., for October 31st, 1861, p. 20.) After enumerating the different provisions of these Acts, and the complications arising from them, Mr. Baker says: “It will hence appear that it must be very difficult to secure the execution of these three Acts of Parliament where the occupier chooses to evade the law.” But what is assured to the lawyers by this is law-suits.

<sup>160</sup> Thus the Factory Inspectors at last venture to say: “These objections (of capital to the legal limitation of the working day) must succumb before the broad principle of the rights of labour.... There is a time when the master’s right in his workman’s labour ceases, and his time becomes his own, even if there were no exhaustion in the question.” (Reports, &c., for 31 st Oct., 1862, p. 54.)

<sup>161</sup> “We, the workers of Dunkirk, declare that the length of time of labour required under the present system is too great, and that, far from leaving the worker time for rest and education, it plunges him into a condition of servitude but little better than slavery. That is why we decide that 8 hours are enough for a working day, and ought to be legally recognised as enough; why we call to our help that powerful lever, the press; ... and why we shall consider all those that refuse us this help as enemies of the reform of labour and of the rights of the labourer.” (Resolution of the Working Men of Dunkirk, New York State, 1866.)

<sup>162</sup> Reports, &c., for Oct., 1848, p. 112.

<sup>163</sup> “The proceedings (the manoeuvres of capital, e.g., from 1848-50) have afforded, moreover, incontrovertible proof of the fallacy of the assertion so often advanced, that operatives need no protection, but may be considered as free agents in the disposal of the only property which they possess — the labour of their hands and the sweat of their brows.” (Reports, &c., for April 30th, 1850, p. 45.) “Free labour (if so it may be termed) even in a free country, requires the strong arm of the law to protect it.” (Reports, &c., for October 31st, 1864, p. 34.) “To permit, which is tantamount to compelling ... to work 14 hours a day with or without meals,” &c. (Repts., &c., for April 30th, 1863, p. 40.)

<sup>164</sup> Friedrich Engels, *l.c.*, p. 5.

<sup>165</sup> The 10 Hours’ Act has, in the branches of industry that come under it, “put an end to the premature decrepitude of the former long-hour workers.” (Reports, &c., for 31st Oct., 1859, p. 47.) “Capital (in factories) can never be employed in keeping the machinery in motion beyond a limited time, without certain injury to the health and morals of the labourers employed; and they are not in a position to protect themselves.” (*l.c.*, p. 8)

<sup>166</sup> “A still greater boon is the distinction at last made clear between the worker’s own time and his master’s. The worker knows now when that which he sells is ended, and when his own begins; and by possessing a sure foreknowledge of this, is enabled to prearrange his own minutes for his own purposes.” (*l.c.*, p. 52.) “By making them masters of their own time (the Factory Acts) have given them a moral energy which is directing them to the eventual possession of political power” (*l.c.*, p. 47). With suppressed irony, and in very well weighed words, the Factory Inspectors hint that the actual law also frees the capitalist from some of the brutality natural to a man who is a mere embodiment of capital, and that it has given him time for a little “culture.” “Formerly the master had no time for anything but money; the servant had no time for anything but labour” (*l.c.*, p. 48).

## Chapter 11: Rate and Mass of Surplus-Value

In this chapter, as hitherto, the value of labour-power, and therefore the part of the working day necessary for the reproduction or maintenance of that labour-power, are supposed to be given, constant magnitudes.

This premised, with the rate, the mass is at the same time given of the surplus-value that the individual labourer furnishes to the capitalist in a definite period of time. If, *e.g.*, the necessary labour amounts to 6 hours daily, expressed in a quantum of gold = 3 shillings, then 3s. is the daily value of one labour-power or the value of the capital advanced in the buying of one labour-power. If, further, the rate of surplus-value be = 100%, this variable capital of 3s. produces a mass of surplus-value of 3s., or the labourer supplies daily a mass of surplus labour equal to 6 hours.

But the variable capital of a capitalist is the expression in money of the total value of all the labour-powers that he employs simultaneously. Its value is, therefore, equal to the average value of one labour-power, multiplied by the number of labour-powers employed. With a given value of labour-power, therefore, the magnitude of the variable capital varies directly as the number of labourers employed simultaneously. If the daily value of one labour-power = 3s., then a capital of 300s. must be advanced in order to exploit daily 100 labour-powers, of  $n$  times 3s., in order to exploit daily  $n$  labour-powers.

In the same way, if a variable capital of 3s., being the daily value of one labour-power, produce a daily surplus-value of 3s., a variable capital of 300s. will produce a daily surplus-value of 300s., and one of  $n$  times 3s. a daily surplus-value of  $n \times 3s.$  The mass of the surplus-value produced is therefore equal to the surplus-value which the working day of one labourer supplies multiplied by the number of labourers employed. But as further the mass of surplus-value which a single labourer produces, the value of labour-power being given, is determined by the rate of the surplus-value, this law follows: the mass of the surplus-value produced is equal to the amount of the variable capital advanced, multiplied by the rate of surplus-value, in other words: it is determined by the compound ratio between the number of labour-powers exploited simultaneously by the same capitalist and the degree of exploitation of each individual labour-power.

Let the mass of the surplus-value be  $S$ , the surplus-value supplied by the individual labourer in the average day  $s$  the variable capital daily advanced in the purchase of one individual labour-power  $v$ , the sum total of the variable capital  $V$ , the value of an average labour-power  $P$ , its degree of exploitation ( $a/a$ ) (surplus labour/necessary-labour) and the number of labourers employed  $n$ ; we would have:

$$S = \begin{cases} (s/v) \times V \\ P \times (a/a) \times n \end{cases}$$

It is always supposed, not only that the value of an average labour-power is constant, but that the labourers employed by a capitalist are reduced to average labourers. There are exceptional cases in which the surplus-value produced does not increase in proportion to the number of labourers exploited, but then the value of the labour-power does not remain constant.

In the production of a definite mass of surplus-value, therefore the decrease of one factor may be compensated by the increase of the other. If the variable capital diminishes, and at the same time

the rate of surplus-value increases in the same ratio, the mass of surplus-value produced remains unaltered. If on our earlier assumption the capitalist must advance 300s., in order to exploit 100 labourers a day, and if the rate of surplus-value amounts to 50%, this variable capital of 300s. yields a surplus-value of 150s. or of  $100 \times 3$  working hours. If the rate of surplus-value doubles, or the working day, instead of being extended from 6 to 9, is extended from 6 to 12 hours and at the same time variable capital is lessened by half, and reduced to 150s., it yields also a surplus-value of 150s. or  $50 \times 6$  working hours. Diminution of the variable capital may therefore be compensated by a proportionate rise in the degree of exploitation of labour-power, or the decrease in the number of the labourers employed by a proportionate extension of the working day. Within certain limits therefore the supply of labour exploitable by capital is independent of the supply of labourers.<sup>1</sup> On the contrary, a fall in the rate of surplus-value leaves unaltered the mass of the surplus-value produced, if the amount of the variable capital, or number of the labourers employed, increases in the same proportion.

Nevertheless, the compensation of a decrease in the number of labourers employed, or of the amount of variable capital advanced by a rise in the rate of surplus-value, or by the lengthening of the working day, has impassable limits. Whatever the value of labour-power may be, whether the working time necessary for the maintenance of the labourer is 2 or 10 hours, the total value that a labourer can produce, day in, day out, is always less than the value in which 24 hours of labour are embodied, less than 12s., if 12s. is the money expression for 24 hours of realised labour. In our former assumption, according to which 6 working hours are daily necessary in order to reproduce the labour-power itself or to replace the value of the capital advanced in its purchase, a variable capital of 1,500s., that employs 500 labourers at a rate of surplus-value of 100% with a 12 hours' working day, produces daily a surplus-value of 1,500s. or of  $6 \times 500$  working hours. A capital of 300s. that employs 100 labourers a day with a rate of surplus-value of 200% or with a working day of 18 hours, produces only a mass of surplus-value of 600s. or  $12 \times 100$  working hours; and its total value-product, the equivalent of the variable capital advanced plus the surplus-value, can, day in, day out, never reach the sum of 1,200s. or  $24 \times 100$  working hours. The absolute limit of the average working day – this being by nature always less than 24 hours – sets an absolute limit to the compensation of a reduction of variable capital by a higher rate of surplus-value, or of the decrease of the number of labourers exploited by a higher degree of exploitation of labour-power. This palpable law is of importance for the clearing up of many phenomena, arising from a tendency (to be worked out later on) of capital to reduce as much as possible the number of labourers employed by it, or its variable constituent transformed into labour-power, in contradiction to its other tendency to produce the greatest possible mass of surplus-value. On the other hand, if the mass of labour-power employed, or the amount of variable capital, increases, but not in proportion to the fall in the rate of surplus-value, the mass of the surplus-value produced, falls.

A third law results from the determination, of the mass of the surplus-value produced, by the two factors: rate of surplus-value and amount of variable capital advanced. The rate of surplus-value, or the degree of exploitation of labour-power, and the value of labour-power, or the amount of necessary working time being given, it is self evident that the greater the variable capital, the greater would be the mass of the value produced and of the surplus-value. If the limit of the working day is given, and also the limit of its necessary constituent, the mass of value and surplus-value that an individual capitalist produces, is clearly exclusively dependent on the mass of labour that he sets in motion. But this, under the conditions supposed above, depends on the mass of labour-power, or the number of labourers whom he exploits, and this number in its turn is determined by the amount of the variable capital advanced. With a given rate of surplus-value,

and a given value of labour-power, therefore, the masses of surplus-value produced vary directly as the amounts of the variable capitals advanced. Now we know that the capitalist divides his capital into two parts. One part he lays out in means of production. This is the constant part of his capital. The other part he lays out in living labour-power. This part forms his variable capital. On the basis of the same mode of social production, the division of capital into constant and variable differs in different branches of production, and within the same branch of production, too, this relation changes with changes in the technical conditions and in the social combinations of the processes of production. But in whatever proportion a given capital breaks up into a constant and a variable part, whether the latter is to the former as 1:2 or 1:10 or 1:x, the law just laid down is not affected by this. For, according to our previous analysis, the value of the constant capital reappears in the value of the product, but does not enter into the newly produced value, the newly created value product. To employ 1,000 spinners, more raw material, spindles, &c., are, of course, required, than to employ 100. The value of these additional means of production however may rise, fall, remain unaltered, be large or small; it has no influence on the process of creation of surplus-value by means of the labour-powers that put them in motion. The law demonstrated above now, therefore, takes this form: the masses of value and of surplus-value produced by different capitals – the value of labour-power being given and its degree of exploitation being equal – vary directly as the amounts of the variable constituents of these capitals, *i.e.*, as their constituents transformed into living labour-power.

This law clearly contradicts all experience based on appearance. Everyone knows that a cotton spinner, who, reckoning the percentage on the whole of his applied capital, employs much constant and little variable capital, does not, on account of this, pocket less profit or surplus-value than a baker, who relatively sets in motion much variable and little constant capital. For the solution of this apparent contradiction, many intermediate terms are as yet wanted, as from the standpoint of elementary algebra many intermediate terms are wanted to understand that 0/0 may represent an actual magnitude. Classical economy, although not formulating the law, holds instinctively to it, because it is a necessary consequence of the general law of value. It tries to rescue the law from collision with contradictory phenomena by a violent abstraction. It will be seen later<sup>2</sup> how the school of Ricardo has come to grief over this stumbling block. Vulgar economy which, indeed, “has really learnt nothing,” here as everywhere sticks to appearances in opposition to the law which regulates and explains them. In opposition to Spinoza, it believes that “ignorance is a sufficient reason.”

The labour which is set in motion by the total capital of a society, day in, day out, may be regarded as a single collective working day. If, *e.g.*, the number of labourers is a million, and the average working day of a labourer is 10 hours, the social working day consists of ten million hours. With a given length of this working day, whether its limits are fixed physically or socially, the mass of surplus-value can only be increased by increasing the number of labourers, *i.e.*, of the labouring population. The growth of population here forms the mathematical limit to the production of surplus-value by the total social capital. On the contrary, with a given amount of population, this limit is formed by the possible lengthening of the workingday.<sup>3</sup> It will, however, be seen in the following chapter that this law only holds for the form of surplus-value dealt with up to the present.

From the treatment of the production of surplus-value, so far, it follows that not every sum of money, or of value, is at pleasure transformable into capital. To effect this transformation, in fact, a certain minimum of money or of exchange-value must be presupposed in the hands of the individual possessor of money or commodities. The minimum of variable capital is the cost price of a single labour-power, employed the whole year through, day in, day out, for the production of

surplus-value. If this labourer were in possession of his own means of production, and were satisfied to live as a labourer, he need not work beyond the time necessary for the reproduction of his means of subsistence, say 8 hours a day. He would, besides, only require the means of production sufficient for 8 working hours. The capitalist, on the other hand, who makes him do, besides these 8 hours, say 4 hours' surplus labour, requires an additional sum of money for furnishing the additional means of production. On our supposition, however, he would have to employ two labourers in order to live, on the surplus-value appropriated daily, as well as, and no better than a labourer, *i.e.*, to be able to satisfy his necessary wants. In this case the mere maintenance of life would be the end of his production, not the increase of wealth; but this latter is implied in capitalist production. That he may live only twice as well as an ordinary labourer, and besides turn half of the surplus-value produced into capital, he would have to raise, with the number of labourers, the minimum of the capital advanced 8 times. Of course he can, like his labourer, take to work himself, participate directly in the process of production, but he is then only a hybrid between capitalist and labourer, a "small master." A certain stage of capitalist production necessitates that the capitalist be able to devote the whole of the time during which he functions as a capitalist, *i.e.*, as personified capital, to the appropriation and therefore control of the labour of others, and to the selling of the products of this labour.<sup>4</sup> The guilds of the middle ages therefore tried to prevent by force the transformation of the master of a trade into a capitalist, by limiting the number of labourers that could be employed by one master within a very small maximum. The possessor of money or commodities actually turns into a capitalist in such cases only where the minimum sum advanced for production greatly exceeds the maximum of the middle ages. Here, as in natural science, is shown the correctness of the law discovered by Hegel (in his "Logic"), that merely quantitative differences beyond a certain point pass into qualitative changes.<sup>5</sup>

The minimum of the sum of value that the individual possessor of money or commodities must command, in order to metamorphose himself into a capitalist, changes with the different stages of development of capitalist production, and is at given stages different in different spheres of production, according to their special and technical conditions. Certain spheres of production demand, even at the very outset of capitalist production, a minimum of capital that is not as yet found in the hands of single individuals. This gives rise partly to state subsidies to private persons, as in France in the time of Clobber, and as in many German states up to our own epoch, partly to the formation of societies with legal monopoly for the exploitation of certain branches of industry and commerce, the forerunners of our modern joint stock companies.<sup>6</sup>

Within the process of production, as we have seen, capital acquired the command over labour, *i.e.*, over functioning labour-power or the labourer himself. Personified capital, the capitalist takes care that the labourer does his work regularly and with the proper degree of intensity.

Capital further developed into a coercive relation, which compels the working class to do more work than the narrow round of its own life-wants prescribes. As a producer of the activity of others, as a pumper-out of surplus labour and exploiter of labour-power, it surpasses in energy, disregard of bounds, recklessness and efficiency, all earlier systems of production based on directly compulsory labour.

At first, capital subordinates labour on the basis of the technical conditions in which it historically finds it. It does not, therefore, change immediately the mode of production. The production of surplus-value – in the form hitherto considered by us – by means of simple extension of the working day, proved, therefore, to be independent of any change in the mode of production itself. It was not less active in the old-fashioned bakeries than in the modern cotton factories.

If we consider the process of production from the point of view of the simple labour process, the labourer stands in relation to the means of production, not in their quality as capital, but as the mere means and material of his own intelligent productive activity. In tanning, *e.g.*, he deals with the skins as his simple object of labour. It is not the capitalist whose skin he tans. But it is different as soon as we deal with the process of production from the point of view of the process of creation of surplus-value. The means of production are at once changed into means for the absorption of the labour of others. It is now no longer the labourer that employs the means of production, but the means of production that employ the labourer. Instead of being consumed by him as material elements of his productive activity, they consume him as the ferment necessary to their own life-process, and the life-process of capital consists only in its movement as value constantly expanding, constantly multiplying itself. Furnaces and workshops that stand idle by night, and absorb no living labour, are “a mere loss” to the capitalist. Hence, furnaces and workshops constitute lawful claims upon the night-labour of the work-people. The simple transformation of money into the material factors of the process of production, into means of production, transforms the latter into a title and a right to the labour and surplus labour of others. An example will show, in conclusion, how this sophistication, peculiar to and characteristic of capitalist production, this complete inversion of the relation between dead and living labour, between value and the force that creates value, mirrors itself in the consciousness of capitalists. During the revolt of the English factory lords between 1848 and 1850, “the head of one of the oldest and most respectable houses in the West of Scotland, Messrs. Carlile Sons & Co., of the linen and cotton thread factory at Paisley, a company which has now existed for about a century, which was in operation in 1752, and four generations of the same family have conducted it” ... this “very intelligent gentleman” then wrote a letter<sup>7</sup> in the *Glasgow Daily Mail* of April 25th, 1849, with the title, “The relay system,” in which among other things the following grotesquely naïve passage occurs: “Let us now ... see what evils will attend the limiting to 10 hours the working of the factory.... They amount to the most serious damage to the millowner’s prospects and property. If he (i.e., his “hands”) worked 12 hours before, and is limited to 10, then every 12 machines or spindles in his establishment shrink to 10, and should the works be disposed of, they will be valued only as 10, so that a sixth part would thus be deducted from the value of every factory in the country.”<sup>8</sup>

To this West of Scotland bourgeois brain, inheriting the accumulated capitalistic qualities of “four generations,” the value of the means of production, spindles, &c., is so inseparably mixed up with their property, as capital, to expand their own value, and to swallow up daily a definite quantity of the unpaid labour of others, that the head of the firm of Carlile & Co. actually imagines that if he sells his factory, not only will the value of the spindles be paid to him, but, in addition, their power of annexing surplus-value, not only the labour which is embodied in them, and is necessary to the production of spindles of this kind, but also the surplus labour which they help to pump out daily from the brave Scots of Paisley, and for that very reason he thinks that with the shortening of the working day by 2 hours, the selling-price of 12 spinning machines dwindles to that of 10!

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<sup>1</sup>This elementary law appears to be unknown to the vulgar economists, who, upside-down Archimedes, in the determination of the market-price of labour by supply and demand, imagine they have found the fulcrum by means of which, not to move the world, but to stop its motion.

<sup>2</sup> Further particulars will be given in Book IV.

<sup>3</sup> “The Labour, that is the economic time, of society, is a given portion, say ten hours a day of a million of people, or ten million hours.... Capital has its boundary of increase. This boundary may, at

any given period, be attained in the actual extent of economic time employed.” (“An Essay on the Political Economy of Nations.” London, 1821, pp. 47, 49.)

<sup>4</sup> “The farmer cannot rely on his own labour, and if he does, I will maintain that he is a loser by it. His employment should be a general attention to the whole: his thresher must be watched, or he will soon lose his wages in corn not threshed out, his mowers, reapers, &c., must be looked after; he must constantly go round his fences; he must see there is no neglect; which would be the case if he was confined to any one spot.” (“An Inquiry into the Connexion between the Present Price of Provisions and the Size of Farms, &c. By a Farmer.” London, 1773, p. 12.) This book is very interesting. In it the genesis of the “capitalist farmer” or “merchant farmer,” as he is explicitly called, may be studied, and his self-glorification at the expense of the small farmer who has only to do with bare subsistence, be noted. “The class of capitalists are from the first partially, and they become ultimately completely, discharged from the necessity of the manual labour.” (“Textbook of Lectures on the Political Economy of Nations. By the Rev. Richard Jones.” Hertford 1852. Lecture III., p. 39.)

<sup>5</sup> The molecular theory of modern chemistry first scientifically worked out by Laurent and Gerhardt rests on no other law. (Addition to 3rd Edition.) For the explanation of this statement, which is not very clear to non-chemists, we remark that the author speaks here of the homologous series of carbon compounds, first so named by C. Gerhardt in 1843, each series of which has its own general algebraic formula. Thus the series of paraffins:  $C_nH_{2n+2}$ , that of the normal alcohols:  $C_nH_{2n+2}O$ ; of the normal fatty acids:  $C_nH_{2n}O_2$  and many others. In the above examples, by the simply quantitative addition of  $CH_2$  to the molecular formula, a qualitatively different body is each time formed. On the share (overestimated by Marx) of Laurent and Gerhardt in the determination of this important fact see Kopp, “Entwicklung der Chemie.” Munchen, 1873, pp. 709, 716, and Schorkmmer, “The Rise and Development of Organic Chemistry.” London, 1879, p. 54. — *F. E.* See Letter from Marx to Engels, 22 June 1867

For Hegel’s formulation of the idea in the *Logic*, see Remark: Examples of Such Nodal Lines; the Maxim, ‘Nature Does Not Make Leaps’.

<sup>6</sup> Martin Luther calls these kinds of institutions: “The Company Monopolia.”

<sup>7</sup> Reports of Insp. of Fact., April 30th, 1849, p. 59.

<sup>8</sup> *l.c.*, p. 60. Factory Inspector Stuart, himself a Scotchman, and in contrast to the English Factory Inspectors, quite taken captive by the capitalistic method of thinking, remarks expressly on this letter which he incorporates in his report that it is “the most useful of the communications which any of the factory-owners working with relays have given to those engaged in the same trade, and which is the most calculated to remove the prejudices of such of them as have scruples respecting any change of the arrangement of the hours of work.”

# **Part 4: Production of Relative Surplus-Value**

## Chapter 12: The Concept of Relative Surplus-Value

That portion of the working day which merely produces an equivalent for the value paid by the capitalist for his labour-power, has, up to this point, been treated by us as a constant magnitude, and such in fact it is, under given conditions of production and at a given stage in the economic development of society. Beyond this, his necessary labour-time, the labourer, we saw, could continue to work for 2, 3, 4, 6, &c., hours. The rate of surplus-value and the length of the working day depended on the magnitude of this prolongation. Though the necessary labour-time was constant, we saw, on the other hand, that the total working day was variable. Now suppose we have a working day whose length, and whose apportionment between necessary labour and surplus labour, are given. Let the whole line  $a\ c$ ,  $a\ b\ c$  represent, for example, a working day of 12 hours; the portion of  $a\ b$  10 hours of necessary labour, and the portion  $b\ c$  2 hours of surplus labour. How now can the production of surplus-value be increased, i.e., how can the surplus labour be prolonged, without, or independently of, any prolongation of  $a\ c$ ?

Although the length of  $a\ c$  is given,  $b\ c$  appears to be capable of prolongation, if not by extension beyond its end  $c$ , which is also the end of the working day  $a\ c$ , yet, at all events, by pushing back its starting-point  $b$  in the direction of  $a$ . Assume that  $b'\ b$  in the line  $a\ b'c$  is equal to half of  $b\ c$

$$a\ \text{---}\ b'\ \text{---}\ b\ \text{---}\ c$$

or to one hour's labour-time. If now, in  $a\ c$ , the working day of 12 hours, we move the point  $b$  to  $b'$ ,  $b\ c$  becomes  $b'\ c$ ; the surplus labour increases by one half, from 2 hours to 3 hours, although the working day remains as before at 12 hours. This extension of the surplus labour-time from  $b\ c$  to  $b'\ c$ , from 2 hours to 3 hours, is, however, evidently impossible, without a simultaneous contraction of the necessary labour-time from  $a\ b$  into  $a\ b'$ , from 10 hours to 9 hours. The prolongation of the surplus labour would correspond to a shortening of the necessary labour; or a portion of the labour-time previously consumed, in reality, for the labourer's own benefit, would be converted into labour-time for the benefit of the capitalist. There would be an alteration, not in the length of the working day, but in its division into necessary labour-time and surplus labour-time.

On the other hand, it is evident that the duration of the surplus labour is given, when the length of the working day, and the value of labour-power, are given. The value of labour-power, i.e., the labour-time requisite to produce labour-power, determines the labour-time necessary for the reproduction of that value. If one working-hour be embodied in sixpence, and the value of a day's labour-power be five shillings, the labourer must work 10 hours a day, in order to replace the value paid by capital for his labour-power, or to produce an equivalent for the value of his daily necessary means of subsistence. Given the value of these means of subsistence, the value of his labour-power is given;<sup>1</sup> and given the value of his labour-power, the duration of his necessary labour-time is given. The duration of the surplus labour, however, is arrived at, by subtracting the necessary labour-time from the total working day. Ten hours subtracted from twelve, leave two, and it is not easy to see, how, under the given conditions, the surplus labour can possibly be prolonged beyond two hours. No doubt, the capitalist can, instead of five shillings, pay the labourer four shillings and sixpence or even less. For the reproduction of this value of four shillings and sixpence, nine hours' labour-time would suffice; and consequently three hours of surplus labour, instead of two, would accrue to the capitalist, and the surplus-value would rise from one shilling to eighteen-pence. This result, however, would be obtained only by lowering

the wages of the labourer below the value of his labour-power. With the four shillings and sixpence which he produces in nine hours, he commands one-tenth less of the necessaries of life than before, and consequently the proper reproduction of his labour-power is crippled. The surplus labour would in this case be prolonged only by an overstepping of its normal limits; its domain would be extended only by a usurpation of part of the domain of necessary labour-time. Despite the important part which this method plays in actual practice, we are excluded from considering it in this place, by our assumption, that all commodities, including labour-power, are bought and sold at their full value. Granted this, it follows that the labour-time necessary for the production of labour-power, or for the reproduction of its value, cannot be lessened by a fall in the labourer's wages below the value of his labour-power, but only by a fall in this value itself. Given the length of the working day, the prolongation of the surplus labour must of necessity originate in the curtailment of the necessary labour-time; the latter cannot arise from the former. In the example we have taken, it is necessary that the value of labour-power should actually fall by one-tenth, in order that the necessary labour-time may be diminished by one-tenth, i.e., from ten hours to nine, and in order that the surplus labour may consequently be prolonged from two hours to three.

Such a fall in the value of labour-power implies, however, that the same necessaries of life which were formerly produced in ten hours, can now be produced in nine hours. But this is impossible without an increase in the productiveness of labour. For example, suppose a shoe-maker, with given tools, makes in one working day of twelve hours, one pair of boots. If he must make two pairs in the same time, the productiveness of his labour must be doubled; and this cannot be done, except by an alteration in his tools or in his mode of working, or in both. Hence, the conditions of production, i.e., his mode of production, and the labour-process itself, must be revolutionised. By increase in the productiveness of labour, we mean, generally, an alteration in the labour-process, of such a kind as to shorten the labour-time socially necessary for the production of a commodity, and to endow a given quantity of labour with the power of producing a greater quantity of use-value.<sup>2</sup> Hitherto in treating of surplus-value, arising from a simple prolongation of the working day, we have assumed the mode of production to be given and invariable. But when surplus-value has to be produced by the conversion of necessary labour into surplus labour, it by no means suffices for capital to take over the labour-process in the form under which it has been historically handed down, and then simply to prolong the duration of that process. The technical and social conditions of the process, and consequently the very mode of production must be revolutionised, before the productiveness of labour can be increased. By that means alone can the value of labour-power be made to sink, and the portion of the working day necessary for the reproduction of that value, be shortened.

The surplus-value produced by prolongation of the working day, I call *absolute surplus-value*. On the other hand, the surplus-value arising from the curtailment of the necessary labour-time, and from the corresponding alteration in the respective lengths of the two components of the working day, I call *relative surplus-value*.

In order to effect a fall in the value of labour-power, the increase in the productiveness of labour must seize upon those branches of industry whose products determine the value of labour-power, and consequently either belong to the class of customary means of subsistence, or are capable of supplying the place of those means. But the value of a commodity is determined, not only by the quantity of labour which the labourer directly bestows upon that commodity, but also by the labour contained in the means of production. For instance, the value of a pair of boots depends not only on the cobbler's labour, but also on the value of the leather, wax, thread, &c. Hence, a fall in the value of labour-power is also brought about by an increase in the productiveness of

labour, and by a corresponding cheapening of commodities in those industries which supply the instruments of labour and the raw material, that form the material elements of the constant capital required for producing the necessaries of life. But an increase in the productiveness of labour in those branches of industry which supply neither the necessaries of life, nor the means of production for such necessaries, leaves the value of labour-power undisturbed.

The cheapened commodity, of course, causes only a pro tanto fall in the value of labour-power, a fall proportional to the extent of that commodity's employment in the reproduction of labour-power. Shirts, for instance, are a necessary means of subsistence, but are only one out of many. The totality of the necessaries of life consists, however, of various commodities, each the product of a distinct industry; and the value of each of those commodities enters as a component part into the value of labour-power. This latter value decreases with the decrease of the labour-time necessary for its reproduction; the total decrease being the sum of all the different curtailments of labour-time effected in those various and distinct industries. This general result is treated, here, as if it were the immediate result directly aimed at in each individual case. Whenever an individual capitalist cheapens shirts, for instance, by increasing the productiveness of labour he by no means necessarily aims at reducing the value of labour-power and shortening, pro tanto the necessary labour-time. But it is only in so far as he ultimately contributes to this result, that he assists in raising the general rate of surplus-value.<sup>3</sup> The general and necessary tendencies of capital must be distinguished from their forms of manifestation.

It is not our intention to consider, here, the way in which the laws, immanent in capitalist production, manifest themselves in the movements of individual masses of capital, where they assert themselves as coercive laws of competition, and are brought home to the mind and consciousness of the individual capitalist as the directing motives of his operations. But this much is clear; a scientific analysis of competition is not possible, before we have a conception of the inner nature of capital, just as the apparent motions of the heavenly bodies are not intelligible to any but him, who is acquainted with their real motions, motions which are not directly perceptible by the senses. Nevertheless, for the better comprehension of the production of relative surplus-value, we may add the following remarks, in which we assume nothing more than the results we have already obtained.

If one hour's labour is embodied in sixpence, a value of six shillings will be produced in a working day of 12 hours. Suppose, that with the prevailing productiveness of labour, 12 articles are produced in these 12 hours. Let the value of the means of production used up in each article be sixpence. Under these circumstances, each article costs one shilling: sixpence for the value of the means of production, and sixpence for the value newly added in working with those means. Now let some one capitalist contrive to double the productiveness of labour, and to produce in the working day of 12 hours, 24 instead of 12 such articles. The value of the means of production remaining the same, the value of each article will fall to ninepence, made up of sixpence for the value of the means of production and threepence for the value newly added by the labour. Despite the doubled productiveness of labour, the day's labour creates, as before, a new value of six shillings and no more, which, however, is now spread over twice as many articles. Of this value each article now has embodied in it 1/24th, instead of 1/12th, threepence instead of sixpence; or, what amounts to the same thing, only half an hour's instead of a whole hour's labour-time, is now added to the means of production while they are being transformed into each article. The individual value of these articles is now below their social value; in other words, they have cost less labour-time than the great bulk of the same article produced under the average social conditions. Each article costs, on an average, one shilling, and represents 2 hours of social labour; but under the altered mode of production it costs only ninepence, or contains only 1½ hours'

labour. The real value of a commodity is, however, not its individual value, but its social value; that is to say, the real value is not measured by the labour-time that the article in each individual case costs the producer, but by the labour-time socially required for its production. If therefore, the capitalist who applies the new method, sells his commodity at its social value of one shilling, he sells it for threepence above its individual value, and thus realises an extra surplus-value of threepence. On the other hand, the working day of 12 hours is, as regards him, now represented by 24 articles instead of 12. Hence, in order to get rid of the product of one working day, the demand must be double what it was, i.e., the market must become twice as extensive. Other things being equal, his commodities can command a more extended market only by a diminution of their prices. He will therefore sell them above their individual but under their social value, say at tenpence each. By this means he still squeezes an extra surplus-value of one penny out of each. This augmentation of surplus-value is pocketed by him, whether his commodities belong or not to the class of necessary means of subsistence that participate in determining the general value of labour-power. Hence, independently of this latter circumstance, there is a motive for each individual capitalist to cheapen his commodities, by increasing the productiveness of labour.

Nevertheless, even in this case, the increased production of surplus-value arises from the curtailment of the necessary labour-time, and from the corresponding prolongation of the surplus labour.<sup>4</sup> Let the necessary labour-time amount to 10 hours, the value of a day's labour-power to five shillings, the surplus labour-time to 2 hours, and the daily surplus-value to one shilling. But the capitalist now produces 24 articles, which he sells at tenpence a-piece, making twenty shillings in all. Since the value of the means of production is twelve shillings,  $14 \frac{2}{5}$  of these articles merely replace the constant capital advanced. The labour of the 12 hours' working day is represented by the remaining  $9 \frac{3}{5}$  articles. Since the price of the labour-power is five shillings, 6 articles represent the necessary labour-time, and  $3 \frac{3}{5}$  articles the surplus labour. The ratio of the necessary labour to the surplus labour, which under average social conditions was 5:1, is now only 5:3. The same result may be arrived at in the following way. The value of the product of the working day of 12 hours is twenty shillings. Of this sum, twelve shillings belong to the value of the means of production, a value that merely re-appears. There remain eight shillings, which are the expression in money, of the value newly created during the working day. This sum is greater than the sum in which average social labour of the same kind is expressed: twelve hours of the latter labour are expressed by six shillings only. The exceptionally productive labour operates as intensified labour; it creates in equal periods of time greater values than average social labour of the same kind. (See Ch. I. Sect 2. p. 44.) But our capitalist still continues to pay as before only five shillings as the value of a day's labour-power. Hence, instead of 10 hours, the labourer need now work only  $7 \frac{1}{2}$  hours, in order to reproduce this value. His surplus labour is, therefore, increased by  $2 \frac{1}{2}$  hours, and the surplus-value he produces grows from one, into three shillings. Hence, the capitalist who applies the improved method of production, appropriates to surplus labour a greater portion of the working day, than the other capitalists in the same trade. He does individually, what the whole body of capitalists engaged in producing relative surplus-value, do collectively. On the other hand, however, this extra surplus-value vanishes, so soon as the new method of production has become general, and has consequently caused the difference between the individual value of the cheapened commodity and its social value to vanish. The law of the determination of value by labour-time, a law which brings under its sway the individual capitalist who applies the new method of production, by compelling him to sell his goods under their social value, this same law, acting as a coercive law of competition, forces his competitors to adopt the new method.<sup>5</sup> The general rate of surplus-value is, therefore, ultimately affected by the whole process, only when the increase in the productiveness of labour, has seized upon those branches

of production that are connected with, and has cheapened those commodities that form part of, the necessary means of subsistence, and are therefore elements of the value of labour-power.

The value of commodities is in inverse ratio to the productiveness of labour. And so, too, is the value of labour-power, because it depends on the values of commodities. Relative surplus-value is, on the contrary, directly proportional to that productiveness. It rises with rising and falls with falling productiveness. The value of money being assumed to be constant, an average social working day of 12 hours always produces the same new value, six shillings, no matter how this sum may be apportioned between surplus-value and wages. But if, in consequence of increased productiveness, the value of the necessaries of life fall, and the value of a day's labour-power be thereby reduced from five shillings to three, the surplus-value increases from one shilling to three. Ten hours were necessary for the reproduction of the value of the labour-power; now only six are required. Four hours have been set free, and can be annexed to the domain of surplus labour. Hence there is immanent in capital an inclination and constant tendency, to heighten the productiveness of labour, in order to cheapen commodities, and by such cheapening to cheapen the labourer himself.<sup>6</sup>

The value of a commodity is, in itself, of no interest to the capitalist. What alone interests him, is the surplus-value that dwells in it, and is realisable by sale. Realisation of the surplus-value necessarily carries with it the refunding of the value that was advanced. Now, since relative surplus-value increases in direct proportion to the development of the productiveness of labour, while, on the other hand, the value of commodities diminishes in the same proportion; since one and the same process cheapens commodities, and augments the surplus-value contained in them; we have here the solution of the riddle: why does the capitalist, whose sole concern is the production of exchange-value, continually strive to depress the exchange-value of commodities? A riddle with which Quesnay, one of the founders of Political Economy, tormented his opponents, and to which they could give him no answer.

“You acknowledge,” he says, “that the more expenses and the cost of labour can, in the manufacture of industrial products, be reduced without injury to production, the more advantageous is such reduction, because it diminishes the price of the finished article. And yet, you believe that the production of wealth, which arises from the labour of the workpeople, consists in the augmentation of the exchange-value of their products.”<sup>7</sup>

The shortening of the working day is, therefore, by no means what is aimed at, in capitalist production, when labour is economised by increasing its productiveness.<sup>8</sup> It is only the shortening of the labour-time, necessary for the production of a definite quantity of commodities, that is aimed at. The fact that the workman, when the productiveness of his labour has been increased, produces, say 10 times as many commodities as before, and thus spends one-tenth as much labour-time on each, by no means prevents him from continuing to work 12 hours as before, nor from producing in those 12 hours 1,200 articles instead of 120. Nay, more, his working day may be prolonged at the same time, so as to make him produce, say 1,400 articles in 14 hours. In the treatises, therefore, of economists of the stamp of MacCulloch, Ure, Senior, and *tutti quanti* [the like], we may read upon one page, that the labourer owes a debt of gratitude to capital for developing his productiveness, because the necessary labour-time is thereby shortened, and on the next page, that he must prove his gratitude by working in future for 15 hours instead of 10. The object of all development of the productiveness of labour, within the limits of capitalist production, is to shorten that part of the working day, during which the workman must labour for his own benefit, and by that very shortening, to lengthen the other part of the day, during which he is at liberty to work gratis for the capitalist. How far this result is also attainable, without

cheapening commodities, will appear from an examination of the particular modes of producing relative surplus-value, to which examination we now proceed.

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<sup>1</sup> The value of his average daily wages is determined by what the labourer requires “so as to live, labour, and generate.” (Wm. Petty: “Political Anatomy of Ireland,” 1672, p. 64.) “The price of Labour is always constituted of the price of necessaries ... whenever ... the labouring man’s wages will not, suitably to his low rank and station, as a labouring man, support such a family as is often the lot of many of them to have,” he does not receive proper wages. (J. Vanderlint, l.c., p. 15.) “Le simple ouvrier, qui n’a que ses bras et son industrie, n’a rien qu’autant qu’il parvient à vendre à d’autres sa peine... En tout genre de travail il doit arriver, et il arrive en effet, que le salaire de l’ouvrier se borne à ce qui lui est nécessaire pour lui procurer sa subsistance.” [The mere workman, who has only his arms and his industry, has nothing unless he succeeds in selling his labour to others ... In every kind of work it cannot fail to happen, as a matter of fact it does happen, that the wages of the workman are limited to what is necessary to procure him his subsistence.] (Turgot, “Réflexions, &c.,” *Oeuvres*, éd. Daire t. I, p. 10.) “The price of the necessaries of life is, in fact, the cost of producing labour.” (Malthus, “Inquiry into, &c., Rent,” London, 1815, p. 48, note.)

<sup>2</sup> Quando si perfezionano le arti, che non è altro che la scoperta di nuove vie, onde si possa compiere una manifattura con meno gente o (che è lo stesso) in minor tempo di prima.” (Galiani, l.c., p. 159.) “L’économie sur les frais de production ne peut donc être autre chose que l’économie sur la quantité de travail employé pour produire.” [Perfection of the crafts means nothing other than the discovery of new ways of making a product with fewer people, or (which is the same thing) in less time than previously] (Sismondi, “Études,” t. I. p. 22.)

<sup>3</sup> “Let us suppose ... the products ... of the manufacturer are doubled by improvement in machinery ... he will be able to clothe his workmen by means of a smaller proportion of the entire return ... and thus his profit will be raised. But in no other way will it be influenced.” (Ramsay, l.c., pp. 168, 169.)

<sup>4</sup> “A man’s profit does not depend upon his command of the produce of other men’s labour, but upon his command of labour itself. If he can sell his goods at a higher price, while his workmen’s wages remain unaltered, he is clearly benefited... A smaller proportion of what he produces is sufficient to put that labour into motion, and a larger proportion consequently remains for himself.” (“Outlines of Pol. Econ.” London, 1832, pp. 49, 50.)

<sup>5</sup> “If my neighbour by doing much with little labour, can sell cheap, I must contrive to sell as cheap as he. So that every art, trade, or engine, doing work with labour of fewer hands, and consequently cheaper, begets in others a kind of necessity and emulation, either of using the same art, trade, or engine, or of inventing something like it, that every man may be upon the square, that no man may be able to undersell his neighbour.” (“The Advantages of the East India Trade to England,” London, 1720, p. 67.)

<sup>6</sup> “In whatever proportion the expenses of a labourer are diminished, in the same proportion will his wages be diminished, if the restraints upon industry are at the same time taken off.” (“Considerations Concerning Taking off the Bounty on Corn Exported,” &c., London, 1753, p. 7.) “The interest of trade requires, that corn and all provisions should be as cheap as possible; for whatever makes them dear, must make labour dear also ... in all countries, where industry is not restrained, the price of provisions must affect the price of labour. This will always be diminished when the necessaries of life grow cheaper.” (I. c., p. 3.) “Wages are decreased in the same proportion as the powers of production increase. Machinery, it is true, cheapens the necessaries of life, but it also cheapens the labourer.” (“A Prize Essay on the Comparative Merits of Competition and Co-operation.” London, 1834, p. 27.)

<sup>7</sup> “Ils conviennent que plus on peut, sans préjudice, épargner de frais ou de travaux dispendieux dans la fabrication des ouvrages des artisans, plus cette épargne est profitable par la diminution des prix de ces ouvrages. Cependant ils croient que la production de richesse qui résulte des travaux des artisans

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consiste dans l'augmentation de la valeur vénale de leurs ouvrages." (Quesnay: "Dialogues sur le Commerce et les Travaux des Artisans." pp. 188, 189.)

<sup>8</sup> "Ces spéculateurs si économes du travail des ouvriers qu'il faudrait qu'ils payassent." [These speculators, who are so economical of the labour of workers they would have to pay] (J. N. Bidaut: "Du Monopole qui s'établit dans les arts industriels et le commerce." Paris, 1828, p. 13.) "The employer will be always on the stretch to economise time and labour." (Dugald Stewart: Works ed. by Sir W. Hamilton, Edinburgh, v., viii., 1855. "Lectures on Polit. Econ.," p. 318.) "Their (the capitalists') interest is that the productive powers of the labourers they employ should be the greatest possible. On promoting that power their attention is fixed and almost exclusively fixed." (R. Jones: l.c., Lecture III.)

## Chapter 13: Co-operation

Capitalist production only then really begins, as we have already seen, when each individual capital employs simultaneously a comparatively large number of labourers; when consequently the labour-process is carried on on an extensive scale and yields, relatively, large quantities of products. A greater number of labourers working together, at the same time, in one place (or, if you will, in the same field of labour), in order to produce the same sort of commodity under the mastership of one capitalist, constitutes, both historically and logically, the starting-point of capitalist production. With regard to the mode of production itself, manufacture, in its strict meaning, is hardly to be distinguished, in its earliest stages, from the handicraft trades of the guilds, otherwise than by the greater number of workmen simultaneously employed by one and the same individual capital. The workshop of the medieval master handicraftsman is simply enlarged.

At first, therefore, the difference is purely quantitative. We have shown that the surplus-value produced by a given capital is equal to the surplus-value produced by each workman multiplied by the number of workmen simultaneously employed. The number of workmen in itself does not affect, either the rate of surplus-value, or the degree of exploitation of labour-power. If a working day of 12 hours be embodied in six shillings, 1,200 such days will be embodied in 1,200 times 6 shillings. In one case  $12 \times 1,200$  working-hours, and in the other 12 such hours are incorporated in the product. In the production of value a number of workmen rank merely as so many individual workmen; and it therefore makes no difference in the value produced whether the 1,200 men work separately, or united under the control of one capitalist.

Nevertheless, within certain limits, a modification takes place. The labour realised in value, is labour of an average social quality; is consequently the expenditure of average labour-power. Any average magnitude, however, is merely the average of a number of separate magnitudes all of one kind, but differing as to quantity. In every industry, each individual labourer, be he Peter or Paul, differs from the average labourer. These individual differences, or “errors” as they are called in mathematics, compensate one another, and vanish, whenever a certain minimum number of workmen are employed together. The celebrated sophist and sycophant, Edmund Burke, goes so far as to make the following assertion, based on his practical observations as a farmer; viz., that “in so small a platoon” as that of five farm labourers, all individual differences in the labour vanish, and that consequently any given five adult farm labourers taken together, will in the same time do as much work as any other five.<sup>1</sup> But, however that may be, it is clear, that the collective working day of a large number of workmen simultaneously employed, divided by the number of these workmen, gives one day of average social labour. For example, let the working day of each individual be 12 hours. Then the collective working day of 12 men simultaneously employed, consists of 144 hours; and although the labour of each of the dozen men may deviate more or less from average social labour, each of them requiring a different time for the same operation, yet since the working day of each is one-twelfth of the collective working day of 144 hours, it possesses the qualities of an average social working day. From the point of view, however, of the capitalist who employs these 12 men, the working day is that of the whole dozen. Each individual man’s day is an aliquot part of the collective working day, no matter whether the 12 men assist one another in their work, or whether the connexion between their operations consists merely in the fact, that the men are all working for the same capitalist. But if the 12 men are employed in six pairs, by as many different small masters, it will be quite a matter of chance, whether each of these masters produces the same value, and consequently whether he realises the general rate of

surplus-value. Deviations would occur in individual cases. If one workman required considerably more time for the production of a commodity than is socially necessary, the duration of the necessary labour-time would, in his case, sensibly deviate from the labour-time socially necessary on an average; and consequently his labour would not count as average labour, nor his labour-power as average labour-power. It would either be not saleable at all, or only at something below the average value of labour-power. A fixed minimum of efficiency in all labour is therefore assumed, and we shall see, later on, that capitalist production provides the means of fixing this minimum. Nevertheless, this minimum deviates from the average, although on the other hand the capitalist has to pay the average value of labour-power. Of the six small masters, one would therefore squeeze out more than the average rate of surplus-value, another less. The inequalities would be compensated for the society at large, but not for the individual masters. Thus the laws of the production of value are only fully realised for the individual producer, when he produces as a capitalist, and employs a number of workmen together, whose labour, by its collective nature, is at once stamped as average social labour.<sup>2</sup>

Even without an alteration in the system of working, the simultaneous employment of a large number of labourers effects a revolution in the material conditions of the labour-process. The buildings in which they work, the store-houses for the raw material, the implements and utensils used simultaneously or in turns by the workmen; in short, a portion of the means of production, are now consumed in common. On the one hand, the exchange-value of these means of production is not increased; for the exchange-value of a commodity is not raised by its use-value being consumed more thoroughly and to greater advantage. On the other hand, they are used in common, and therefore on a larger scale than before. A room where twenty weavers work at twenty looms must be larger than the room of a single weaver with two assistants. But it costs less labour to build one workshop for twenty persons than to build ten to accommodate two weavers each; thus the value of the means of production that are concentrated for use in common on a large scale does not increase in direct proportion to the expansion and to the increased useful effect of those means. When consumed in common, they give up a smaller part of their value to each single product; partly because the total value they part with is spread over a greater quantity of products, and partly because their value, though absolutely greater, is, having regard to their sphere of action in the process, relatively less than the value of isolated means of production. Owing to this, the value of a part of the constant capital falls, and in proportion to the magnitude of the fall, the total value of the commodity also falls. The effect is the same as if the means of production had cost less. The economy in their application is entirely owing to their being consumed in common by a large number of workmen. Moreover, this character of being necessary conditions of social labour, a character that distinguishes them from the dispersed and relatively more costly means of production of isolated, independent labourers, or small masters, is acquired even when the numerous workmen assembled together do not assist one another, but merely work side by side. A portion of the instruments of labour acquires this social character before the labour-process itself does so.

Economy in the use of the means of production has to be considered under two aspects. First, as cheapening commodities, and thereby bringing about a fall in the value of labour-power. Secondly, as altering the ratio of the surplus-value to the total capital advanced, i.e., to the sum of the values of the constant and variable capital. The latter aspect will not be considered until we come to the third book, to which, with the object of treating them in their proper connexion, we also relegate many other points that relate to the present question. The march of our analysis compels this splitting up of the subject-matter, a splitting up that is quite in keeping with the spirit of capitalist production. For since, in this mode of production, the workman finds the instruments

of labour existing independently of him as another man's property, economy in their use appears, with regard to him, to be a distinct operation, one that does not concern him, and which, therefore, has no connexion with the methods by which his own personal productiveness is increased.

When numerous labourers work together side by side, whether in one and the same process, or in different but connected processes, they are said to co-operate, or to work in co-operation.<sup>3</sup>

Just as the offensive power of a squadron of cavalry, or the defensive power of a regiment of infantry is essentially different from the sum of the offensive or defensive powers of the individual cavalry or infantry soldiers taken separately, so the sum total of the mechanical forces exerted by isolated workmen differs from the social force that is developed, when many hands take part simultaneously in one and the same undivided operation, such as raising a heavy weight, turning a winch, or removing an obstacle.<sup>4</sup> In such cases the effect of the combined labour could either not be produced at all by isolated individual labour, or it could only be produced by a great expenditure of time, or on a very dwarfed scale. Not only have we here an increase in the productive power of the individual, by means of co-operation, but the creation of a new power, namely, the collective power of masses.<sup>5</sup>

Apart from the new power that arises from the fusion of many forces into one single force, mere social contact begets in most industries an emulation and a stimulation of the animal spirits that heighten the efficiency of each individual workman. Hence it is that a dozen persons working together will, in their collective working day of 144 hours, produce far more than twelve isolated men each working 12 hours, or than one man who works twelve days in succession.<sup>6</sup> The reason of this is that man is, if not as Aristotle contends, a political,<sup>7</sup> at all events a social animal.

Although a number of men may be occupied together at the same time on the same, or the same kind of work, yet the labour of each, as a part of the collective labour, may correspond to a distinct phase of the labour-process, through all whose phases, in consequence of co-operation, the subject of their labour passes with greater speed. For instance, if a dozen masons place themselves in a row, so as to pass stones from the foot of a ladder to its summit, each of them does the same thing; nevertheless, their separate acts form connected parts of one total operation; they are particular phases, which must be gone through by each stone; and the stones are thus carried up quicker by the 24 hands of the row of men than they could be if each man went separately up and down the ladder with his burden.<sup>8</sup> The object is carried over the same distance in a shorter time. Again, a combination of labour occurs whenever a building, for instance, is taken in hand on different sides simultaneously; although here also the co-operating masons are doing the same, or the same kind of work. The 12 masons, in their collective working day of 144 hours, make much more progress with the building than one mason could make working for 12 days, or 144 hours. The reason is, that a body of men working in concert has hands and eyes both before and behind, and is, to a certain degree, omnipresent. The various parts of the work progress simultaneously.

In the above instances we have laid stress upon the point that the men do the same, or the same kind of work, because this, the most simple form of labour in common, plays a great part in co-operation, even in its most fully developed stage. If the work be complicated, then the mere number of the men who co-operate allows of the various operations being apportioned to different hands, and, consequently, of being carried on simultaneously. The time necessary for the completion of the whole work is thereby shortened.<sup>9</sup>

In many industries, there are critical periods, determined by the nature of the process, during which certain definite results must be obtained. For instance, if a flock of sheep has to be shorn, or a field of wheat to be cut and harvested, the quantity and quality of the product depends on the

work being begun and ended within a certain time. In these cases, the time that ought to be taken by the process is prescribed, just as it is in herring fishing. A single person cannot carve a working day of more than, say 12 hours, out of the natural day, but 100 men co-operating extend the working day to 1,200 hours. The shortness of the time allowed for the work is compensated for by the large mass of labour thrown upon the field of production at the decisive moment. The completion of the task within the proper time depends on the simultaneous application of numerous combined working days; the amount of useful effect depends on the number of labourers; this number, however, is always smaller than the number of isolated labourers required to do the same amount of work in the same period.<sup>10</sup> It is owing to the absence of this kind of co-operation that, in the western part of the United States, quantities of corn, and in those parts of East India where English rule has destroyed the old communities, quantities of cotton, are yearly wasted.<sup>11</sup>

On the one hand, co-operation allows of the work being carried on over an extended space; it is consequently imperatively called for in certain undertakings, such as draining, constructing dykes, irrigation works, and the making of canals, roads and railways. On the other hand, while extending the scale of production, it renders possible a relative contraction of the arena. This contraction of arena simultaneous with, and arising from, extension of scale, whereby a number of useless expenses are cut down, is owing to the conglomeration of labourers, to the aggregation of various processes, and to the concentration of the means of production.<sup>12</sup>

The combined working day produces, relatively to an equal sum of isolated working days, a greater quantity of use-values, and, consequently, diminishes the labour-time necessary for the production of a given useful effect. Whether the combined working day, in a given case, acquires this increased productive power, because it heightens the mechanical force of labour, or extends its sphere of action over a greater space, or contracts the field of production relatively to the scale of production, or at the critical moment sets large masses of labour to work, or excites emulation between individuals and raises their animal spirits, or impresses on the similar operations carried on by a number of men the stamp of continuity and many-sidedness, or performs simultaneously different operations, or economises the means of production by use in common, or lends to individual labour the character of average social labour whichever of these be the cause of the increase, the special productive power of the combined working day is, under all circumstances, the social productive power of labour, or the productive power of social labour. This power is due to co-operation itself. When the labourer co-operates systematically with others, he strips off the fetters of his individuality, and develops the capabilities of his species.<sup>13</sup>

As a general rule, labourers cannot co-operate without being brought together: their assemblage in one place is a necessary condition of their co-operation. Hence wage-labourers cannot co-operate, unless they are employed simultaneously by the same capital, the same capitalist, and unless therefore their labour-powers are bought simultaneously by him. The total value of these labour-powers, or the amount of the wages of these labourers for a day, or a week, as the case may be, must be ready in the pocket of the capitalist, before the workmen are assembled for the process of production. The payment of 300 workmen at once, though only for one day, requires a greater outlay of capital, than does the payment of a smaller number of men, week by week, during a whole year. Hence the number of the labourers that co-operate, or the scale of co-operation, depends, in the first instance, on the amount of capital that the individual capitalist can spare for the purchase of labour-power; in other words, on the extent to which a single capitalist has command over the means of subsistence of a number of labourers.

And as with the variable, so it is with the constant capital. For example, the outlay on raw material is 30 times as great, for the capitalist who employs 300 men, as it is for each of the 30

capitalists who employ 10 men. The value and quantity of the instruments of labour used in common do not, it is true, increase at the same rate as the number of workmen, but they do increase very considerably. Hence, concentration of large masses of the means of production in the hands of individual capitalists, is a material condition for the co-operation of wage-labourers, and the extent of the co-operation or the scale of production, depends on the extent of this concentration.

We saw in a former chapter, that a certain minimum amount of capital was necessary, in order that the number of labourers simultaneously employed, and, consequently, the amount of surplus-value produced, might suffice to liberate the employer himself from manual labour, to convert him from a small master into a capitalist, and thus formally to establish capitalist production. We now see that a certain minimum amount is a necessary condition for the conversion of numerous isolated and independent processes into one combined social process.

We also saw that at first, the subjection of labour to capital was only a formal result of the fact, that the labourer, instead of working for himself, works for and consequently under the capitalist. By the co-operation of numerous wage-labourers, the sway of capital develops into a requisite for carrying on the labour-process itself, into a real requisite of production. That a capitalist should command on the field of production, is now as indispensable as that a general should command on the field of battle.

All combined labour on a large scale requires, more or less, a directing authority, in order to secure the harmonious working of the individual activities, and to perform the general functions that have their origin in the action of the combined organism, as distinguished from the action of its separate organs. A single violin player is his own conductor; an orchestra requires a separate one. The work of directing, superintending, and adjusting, becomes one of the functions of capital, from the moment that the labour under the control of capital, becomes co-operative. Once a function of capital, it acquires special characteristics.

The directing motive, the end and aim of capitalist production, is to extract the greatest possible amount of surplus-value,<sup>14</sup> and consequently to exploit labour-power to the greatest possible extent. As the number of the co-operating labourers increases, so too does their resistance to the domination of capital, and with it, the necessity for capital to overcome this resistance by counterpressure. The control exercised by the capitalist is not only a special function, due to the nature of the social labour-process, and peculiar to that process, but it is, at the same time, a function of the exploitation of a social labour-process, and is consequently rooted in the unavoidable antagonism between the exploiter and the living and labouring raw material he exploits.

Again, in proportion to the increasing mass of the means of production, now no longer the property of the labourer, but of the capitalist, the necessity increases for some effective control over the proper application of those means.<sup>15</sup> Moreover, the co-operation of wage labourers is entirely brought about by the capital that employs them. Their union into one single productive body and the establishment of a connexion between their individual functions, are matters foreign and external to them, are not their own act, but the act of the capital that brings and keeps them together. Hence the connexion existing between their various labours appears to them, ideally, in the shape of a preconceived plan of the capitalist, and practically in the shape of the authority of the same capitalist, in the shape of the powerful will of another, who subjects their activity to his aims. If, then, the control of the capitalist is in substance two-fold by reason of the two-fold nature of the process of production itself, which, on the one hand, is a social process for producing use-values, on the other, a process for creating surplus-value in form that control is despotic. As co-operation extends its scale, this despotism takes forms peculiar to itself. Just as at

first the capitalist is relieved from actual labour so soon as his capital has reached that minimum amount with which capitalist production, as such, begins, so now, he hands over the work of direct and constant supervision of the individual workmen, and groups of workmen, to a special kind of wage-labourer. An industrial army of workmen, under the command of a capitalist, requires, like a real army, officers (managers), and sergeants (foremen, overlookers), who, while the work is being done, command in the name of the capitalist. The work of supervision becomes their established and exclusive function. When comparing the mode of production of isolated peasants and artisans with production by slave-labour, the political economist counts this labour of superintendence among the *faux frais* of production.<sup>16</sup> But, when considering the capitalist mode of production, he, on the contrary, treats the work of control made necessary by the co-operative character of the labour-process as identical with the different work of control, necessitated by the capitalist character of that process and the antagonism of interests between capitalist and labourer.<sup>17</sup> It is not because he is a leader of industry that a man is a capitalist; on the contrary, he is a leader of industry because he is a capitalist. The leadership of industry is an attribute of capital, just as in feudal times the functions of general and judge, were attributes of landed property.<sup>18</sup>

The labourer is the owner of his labour-power until he has done bargaining for its sale with the capitalist; and he can sell no more than what he has i.e., his individual, isolated labour-power. This state of things is in no way altered by the fact that the capitalist, instead of buying the labour-power of one man, buys that of 100, and enters into separate contracts with 100 unconnected men instead of with one. He is at liberty to set the 100 men to work, without letting them co-operate. He pays them the value of 100 independent labour-powers, but he does not pay for the combined labour-power of the hundred. Being independent of each other, the labourers are isolated persons, who enter into relations with the capitalist, but not with one another. This co-operation begins only with the labour-process, but they have then ceased to belong to themselves. On entering that process, they become incorporated with capital. As co-operators, as members of a working organism, they are but special modes of existence of capital. Hence, the productive power developed by the labourer when working in co-operation, is the productive power of capital. This power is developed gratuitously, whenever the workmen are placed under given conditions, and it is capital that places them under such conditions. Because this power costs capital nothing, and because, on the other hand, the labourer himself does not develop it before his labour belongs to capital, it appears as a power with which capital is endowed by Nature - a productive power that is immanent in capital.

The colossal effects of simple co-operation are to be seen in the gigantic structures of the ancient Asiatics, Egyptians, Etruscans, &c.

“It has happened in times past that these Oriental States, after supplying the expenses of their civil and military establishments, have found themselves in possession of a surplus which they could apply to works of magnificence or utility and in the construction of these their command over the hands and arms of almost the entire non-agricultural population has produced stupendous monuments which still indicate their power. The teeming valley of the Nile ... produced food for a swarming non-agricultural population, and this food, belonging to the monarch and the priesthood, afforded the means of erecting the mighty monuments which filled the land.... In moving the colossal statues and vast masses of which the transport creates wonder, human labour almost alone, was prodigally used.... The number of the labourers and the concentration of their efforts sufficed. We see mighty coral reefs rising from the depths of the ocean into islands and firm land,

yet each individual depositor is puny, weak, and contemptible. The non-agricultural labourers of an Asiatic monarchy have little but their individual bodily exertions to bring to the task, but their number is their strength, and the power of directing these masses gave rise to the palaces and temples, the pyramids, and the armies of gigantic statues of which the remains astonish and perplex us. It is that confinement of the revenues which feed them, to one or a few hands, which makes such undertakings possible.”<sup>19</sup>

This power of Asiatic and Egyptian kings, Etruscan theocrats, &c., has in modern society been transferred to the capitalist, whether he be an isolated, or as in joint-stock companies, a collective capitalist.

Co-operation, such as we find it at the dawn of human development, among races who live by the chase,<sup>20</sup> or, say, in the agriculture of Indian communities, is based, on the one hand, on ownership in common of the means of production, and on the other hand, on the fact, that in those cases, each individual has no more torn himself off from the navel-string of his tribe or community, than each bee has freed itself from connexion with the hive. Such co-operation is distinguished from capitalistic co-operation by both of the above characteristics. The sporadic application of co-operation on a large scale in ancient times, in the middle ages, and in modern colonies, reposes on relations of dominion and servitude, principally on slavery. The capitalistic form, on the contrary, pre-supposes from first to last, the free wage-labourer, who sells his labour-power to capital. Historically, however, this form is developed in opposition to peasant agriculture and to the carrying on of independent handicrafts whether in guilds or not.<sup>21</sup> From the standpoint of these, capitalistic co-operation does not manifest itself as a particular historical form of co-operation, but co-operation itself appears to be a historical form peculiar to, and specifically distinguishing, the capitalist process of production.

Just as the social productive power of labour that is developed by co-operation, appears to be the productive power of capital, so co-operation itself, contrasted with the process of production carried on by isolated independent labourers, or even by small employers, appears to be a specific form of the capitalist process of production. It is the first change experienced by the actual labour-process, when subjected to capital. This change takes place spontaneously. The simultaneous employment of a large number of wage-labourers, in one and the same process, which is a necessary condition of this change, also forms the starting-point of capitalist production. This point coincides with the birth of capital itself. If then, on the one hand, the capitalist mode of production presents itself to us historically, as a necessary condition to the transformation of the labour-process into a social process, so, on the other hand, this social form of the labour-process presents itself, as a method employed by capital for the more profitable exploitation of labour, by increasing that labour's productiveness.

In the elementary form, under which we have hitherto viewed it, co-operation is a necessary concomitant of all production on a large scale, but it does not, in itself, represent a fixed form characteristic of a particular epoch in the development of the capitalist mode of production. At the most it appears to do so, and that only approximately, in the handicraft-like beginnings of manufacture,<sup>22</sup> and in that kind of agriculture on a large scale, which corresponds to the epoch of manufacture, and is distinguished from peasant agriculture, mainly by the number of the labourers simultaneously employed, and by the mass of the means of production concentrated for their use. Simple co-operation is always the prevailing form, in those branches of production in which capital operates on a large scale, and division of labour and machinery play but a subordinate part.

Co-operation ever constitutes the fundamental form of the capitalist mode of production, nevertheless the elementary form of co-operation continues to subsist as a particular form of capitalist production side by side with the more developed forms of that mode of production.

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<sup>1</sup> “Unquestionably, there is a good deal of difference between the value of one man’s labour and that of another from strength, dexterity, and honest application. But I am quite sure, from my best observation, that any given five men will, in their total, afford a proportion of labour equal to any other five within the periods of life I have stated; that is, that among such five men there will be one possessing all the qualifications of a good workman, one bad, and the other three middling, and approximating to the first, and the last. So that in so small a platoon as that of even five, you will find the full complement of all that five men can earn.” (E. Burke, 1. c., pp. 15, 16.) Compare Quételet on the average individual.

<sup>2</sup> Professor Roscher claims to have discovered that one needlewoman employed by Mrs. Roscher during two days, does more work than two needlewomen employed together during one day. The learned professor should not study the capitalist process of production in the nursery, nor under circumstances where the principal personage, the capitalist, is wanting.

<sup>3</sup> “Concours de forces.” (Destutt de Tracy, l.c., p. 80.)

<sup>4</sup> “There are numerous operations of so simple a kind as not to admit a division into parts, which cannot be performed without the co-operation of many pairs of hands. I would instance the lifting of a large tree on to a wain ... everything, in short, which cannot be done unless a great many pairs of hands help each other in the same undivided employment and at the same time.” (E. G. Wakefield: “A View of the Art of Colonisation.” London, 1849, p. 168.)

<sup>5</sup> “As one man cannot, and ten men must strain to lift a ton of weight, yet 100 men can do it only by the strength of a finger of each of them.” (John Betters: “Proposals for Raising a Colledge of Industry.” London, 1696, p. 21.)

<sup>6</sup> “There is also” (when the same number of men are employed by one farmer on 300 acres, instead of by ten farmers with 30 acres a piece) “an advantage in the proportion of servants, which will not so easily be understood but by practical men; for it is natural to say, as 1 is to 4, so are 3 to 12; but this will not hold good in practice; for in harvest time and many other operations which require that kind of despatch by the throwing many hands together, the work is better and more expeditiously done: f i. in harvest, 2 drivers, 2 loaders, 2 pitchers, 2 rakers, and the rest at the rick, or in the barn, will despatch double the work that the same number of hands would do if divided into different gangs on different farms.” (“An Inquiry into the Connexion between the Present Price of Provisions and the Size of Farms.” By a Farmer. London, 1773, pp. 7, 8.)

<sup>7</sup> Strictly, Aristotle’s definition is that man is by nature a town-citizen. This is quite as characteristic of ancient classical society as Franklin’s definition of man, as a tool-making animal, is characteristic of Yankeedom.

<sup>8</sup> “On doit encore remarquer que cette division partielle de travail peut se faire quand même les ouvriers sont occupés d’une même besogne. Des maçons par exemple, occupés à faire passer de mains en mains des briques à un échafaudage supérieur, font tous la même besogne, et pourtant il existe parmi eux une espèce de division de travail, qui consiste en ce que chacun d’eux fait passer la brique par un espace donné, et que tous ensemble la font parvenir beaucoup plus promptement à l’endroit marqué qu’ils ne le feraient si chacun d’eux portait sa brique séparément jusqu’à l’échafaudage supérieur.” [It should be noted further that this partial division of labour can occur even when the

workers are engaged in the same task. Masons, for example, engaged in passing bricks from hand to hand to a higher stage of the building, are all performing the same task, and yet there does exist amongst them a sort of division of labour. This consists in the fact that each of them passes the brick through a given space, and, taken together, they make it arrive much more quickly at the required spot than they would do if each of them carried his brick separately to the upper storey] (F. Skarbek: "Théorie des richesses sociales." Paris, 1839, t. I, pp. 97, 98.)

<sup>9</sup> "Est-il question d'exécuter un travail compliqué, plusieurs choses doivent être faites simultanément. L'un en fait une pendant que l'autre en fait une autre, et tous contribuent à l'effet qu'un seul homme n'aurait pu produire. L'un rame pendant que l'autre tient le gouvernail, et qu'un troisième jette le filet on harponne le poisson, et la pêche a un succès impossible sans ce concours." [Is it a question of undertaking a complex piece of labour? Many things must be done simultaneously. One person does one thing, while another does something else, and they all contribute to an effect that a single man would be unable to produce. One rows while the other holds the rudder, and a third casts the net or harpoons the fish; in this way fishing enjoys a success that would be impossible without this co-operation] (Destutt de Tracy, l.c.)

<sup>10</sup> "The doing of it (agricultural work) at the critical juncture is of so much the greater consequence." ("An Inquiry into the Connexion between the Present Price," &c., p. 9.) "In agriculture, there is no more important factor than that of time." (Liebig: "Ueber Theorie und Praxis in der Landwirtschaft." 1856, p. 23.)

<sup>11</sup> "The next evil is one which one would scarcely expect to find in a country which exports more labour than any other in the world, with the exception, perhaps, of China and England – the impossibility of procuring a sufficient number of hands to clean the cotton. The consequence of this is that large quantities of the crop are left unpicked, while another portion is gathered from the ground when it has fallen, and is of course discoloured and partially rotted, so that for want of labour at the proper season the cultivator is actually forced to submit to the loss of a large part of that crop for which England is so anxiously looking." ("Bengal Hurkaru." Bi-Monthly Overland Summary of News, 22nd July, 1861.)

<sup>12</sup> In the progress of culture "all, and perhaps more than all, the capital and labour which once loosely occupied 500 acres, are now concentrated for the more complete tillage of 100." Although "relatively to the amount of capital and labour employed, space is concentrated, it is an enlarged sphere of production, as compared to the sphere of production formerly occupied or worked upon by one single independent agent of production." (R. Jones: "An Essay on the Distribution of Wealth," part I. On Rent. London, 1831. p. 191.)

<sup>13</sup> "La forza di ciascuno uomo è minima, ma la riunione delle minime forze forma una forza totale maggiore anche della somma delle forze medesime fino a che le forze per essere riunite possono diminuire il tempo ed accrescere lo spazio della loro azione." (G. R. Carli, Note to P. Verri, l.c., t. xv., p. 196.)

<sup>14</sup> "Profits ... is the sole end of trade." (J. Vanderlint, l.c., p. 11.)

<sup>15</sup> That Philistine paper, the *Spectator*, states that after the introduction of a sort of partnership between capitalist and workmen in the "Wirework Company of Manchester," "the first result was a sudden decrease in waste, the men not seeing why they should waste their own property any more than any other master's, and waste is, perhaps, next to bad debts, the greatest source of manufacturing loss." The same paper finds that the main defect in the Rochdale co-operative experiments is this: "They showed that associations of workmen could manage shops, mills, and almost all forms of industry with success, and they immediately improved the condition of the men; but then they did not leave a clear place for masters." Quelle horreur!

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<sup>16</sup> Professor Cairnes, after stating that the superintendence of labour is a leading feature of production by slaves in the Southern States of North America, continues: "The peasant proprietor (of the North), appropriating the whole produce of his toil, needs no other stimulus to exertion. Superintendence is here completely dispensed with." (Cairnes, *l.c.*, pp. 48, 49.)

<sup>17</sup> Sir James Steuart, a writer altogether remarkable for his quick eye for the characteristic social distinctions between different modes of production, says: "Why do large undertakings in the manufacturing way ruin private industry, but by coming nearer to the simplicity of slaves?" ("Prin. of Pol. Econ.," London, 1767, v. I., pp. 167, 168.)

<sup>18</sup> Auguste Comte and his school might therefore have shown that feudal lords are an eternal necessity in the same way that they have done in the case of the lords of capital.

<sup>19</sup> R. Jones. "Textbook of Lectures," &c., pp. 77, 78. The ancient Assyrian, Egyptian, and other collections in London, and in other European capitals, make us eye-witnesses of the modes of carrying on that co-operative labour.

<sup>20</sup> Linguet is improbably right, when in his "Théorie des Lois Civiles," he declares hunting to be the first form of co-operation, and man-hunting (war) one of the earliest forms of hunting.

<sup>21</sup> Peasant agriculture on a small scale, and the carrying on of independent handicrafts, which together form the basis of the feudal mode of production, and after the dissolution of that system, continue side by side with the capitalist mode, also form the economic foundation of the classical communities at their best, after the primitive form of ownership of land in common had disappeared, and before slavery had seized on production in earnest.

<sup>22</sup> "Whether the united skill, industry, and emulation of many together on the same work be not the way to advance it? And whether it had been otherwise possible for England, to have carried on her Woollen Manufacture to so great a perfection?" (Berkeley. "The Querist." London, 1751, p. 56, par. 521.)

# Chapter 14: Division of Labour and Manufacture

## Section 1: Two-Fold Origin of Manufacture

That co-operation which is based on division of labour, assumes its typical form in manufacture, and is the prevalent characteristic form of the capitalist process of production throughout the manufacturing period properly so called. That period, roughly speaking, extends from the middle of the 16th to the last third of the 18th century.

Manufacture takes its rise in two ways:

(1.) By the assemblage, in one workshop under the control of a single capitalist, of labourers belonging to various independent handicrafts, but through whose hands a given article must pass on its way to completion. A carriage, for example, was formerly the product of the labour of a great number of independent artificers, such as wheelwrights, harness-makers, tailors, locksmiths, upholsterers, turners, fringe-makers, glaziers, painters, polishers, gilders, &c. In the manufacture of carriages, however, all these different artificers are assembled in one building where they work into one another's hands. It is true that a carriage cannot be gilt before it has been made. But if a number of carriages are being made simultaneously, some may be in the hands of the gilders while others are going through an earlier process. So far, we are still in the domain of simple co-operation, which finds its materials ready to hand in the shape of men and things. But very soon an important change takes place. The tailor, the locksmith, and the other artificers, being now exclusively occupied in carriage-making, each gradually loses, through want of practice, the ability to carry on, to its full extent, his old handicraft. But, on the other hand, his activity now confined in one groove, assumes the form best adapted to the narrowed sphere of action. At first, carriage manufacture is a combination of various independent handicrafts. By degrees, it becomes the splitting up of carriage-making into its various detail processes, each of which crystallises into the exclusive function of a particular workman, the manufacture, as a whole, being carried on by the men in conjunction. In the same way, cloth manufacture, as also a whole series of other manufactures, arose by combining different handicrafts together under the control of a single capitalist.<sup>1</sup>

(2.) Manufacture also arises in a way exactly the reverse of this - namely, by one capitalist employing simultaneously in one workshop a number of artificers, who all do the same, or the same kind of work, such as making paper, type, or needles. This is co-operation in its most elementary form. Each of these artificers (with the help, perhaps, of one or two apprentices), makes the entire commodity, and he consequently performs in succession all the operations necessary for its production. He still works in his old handicraft-like way. But very soon external circumstances cause a different use to be made of the concentration of the workmen on one spot, and of the simultaneousness of their work. An increased quantity of the article has perhaps to be delivered within a given time. The work is therefore re-distributed. Instead of each man being allowed to perform all the various operations in succession, these operations are changed into disconnected, isolated ones, carried on side by side; each is assigned to a different artificer, and the whole of them together are performed simultaneously by the co-operating workmen. This accidental repartition gets repeated, develops advantages of its own, and gradually ossifies into a systematic division of labour. The commodity, from being the individual product of an independent artificer, becomes the social product of a union of artificers, each of whom performs one, and only one, of the constituent partial operations. The same operations which, in the case of a papermaker belonging to a German Guild, merged one into the other as the successive acts of one artificer, became in the Dutch paper manufacture so many partial operations carried on side

by side by numerous co-operating labourers. The needlemaker of the Nuremberg Guild was the cornerstone on which the English needle manufacture was raised. But while in Nuremberg that single artificer performed a series of perhaps 20 operations one after another, in England it was not long before there were 20 needlemakers side by side, each performing one alone of those 20 operations, and in consequence of further experience, each of those 20 operations was again split up, isolated, and made the exclusive function of a separate workman.

The mode in which manufacture arises, its growth out of handicrafts, is therefore two-fold. On the one hand, it arises from the union of various independent handicrafts, which become stripped of their independence and specialised to such an extent as to be reduced to mere supplementary partial processes in the production of one particular commodity. On the other hand, it arises from the co-operation of artificers of one handicraft; it splits up that particular handicraft into its various detail operations, isolating, and making these operations independent of one another up to the point where each becomes the exclusive function of a particular labourer. On the one hand, therefore, manufacture either introduces division of labour into a process of production, or further develops that division; on the other hand, it unites together handicrafts that were formerly separate. But whatever may have been its particular starting-point, its final form is invariably the same - a productive mechanism whose parts are human beings.

For a proper understanding of the division of labour in manufacture, it is essential that the following points be firmly grasped. First, the decomposition of a process of production into its various successive steps coincides, here, strictly with the resolution of a handicraft into its successive manual operations. Whether complex or simple, each operation has to be done by hand, retains the character of a handicraft, and is therefore dependent on the strength, skill, quickness, and sureness, of the individual workman in handling his tools. The handicraft continues to be the basis. This narrow technical basis excludes a really scientific analysis of any definite process of industrial production, since it is still a condition that each detail process gone through by the product must be capable of being done by hand and of forming, in its way, a separate handicraft. It is just because handicraft skill continues, in this way, to be the foundation of the process of production, that each workman becomes exclusively assigned to a partial function, and that for the rest of his life, his labour-power is turned into the organ of this detail function.

Secondly, this division of labour is a particular sort of co-operation, and many of its disadvantages spring from the general character of co-operation, and not from this particular form of it.

## **Section 2: The Detail Labourer and his Implements**

If we now go more into detail, it is, in the first place, clear that a labourer who all his life performs one and the same simple operation, converts his whole body into the automatic, specialised implement of that operation. Consequently, he takes less time in doing it, than the artificer who performs a whole series of operations in succession. But the collective labourer, who constitutes the living mechanism of manufacture, is made up solely of such specialised detail labourers. Hence, in comparison with the independent handicraft, more is produced in a given time, or the productive power of labour is increased.<sup>2</sup> Moreover, when once this fractional work is established as the exclusive function of one person, the methods it employs become perfected. The workman's continued repetition of the same simple act, and the concentration of his attention on it, teach him by experience how to attain the desired effect with the minimum of exertion. But since there are always several generations of labourers living at one time, and working together at

the manufacture of a given article, the technical skill, the tricks of the trade thus acquired, become established, and are accumulated and handed down.<sup>3</sup>

Manufacture, in fact, produces the skill of the detail labourer, by reproducing, and systematically driving to an extreme within the workshop, the naturally developed differentiation of trades which it found ready to hand in society at large. On the other hand, the conversion of fractional work into the life-calling of one man, corresponds to the tendency shown by earlier societies, to make trades hereditary; either to petrify them into castes, or whenever definite historical conditions beget in the individual a tendency to vary in a manner incompatible with the nature of castes, to ossify them into guilds. Castes and guilds arise from the action of the same natural law, that regulates the differentiation of plants and animals into species and varieties, except that, when a certain degree of development has been reached, the heredity of castes and the exclusiveness of guilds are ordained as a law of society.<sup>4</sup>

“The muslins of Dakka in fineness, the calicoes and other piece goods of Coromandel in brilliant and durable colours, have never been surpassed. Yet they are produced without capital, machinery, division of labour, or any of those means which give such facilities to the manufacturing interest of Europe. The weaver is merely a detached individual, working a web when ordered of a customer, and with a loom of the rudest construction, consisting sometimes of a few branches or bars of wood, put roughly together. There is even no expedient for rolling up the warp; the loom must therefore be kept stretched to its full length, and becomes so inconveniently large, that it cannot be contained within the hut of the manufacturer, who is therefore compelled to ply his trade in the open air, where it is interrupted by every vicissitude of the weather.”<sup>5</sup>

It is only the special skill accumulated from generation to generation, and transmitted from father to son, that gives to the Hindu, as it does to the spider, this proficiency. And yet the work of such a Hindu weaver is very complicated, compared with that of a manufacturing labourer.

An artificer, who performs one after another the various fractional operations in the production of a finished article, must at one time change his place, at another his tools. The transition from one operation to another interrupts the flow of his labour, and creates, so to say, gaps in his working day. These gaps close up so soon as he is tied to one and the same operation all day long; they vanish in proportion as the changes in his work diminish. The resulting increased productive power is owing either to an increased expenditure of labour-power in a given time i.e., to increased intensity of labour or to a decrease in the amount of labour-power unproductively consumed. The extra expenditure of power, demanded by every transition from rest to motion, is made up for by prolonging the duration of the normal velocity when once acquired. On the other hand, constant labour of one uniform kind disturbs the intensity and flow of a man's animal spirits, which find recreation and delight in mere change of activity.

The productiveness of labour depends not only on the proficiency of the workman, but on the perfection of his tools. Tools of the same kind, such as knives, drills, gimlets, hammers, &c., may be employed in different processes; and the same tool may serve various purposes in a single process. But so soon as the different operations of a labour-process are disconnected the one from the other, and each fractional operation acquires in the hands of the detail labourer a suitable and peculiar form, alterations become necessary in the implements that previously served more than one purpose. The direction taken by this change is determined by the difficulties experienced in consequence of the unchanged form of the implement. Manufacture is characterised by the differentiation of the instruments of labour - a differentiation whereby implements of a given sort acquire fixed shapes, adapted to each particular application, and by the specialisation of those

instruments, giving to each special implement its full play only in the hands of a specific detail labourer. In Birmingham alone 500 varieties of hammers are produced, and not only is each adapted to one particular process, but several varieties often serve exclusively for the different operations in one and the same process. The manufacturing period simplifies, improves, and multiplies the implements of labour, by adapting them to the exclusively special functions of each detail labourer.<sup>6</sup> It thus creates at the same time one of the material conditions for the existence of machinery, which consists of a combination of simple instruments.

The detail labourer and his implements are the simplest elements of manufacture. Let us now turn to its aspect as a whole.

### **Section 3: The Two Fundamental Forms of Manufacture: Heterogeneous Manufacture, Serial Manufacture**

The organisation of manufacture has two fundamental forms which, in spite of occasional blending, are essentially different in kind, and, moreover, play very distinct parts in the subsequent transformation of manufacture into modern industry carried on by machinery. This double character arises from the nature of the article produced. This article either results from the mere mechanical fitting together of partial products made independently, or owes its completed shape to a series of connected processes and manipulations.

A locomotive, for instance, consists of more than 5,000 independent parts. It cannot, however, serve as an example of the first kind of genuine manufacture, for it is a structure produced by modern mechanical industry. But a watch can; and William Petty used it to illustrate the division of labour in manufacture. Formerly the individual work of a Nuremberg artificer, the watch has been transformed into the social product of an immense number of detail labourers, such as mainspring makers, dial makers, spiral spring makers, jewelled hole makers, ruby lever makers, hand makers, case makers, screw makers, gilders, with numerous subdivisions, such as wheel makers (brass and steel separate), pin makers, movement makers, *acheveur de pignon* (fixes the wheels on the axles, polishes the facets, &c.), pivot makers, *planteur de finissage* (puts the wheels and springs in the works), *finisseur de barillet* (cuts teeth in the wheels, makes the holes of the right size, &c.), escapement makers, cylinder makers for cylinder escapements, escapement wheel makers, balance wheel makers, *raquette makers* (apparatus for regulating the watch), the *planteur d'échappement* (escapement maker proper); then the *repasseur de barillet* (finishes the box for the spring, &c.), steel polishers, wheel polishers, screw polishers, figure painters, dial enamellers (melt the enamel on the copper), *fabricant de pendants* (makes the ring by which the case is hung), *finisseur de charnière* (puts the brass hinge in the cover, &c.), *faiseur de secret* (puts in the springs that open the case), *graveur*, *ciseleur*, *polisseur de boîte*, &c., &c., and last of all the *repasseur*, who fits together the whole watch and hands it over in a going state. Only a few parts of the watch pass through several hands; and all these *membra disjecta* come together for the first time in the hand that binds them into one mechanical whole. This external relation between the finished product, and its various and diverse elements makes it, as well in this case as in the case of all similar finished articles, a matter of chance whether the detail labourers are brought together in one workshop or not. The detail operations may further be carried on like so many independent handicrafts, as they are in the Cantons of Vaud and Neuchâtel; while in Geneva there exist large watch manufactories where the detail labourers directly co-operate under the control of a single capitalist. And even in the latter case the dial, the springs, and the case, are seldom made in the factory itself. To carry on the trade as a manufacture, with concentration of workmen, is, in the watch trade, profitable only under exceptional conditions, because

competition is greater between the labourers who desire to work at home, and because the splitting up of the work into a number of heterogeneous processes, permits but little use of the instruments of labour in common, and the capitalist, by scattering the work, saves the outlay on workshops, &c.<sup>7</sup> Nevertheless the position of this detail labourer who, though he works at home, does so for a capitalist (manufacturer, *établisseur*), is very different from that of the independent artificer, who works for his own customers.<sup>8</sup>

The second kind of manufacture, its perfected form, produces articles that go through connected phases of development, through a series of processes step by step, like the wire in the manufacture of needles, which passes through the hands of 72 and sometimes even 92 different detail workmen.

In so far as such a manufacture, when first started, combines scattered handicrafts, it lessens the space by which the various phases of production are separated from each other. The time taken in passing from one stage to another is shortened, so is the labour that effectuates this passage.<sup>9</sup> In comparison with a handicraft, productive power is gained, and this gain is owing to the general co-operative character of manufacture. On the other hand, division of labour, which is the distinguishing principle of manufacture, requires the isolation of the various stages of production and their independence of each other. The establishment and maintenance of a connexion between the isolated functions necessitates the incessant transport of the article from one hand to another, and from one process to another. From the standpoint of modern mechanical industry, this necessity stands forth as a characteristic and costly disadvantage, and one that is immanent in the principle of manufacture.<sup>10</sup>

If we confine our attention to some particular lot of raw materials, of rags, for instance, in paper manufacture, or of wire in needle manufacture, we perceive that it passes in succession through a series of stages in the hands of the various detail workmen until completion. On the other hand, if we look at the workshop as a whole, we see the raw material in all the stages of its production at the same time. The collective labourer, with one set of his many hands armed with one kind of tools, draws the wire, with another set, armed with different tools, he, at the same time, straightens it, with another, he cuts it, with another, points it, and so on. The different detail processes, which were successive in time, have become simultaneous, go on side by side in space. Hence, production of a greater quantum of finished commodities in a given time.<sup>11</sup> This simultaneity, it is true, is due to the general co-operative form of the process as a whole; but Manufacture not only finds the conditions for co-operation ready to hand, it also, to some extent, creates them by the sub-division of handicraft labour. On the other hand, it accomplishes this social organisation of the labour-process only by riveting each labourer to a single fractional detail.

Since the fractional product of each detail labourer is, at the same time, only a particular stage in the development of one and the same finished article, each labourer, or each group of labourers, prepares the raw material for another labourer or group. The result of the labour of the one is the starting-point for the labour of the other. The one workman therefore gives occupation directly to the other. The labour-time necessary in each partial process, for attaining the desired effect, is learnt by experience; and the mechanism of Manufacture, as a whole, is based on the assumption that a given result will be obtained in a given time. It is only on this assumption that the various supplementary labour-processes can proceed uninterruptedly, simultaneously, and side by side. It is clear that this direct dependence of the operations, and therefore of the labourers, on each other, compels each one of them to spend on his work no more than the necessary time, and thus a continuity, uniformity, regularity, order,<sup>12</sup> and even intensity of labour, of quite a different kind, is begotten than is to be found in an independent handicraft or even in simple co-operation. The

rule, that the labour-time expended on a commodity should not exceed that which is socially necessary for its production, appears, in the production of commodities generally, to be established by the mere effect of competition; since, to express ourselves superficially, each single producer is obliged to sell his commodity at its market-price. In Manufacture, on the contrary, the turning out of a given quantum of product in a given time is a technical law of the process of production itself.<sup>13</sup>

Different operations take, however, unequal periods, and yield therefore, in equal times unequal quantities of fractional products. If, therefore, the same labourer has, day after day, to perform the same operation, there must be a different number of labourers for each operation; for instance, in type manufacture, there are four founders and two breakers to one rubber: the founder casts 2,000 type an hour, the breaker breaks up 4,000, and the rubber polishes 8,000. Here we have again the principle of co-operation in its simplest form, the simultaneous employment of many doing the same thing; only now, this principle is the expression of an organic relation. The division of labour, as carried out in Manufacture, not only simplifies and multiplies the qualitatively different parts of the social collective labourer, but also creates a fixed mathematical relation or ratio which regulates the quantitative extent of those parts i.e., the relative number of labourers, or the relative size of the group of labourers, for each detail operation. It develops, along with the qualitative sub-division of the social labour-process, a quantitative rule and proportionality for that process.

When once the most fitting proportion has been experimentally established for the numbers of the detail labourers in the various groups when producing on a given scale, that scale can be extended only by employing a multiple of each particular group.<sup>14</sup> There is this to boot, that the same individual can do certain kinds of work just as well on a large as on a small scale; for instance, the labour of superintendence, the carriage of the fractional product from one stage to the next, &c. The isolation of such functions, their allotment to a particular labourer, does not become advantageous till after an increase in the number of labourers employed; but this increase must affect every group proportionally.

The isolated group of labourers to whom any particular detail function is assigned, is made up of homogeneous elements, and is one of the constituent parts of the total mechanism. In many manufactures, however, the group itself is an organised body of labour, the total mechanism being a repetition or multiplication of these elementary organisms. Take, for instance, the manufacture of glass bottles. It may be resolved into three essentially different stages. First, the preliminary stage, consisting of the preparation of the components of the glass, mixing the sand and lime, &c., and melting them into a fluid mass of glass.<sup>15</sup> Various detail labourers are employed in this first stage, as also in the final one of removing the bottles from the drying furnace, sorting and packing them, &c. In the middle, between these two stages, comes the glass melting proper, the manipulation of the fluid mass. At each mouth of the furnace, there works a group, called "the hole," consisting of one bottlemaker or finisher, one blower, one gatherer, one putter-up or whetter-off, and one taker-in. These five detail workers are so many special organs of a single working organism that acts only as a whole, and therefore can operate only by the direct co-operation of the whole five. The whole body is paralysed if but one of its members be wanting. But a glass furnace has several openings (in England from 4 to 6), each of which contains an earthenware melting-pot full of molten glass, and employs a similar five-membered group of workers. The organisation of each group is based on division of labour, but the bond between the different groups is simple co-operation, which, by using in common one of the means of production, the furnace, causes it to be more economically consumed. Such a furnace, with its 4-6 groups, constitutes a glass house; and a glass manufactory comprises a number of

such glass houses, together with the apparatus and workmen requisite for the preparatory and final stages.

Finally, just as Manufacture arises in part from the combination of various handicrafts, so, too, it develops into a combination of various manufactures. The larger English glass manufacturers, for instance, make their own earthenware melting-pots, because, on the quality of these depends, to a great extent, the success or failure of the process. The manufacture of one of the means of production is here united with that of the product. On the other hand, the manufacture of the product may be united with other manufactures, of which that product is the raw material, or with the products of which it is itself subsequently mixed. Thus, we find the manufacture of flint glass combined with that of glass cutting and brass founding; the latter for the metal settings of various articles of glass. The various manufactures so combined form more or less separate departments of a larger manufacture, but are at the same time independent processes, each with its own division of labour. In spite of the many advantages offered by this combination of manufactures, it never grows into a complete technical system on its own foundation. That happens only on its transformation into an industry carried on by machinery.

Early in the manufacturing period, the principle of lessening the necessary labour-time in the production of commodities<sup>16</sup>, was accepted and formulated: and the use of machines, especially for certain simple first processes that have to be conducted on a very large scale, and with the application of great force, sprang up here and there. Thus, at an early period in paper manufacture, the tearing up of the rags was done by paper-mills; and in metal works, the pounding of the ores was effected by stamping mills.<sup>17</sup> The Roman Empire had handed down the elementary form of all machinery in the water-wheel.<sup>18</sup>

The handicraft period bequeathed to us the great inventions of the compass, of gunpowder, of type-printing, and of the automatic clock. But, on the whole, machinery played that subordinate part which Adam Smith assigns to it in comparison with division of labour.<sup>19</sup> The sporadic use of machinery in the 17th century was of the greatest importance, because it supplied the great mathematicians of that time with a practical basis and stimulant to the creation of the science of mechanics.

The collective labourer, formed by the combination of a number of detail labourers, is the machinery specially characteristic of the manufacturing period. The various operations that are performed in turns by the producer of a commodity, and coalesce one with another during the progress of production, lay claim to him in various ways. In one operation he must exert more strength, in another more skill, in another more attention; and the same individual does not possess all these qualities in an equal degree. After Manufacture has once separated, made independent, and isolated the various operations, the labourers are divided, classified, and grouped according to their predominating qualities. If their natural endowments are, on the one hand, the foundation on which the division of labour is built up, on the other hand, Manufacture, once introduced, develops in them new powers that are by nature fitted only for limited and special functions. The collective labourer now possesses, in an equal degree of excellence, all the qualities requisite for production, and expends them in the most economical manner, by exclusively employing all his organs, consisting of particular labourers, or groups of labourers, in performing their special functions.<sup>20</sup> The one-sidedness and the deficiencies of the detail labourer become perfections when he is a part of the collective labourer.<sup>21</sup> The habit of doing only one thing converts him into a never failing instrument, while his connexion with the whole mechanism compels him to work with the regularity of the parts of a machine.<sup>22</sup>

Since the collective labourer has functions, both simple and complex, both high and low, his members, the individual labour-powers, require different degrees of training, and must therefore

have different values. Manufacture, therefore, develops a hierarchy of labour-powers, to which there corresponds a scale of wages. If, on the one hand, the individual labourers are appropriated and annexed for life by a limited function; on the other hand, the various operations of the hierarchy are parcelled out among the labourers according to both their natural and their acquired capabilities.<sup>23</sup> Every process of production, however, requires certain simple manipulations, which every man is capable of doing. They too are now severed from their connexion with the more pregnant moments of activity, and ossified into exclusive functions of specially appointed labourers. Hence, Manufacture begets, in every handicraft that it seizes upon, a class of so-called unskilled labourers, a class which handicraft industry strictly excluded. If it develops a one-sided speciality into a perfection, at the expense of the whole of a man's working capacity, it also begins to make a speciality of the absence of all development. Alongside of the hierarchic gradation there steps the simple separation of the labourers into skilled and unskilled. For the latter, the cost of apprenticeship vanishes; for the former, it diminishes, compared with that of artificers, in consequence of the functions being simplified. In both cases the value of labour-power falls.<sup>24</sup> An exception to this law holds good whenever the decomposition of the labour-process begets new and comprehensive functions, that either had no place at all, or only a very modest one, in handicrafts. The fall in the value of labour-power, caused by the disappearance or diminution of the expenses of apprenticeship, implies a direct increase of surplus-value for the benefit of capital; for everything that shortens the necessary labour-time required for the reproduction of labour-power, extends the domain of surplus labour.

#### **Section 4: Division of Labour in Manufacture, and Division of Labour in Society**

We first considered the origin of Manufacture, then its simple elements, then the detail labourer and his implements, and finally, the totality of the mechanism. We shall now lightly touch upon the relation between the division of labour in manufacture, and the social division of labour, which forms the foundation of all production of commodities.

If we keep labour alone in view, we may designate the separation of social production into its main divisions or *genera* – viz., agriculture, industries, &c., as division of labour in general, and the splitting up of these families into species and sub-species, as division of labour in particular, and the division of labour within the workshop as division of labour in singular or in detail.<sup>25</sup>

Division of labour in a society, and the corresponding tying down of individuals to a particular calling, develops itself, just as does the division of labour in manufacture, from opposite starting-points. Within a family,<sup>26</sup> and after further development within a tribe, there springs up naturally a division of labour, caused by differences of sex and age, a division that is consequently based on a purely physiological foundation, which division enlarges its materials by the expansion of the community, by the increase of population, and more especially, by the conflicts between different tribes, and the subjugation of one tribe by another. On the other hand, as I have before remarked, the exchange of products springs up at the points where different families, tribes, communities, come in contact; for, in the beginning of civilisation, it is not private individuals but families, tribes, &c., that meet on an independent footing. Different communities find different means of production, and different means of subsistence in their natural environment. Hence, their modes of production, and of living, and their products are different. It is this spontaneously developed difference which, when different communities come in contact, calls forth the mutual exchange of products, and the consequent gradual conversion of those products into commodities. Exchange does not create the differences between the spheres of production, but brings what are

already different into relation, and thus converts them into more or less inter-dependent branches of the collective production of an enlarged society. In the latter case, the social division of labour arises from the exchange between spheres of production, that are originally distinct and independent of one another. In the former, where the physiological division of labour is the starting-point, the particular organs of a compact whole grow loose, and break off, principally owing to the exchange of commodities with foreign communities, and then isolate themselves so far, that the sole bond, still connecting the various kinds of work, is the exchange of the products as commodities. In the one case, it is the making dependent what was before independent; in the other case, the making independent what was before dependent.

The foundation of every division of labour that is well developed, and brought about by the exchange of commodities, is the separation between town and country.<sup>27</sup> It may be said, that the whole economic history of society is summed up in the movement of this antithesis. We pass it over, however, for the present.

Just as a certain number of simultaneously employed labourers are the material pre-requisites for division of labour in manufacture, so are the number and density of the population, which here correspond to the agglomeration in one workshop, a necessary condition for the division of labour in society.<sup>28</sup> Nevertheless, this density is more or less relative. A relatively thinly populated country, with well-developed means of communication, has a denser population than a more numerous country, with badly-developed means of communication; and in this sense the Northern States of the American Union, for instance, are more thickly populated than India.<sup>29</sup>

Since the production and the circulation of commodities are the general pre-requisites of the capitalist mode of production, division of labour in manufacture demands, that division of labour in society at large should previously have attained a certain degree of development. Inversely, the former division reacts upon and develops and multiplies the latter. Simultaneously, with the differentiation of the instruments of labour, the industries that produce these instruments, become more and more differentiated.<sup>30</sup> If the manufacturing system seize upon an industry, which, previously, was carried on in connexion with others, either as a chief or as a subordinate industry, and by one producer, these industries immediately separate their connexion, and become independent. If it seize upon a particular stage in the production of a commodity, the other stages of its production become converted into so many independent industries. It has already been stated, that where the finished article consists merely of a number of parts fitted together, the detail operations may re-establish themselves as genuine and separate handicrafts. In order to carry out more perfectly the division of labour in manufacture, a single branch of production is, according to the varieties of its raw material, or the various forms that one and the same raw material may assume, split up into numerous, and to some extent, entirely new manufactures. Accordingly, in France alone, in the first half of the 18th century, over 100 different kinds of silk stuffs were woven, and, in Avignon, it was law, that "every apprentice should devote himself to only one sort of fabrication, and should not learn the preparation of several kinds of stuff at once." The territorial division of labour, which confines special branches of production to special districts of a country, acquires fresh stimulus from the manufacturing system, which exploits every special advantage.<sup>31</sup> The Colonial system and the opening out of the markets of the world, both of which are included in the general conditions of existence of the manufacturing period, furnish rich material for developing the division of labour in society. It is not the place, here, to go on to show how division of labour seizes upon, not only the economic, but every other sphere of society, and everywhere lays the foundation of that all engrossing system of specialising and sorting men, that development in a man of one single faculty at the expense of all other faculties,

which caused A. Ferguson, the master of Adam Smith, to exclaim: “We make a nation of Helots, and have no free citizens.”<sup>32</sup>

But, in spite of the numerous analogies and links connecting them, division of labour in the interior of a society, and that in the interior of a workshop, differ not only in degree, but also in kind. The analogy appears most indisputable where there is an invisible bond uniting the various branches of trade. For instance the cattle-breeder produces hides, the tanner makes the hides into leather, and the shoemaker, the leather into boots. Here the thing produced by each of them is but a step towards the final form, which is the product of all their labours combined. There are, besides, all the various industries that supply the cattle-breeder, the tanner, and the shoemaker with the means of production. Now it is quite possible to imagine, with Adam Smith, that the difference between the above social division of labour, and the division in manufacture, is merely subjective, exists merely for the observer, who, in a manufacture, can see with one glance, all the numerous operations being performed on one spot, while in the instance given above, the spreading out of the work over great areas, and the great number of people employed in each branch of labour, obscure the connexion.<sup>33</sup> But what is it that forms the bond between the independent labours of the cattle-breeder, the tanner, and the shoemaker? It is the fact that their respective products are commodities. What, on the other hand, characterises division of labour in manufactures? The fact that the detail labourer produces no commodities.<sup>34</sup> It is only the common product of all the detail labourers that becomes a commodity.<sup>35</sup> Division of labour in society is brought about by the purchase and sale of the products of different branches of industry, while the connexion between the detail operations in a workshop, is due to the sale of the labour-power of several workmen to one capitalist, who applies it as combined labour-power. The division of labour in the workshop implies concentration of the means of production in the hands of one capitalist; the division of labour in society implies their dispersion among many independent producers of commodities. While within the workshop, the iron law of proportionality subjects definite numbers of workmen to definite functions, in the society outside the workshop, chance and caprice have full play in distributing the producers and their means of production among the various branches of industry. The different spheres of production, it is true, constantly tend to an equilibrium: for, on the one hand, while each producer of a commodity is bound to produce a use-value, to satisfy a particular social want, and while the extent of these wants differs quantitatively, still there exists an inner relation which settles their proportions into a regular system, and that system one of spontaneous growth; and, on the other hand, the law of the value of commodities ultimately determines how much of its disposable working-time society can expend on each particular class of commodities. But this constant tendency to equilibrium, of the various spheres of production, is exercised, only in the shape of a reaction against the constant upsetting of this equilibrium. The *a priori* system on which the division of labour, within the workshop, is regularly carried out, becomes in the division of labour within the society, an *a posteriori*, nature-imposed necessity, controlling the lawless caprice of the producers, and perceptible in the barometrical fluctuations of the market-prices. Division of labour within the workshop implies the undisputed authority of the capitalist over men, that are but parts of a mechanism that belongs to him. The division of labour within the society brings into contact independent commodity-producers, who acknowledge no other authority but that of competition, of the coercion exerted by the pressure of their mutual interests; just as in the animal kingdom, the *bellum omnium contra omnes* [war of all against all – Hobbes] more or less preserves the conditions of existence of every species. The same bourgeois mind which praises division of labour in the workshop, life-long annexation of the labourer to a partial operation, and his complete subjection to capital, as being an organisation of labour that increases its productiveness - that same bourgeois mind denounces with equal vigour every conscious attempt to socially control and regulate the process

of production, as an inroad upon such sacred things as the rights of property, freedom and unrestricted play for the bent of the individual capitalist. It is very characteristic that the enthusiastic apologists of the factory system have nothing more damning to urge against a general organisation of the labour of society, than that it would turn all society into one immense factory.

If, in a society with capitalist production, anarchy in the social division of labour and despotism in that of the workshop are mutual conditions the one of the other, we find, on the contrary, in those earlier forms of society in which the separation of trades has been spontaneously developed, then crystallised, and finally made permanent by law, on the one hand, a specimen of the organisation of the labour of society, in accordance with an approved and authoritative plan, and on the other, the entire exclusion of division of labour in the workshop, or at all events a mere dwarflike or sporadic and accidental development of the same.<sup>36</sup>

Those small and extremely ancient Indian communities, some of which have continued down to this day, are based on possession in common of the land, on the blending of agriculture and handicrafts, and on an unalterable division of labour, which serves, whenever a new community is started, as a plan and scheme ready cut and dried. Occupying areas of from 100 up to several thousand acres, each forms a compact whole producing all it requires. The chief part of the products is destined for direct use by the community itself, and does not take the form of a commodity. Hence, production here is independent of that division of labour brought about, in Indian society as a whole, by means of the exchange of commodities. It is the surplus alone that becomes a commodity, and a portion of even that, not until it has reached the hands of the State, into whose hands from time immemorial a certain quantity of these products has found its way in the shape of rent in kind. The constitution of these communities varies in different parts of India. In those of the simplest form, the land is tilled in common, and the produce divided among the members. At the same time, spinning and weaving are carried on in each family as subsidiary industries. Side by side with the masses thus occupied with one and the same work, we find the "chief inhabitant," who is judge, police, and tax-gatherer in one; the book-keeper, who keeps the accounts of the tillage and registers everything relating thereto; another official, who prosecutes criminals, protects strangers travelling through and escorts them to the next village; the boundary man, who guards the boundaries against neighbouring communities; the water-overseer, who distributes the water from the common tanks for irrigation; the Brahmin, who conducts the religious services; the schoolmaster, who on the sand teaches the children reading and writing; the calendar-Brahmin, or astrologer, who makes known the lucky or unlucky days for seed-time and harvest, and for every other kind of agricultural work; a smith and a carpenter, who make and repair all the agricultural implements; the potter, who makes all the pottery of the village; the barber, the washerman, who washes clothes, the silversmith, here and there the poet, who in some communities replaces the silversmith, in others the schoolmaster. This dozen of individuals is maintained at the expense of the whole community. If the population increases, a new community is founded, on the pattern of the old one, on unoccupied land. The whole mechanism discloses a systematic division of labour; but a division like that in manufactures is impossible, since the smith and the carpenter, &c., find an unchanging market, and at the most there occur, according to the sizes of the villages, two or three of each, instead of one.<sup>37</sup> The law that regulates the division of labour in the community acts with the irresistible authority of a law of Nature, at the same time that each individual artificer, the smith, the carpenter, and so on, conducts in his workshop all the operations of his handicraft in the traditional way, but independently, and without recognising any authority over him. The simplicity of the organisation for production in these self-sufficing communities that constantly reproduce themselves in the same form, and when accidentally destroyed, spring up again on the spot and with the same name<sup>38</sup> - this

simplicity supplies the key to the secret of the unchangeableness of Asiatic societies, an unchangeableness in such striking contrast with the constant dissolution and refounding of Asiatic States, and the never-ceasing changes of dynasty. The structure of the economic elements of society remains untouched by the storm-clouds of the political sky.

The rules of the guilds, as I have said before, by limiting most strictly the number of apprentices and journeymen that a single master could employ, prevented him from becoming a capitalist. Moreover, he could not employ his journeymen in many other handicrafts than the one in which he was a master. The guilds zealously repelled every encroachment by the capital of merchants, the only form of free capital with which they came in contact. A merchant could buy every kind of commodity, but labour as a commodity he could not buy. He existed only on sufferance, as a dealer in the products of the handicrafts. If circumstances called for a further division of labour, the existing guilds split themselves up into varieties, or founded new guilds by the side of the old ones; all this, however, without concentrating various handicrafts in a single workshop. Hence, the guild organisation, however much it may have contributed by separating, isolating, and perfecting the handicrafts, to create the material conditions for the existence of manufacture, excluded division of labour in the workshop. On the whole, the labourer and his means of production remained closely united, like the snail with its shell, and thus there was wanting the principal basis of manufacture, the separation of the labourer from his means of production, and the conversion of these means into capital.

While division of labour in society at large, whether such division be brought about or not by exchange of commodities, is common to economic formations of society the most diverse, division of labour in the workshop, as practised by manufacture, is a special creation of the capitalist mode of production alone.

## Section 5: The Capitalistic Character of Manufacture

An increased number of labourers under the control of one capitalist is the natural starting-point, as well of co-operation generally, as of manufacture in particular. But the division of labour in manufacture makes this increase in the number of workmen a technical necessity. The minimum number that any given capitalist is bound to employ is here prescribed by the previously established division of labour. On the other hand, the advantages of further division are obtainable only by adding to the number of workmen, and this can be done only by adding multiples of the various detail groups. But an increase in the variable component of the capital employed necessitates an increase in its constant component, too, in the workshops, implements, &c., and, in particular, in the raw material, the call for which grows quicker than the number of workmen. The quantity of it consumed in a given time, by a given amount of labour, increases in the same ratio as does the productive power of that labour in consequence of its division. Hence, it is a law, based on the very nature of manufacture, that the minimum amount of capital, which is bound to be in the hands of each capitalist, must keep increasing; in other words, that the transformation into capital of the social means of production and subsistence must keep extending.<sup>39</sup>

In manufacture, as well as in simple co-operation, the collective working organism is a form of existence of capital. The mechanism that is made up of numerous individual detail labourers belongs to the capitalist. Hence, the productive power resulting from a combination of labours appears to be the productive power of capital. Manufacture proper not only subjects the previously independent workman to the discipline and command of capital, but, in addition, creates a hierarchic gradation of the workmen themselves. While simple co-operation leaves the mode of working by the individual for the most part unchanged, manufacture thoroughly

revolutionises it, and seizes labour-power by its very roots. It converts the labourer into a crippled monstrosity, by forcing his detail dexterity at the expense of a world of productive capabilities and instincts; just as in the States of La Plata they butcher a whole beast for the sake of his hide or his tallow. Not only is the detail work distributed to the different individuals, but the individual himself is made the automatic motor of a fractional operation,<sup>40</sup> and the absurd fable of Menenius Agrippa, which makes man a mere fragment of his own body, becomes realised.<sup>41</sup> If, at first, the workman sells his labour-power to capital, because the material means of producing a commodity fail him, now his very labour-power refuses its services unless it has been sold to capital. Its functions can be exercised only in an environment that exists in the workshop of the capitalist after the sale. By nature unfitted to make anything independently, the manufacturing labourer develops productive activity as a mere appendage of the capitalist's workshop.<sup>42</sup> As the chosen people bore in their features the sign manual of Jehovah, so division of labour brands the manufacturing workman as the property of capital.

The knowledge, the judgement, and the will, which, though in ever so small a degree, are practised by the independent peasant or handicraftsman, in the same way as the savage makes the whole art of war consist in the exercise of his personal cunning these faculties are now required only for the workshop as a whole. Intelligence in production expands in one direction, because it vanishes in many others. What is lost by the detail labourers, is concentrated in the capital that employs them.<sup>43</sup> It is a result of the division of labour in manufactures, that the labourer is brought face to face with the intellectual potencies of the material process of production, as the property of another, and as a ruling power. This separation begins in simple co-operation, where the capitalist represents to the single workman, the oneness and the will of the associated labour. It is developed in manufacture which cuts down the labourer into a detail labourer. It is completed in modern industry, which makes science a productive force distinct from labour and presses it into the service of capital.<sup>44</sup>

In manufacture, in order to make the collective labourer, and through him capital, rich in social productive power, each labourer must be made poor in individual productive powers.

“Ignorance is the mother of industry as well as of superstition. Reflection and fancy are subject to err; but a habit of moving the hand or the foot is independent of either. Manufactures, accordingly, prosper most where the mind is least consulted, and where the workshop may ... be considered as an engine, the parts of which are men.”<sup>45</sup>

As a matter of fact, some few manufacturers in the middle of the 18th century preferred, for certain operations that were trade secrets, to employ half-idiotic persons.<sup>46</sup>

“The understandings of the greater part of men,” says Adam Smith, “are necessarily formed by their ordinary employments. The man whose whole life is spent in performing a few simple operations ... has no occasion to exert his understanding... He generally becomes as stupid and ignorant as it is possible for a human creature to become.”

After describing the stupidity of the detail labourer he goes on:

“The uniformity of his stationary life naturally corrupts the courage of his mind... It corrupts even the activity of his body and renders him incapable of exerting his strength with vigour and perseverance in any other employments than that to which he has been bred. His dexterity at his own particular trade seems in this manner to be acquired at the expense of his intellectual, social, and martial

virtues. But in every improved and civilised society, this is the state into which the labouring poor, that is, the great body of the people, must necessarily fall."<sup>47</sup>

For preventing the complete deterioration of the great mass of the people by division of labour, A. Smith recommends education of the people by the State, but prudently, and in homeopathic doses. G. Garnier, his French translator and commentator, who, under the first French Empire, quite naturally developed into a senator, quite as naturally opposes him on this point. Education of the masses, he urges, violates the first law of the division of labour, and with it

“our whole social system would be proscribed.” “Like all other divisions of labour,” he says, “that between hand labour and head labour<sup>48</sup> is more pronounced and decided in proportion as society (he rightly uses this word, for capital, landed property and their State) becomes richer. This division of labour, like every other, is an effect of past, and a cause of future progress... ought the government then to work in opposition to this division of labour, and to hinder its natural course? Ought it to expend a part of the public money in the attempt to confound and blend together two classes of labour, which are striving after division and separation?”<sup>49</sup>

Some crippling of body and mind is inseparable even from division of labour in society as a whole. Since, however, manufacture carries this social separation of branches of labour much further, and also, by its peculiar division, attacks the individual at the very roots of his life<sup>50</sup>, it is the first to afford the materials for, and to give a start to, industrial pathology.

“To subdivide a man is to execute him, if he deserves the sentence, to assassinate him if he does not... The subdivision of labour is the assassination of a people.”<sup>51</sup>

Co-operation based on division of labour, in other words, manufacture, commences as a spontaneous formation. So soon as it attains some consistence and extension, it becomes the recognised methodical and systematic form of capitalist production. History shows how the division of labour peculiar to manufacture, strictly so called, acquires the best adapted form at first by experience, as it were behind the backs of the actors, and then, like the guild handicrafts, strives to hold fast that form when once found, and here and there succeeds in keeping it for centuries. Any alteration in this form, except in trivial matters, is solely owing to a revolution in the instruments of labour. Modern manufacture wherever it arises - I do not here allude to modern industry based on machinery - either finds the *disjecta membra poetae* ready to hand, and only waiting to be collected together, as is the case in the manufacture of clothes in large towns, or it can easily apply the principle of division, simply by exclusively assigning the various operations of a handicraft (such as book-binding) to particular men. In such cases, a week's experience is enough to determine the proportion between the numbers of the hands necessary for the various functions.<sup>52</sup>

By decomposition of handicrafts, by specialisation of the instruments of labour, by the formation of detail labourers, and by grouping and combining the latter into a single mechanism, division of labour in manufacture creates a qualitative gradation, and a quantitative proportion in the social process of production; it consequently creates a definite organisation of the labour of society, and thereby develops at the same time new productive forces in the society. In its specific capitalist form - and under the given conditions, it could take no other form than a capitalistic one - manufacture is but a particular method of begetting relative surplus-value, or of augmenting at the expense of the labourer the self-expansion of capital - usually called social wealth, “Wealth of Nations,” &c. It increases the social productive power of labour, not only for the benefit of the capitalist instead of for that of the labourer, but it does this by crippling the individual labourers. It creates new conditions for the lordship of capital over labour. If, therefore, on the one hand, it

presents itself historically as a progress and as a necessary phase in the economic development of society, on the other hand, it is a refined and civilised method of exploitation.

Political Economy, which as an independent science, first sprang into being during the period of manufacture, views the social division of labour only from the standpoint of manufacture,<sup>53</sup> and sees in it only the means of producing more commodities with a given quantity of labour, and, consequently, of cheapening commodities and hurrying on the accumulation of capital. In most striking contrast with this accentuation of quantity and exchange-value, is the attitude of the writers of classical antiquity, who hold exclusively by quality and use-value.<sup>54</sup> In consequence of the separation of the social branches of production, commodities are better made, the various bents and talents of men select a suitable field,<sup>55</sup> and without some restraint no important results can be obtained anywhere.<sup>56</sup> Hence both product and producer are improved by division of labour. If the growth of the quantity produced is occasionally mentioned, this is only done with reference to the greater abundance of use-values. There is not a word alluding to exchange-value or to the cheapening of commodities. This aspect, from the standpoint of use-value alone, is taken as well by Plato,<sup>57</sup> who treats division of labour as the foundation on which the division of society into classes is based, as by Xenophon<sup>58</sup>, who with characteristic bourgeois instinct, approaches more nearly to division of labour within the workshop. Plato's Republic, in so far as division of labour is treated in it, as the formative principle of the State, is merely the Athenian idealisation of the Egyptian system of castes, Egypt having served as the model of an industrial country to many of his contemporaries also, amongst others to Isocrates,<sup>59</sup> and it continued to have this importance to the Greeks of the Roman Empire.<sup>60</sup>

During the manufacturing period proper, i.e., the period during which manufacture is the predominant form taken by capitalist production, many obstacles are opposed to the full development of the peculiar tendencies of manufacture. Although manufacture creates, as we have already seen, a simple separation of the labourers into skilled and unskilled, simultaneously with their hierarchic arrangement in classes, yet the number of the unskilled labourers, owing to the preponderating influence of the skilled, remains very limited. Although it adapts the detail operations to the various degrees of maturity, strength, and development of the living instruments of labour, thus conducing to exploitation of women and children, yet this tendency as a whole is wrecked on the habits and the resistance of the male labourers. Although the splitting up of handicrafts lowers the cost of forming the workman, and thereby lowers his value, yet for the more difficult detail work, a longer apprenticeship is necessary, and, even where it would be superfluous, is jealously insisted upon by the workmen. In England, for instance, we find the laws of apprenticeship, with their seven years' probation, in full force down to the end of the manufacturing period; and they are not thrown on one side till the advent of Modern Industry. Since handicraft skill is the foundation of manufacture, and since the mechanism of manufacture as a whole possesses no framework, apart from the labourers themselves, capital is constantly compelled to wrestle with the insubordination of the workmen.

“By the infirmity of human nature,” says friend Ure, “it happens that the more skilful the workman, the more self-willed and intractable he is apt to become, and of course the less fit a component of a mechanical system in which ... he may do great damage to the whole”<sup>61</sup>

Hence throughout the whole manufacturing period there runs the complaint of want of discipline among the workmen<sup>62</sup>. And had we not the testimony of contemporary writers, the simple facts, that during the period between the 16th century and the epoch of Modern Industry, capital failed to become the master of the whole disposable working-time of the manufacturing labourers, that manufactures are short-lived, and change their locality from one country to another with the

emigrating or immigrating workmen, these facts would speak volumes. "Order must in one way or another be established," exclaims in 1770 the oft-cited author of the "Essay on Trade and Commerce." "Order," re-echoes Dr. Andrew Ure 66 years later, "Order" was wanting in manufacture based on "the scholastic dogma of division of labour," and "Arkwright created order."

At the same time manufacture was unable, either to seize upon the production of society to its full extent, or to revolutionise that production to its very core. It towered up as an economic work of art, on the broad foundation of the town handicrafts, and of the rural domestic industries. At a given stage in its development, the narrow technical basis on which manufacture rested, came into conflict with requirements of production that were created by manufacture itself.

One of its most finished creations was the workshop for the production of the instruments of labour themselves, including especially the complicated mechanical apparatus then already employed.

A machine-factory, says Ure, "displayed the division of labour in manifold gradations - the file, the drill, the lathe, having each its different workman in the order of skill." (P. 21.)

This workshop, the product of the division of labour in manufacture, produced in its turn - machines. It is they that sweep away the handicraftsman's work as the regulating principle of social production. Thus, on the one hand, the technical reason for the life-long annexation of the workman to a detail function is removed. On the other hand, the fetters that this same principle laid on the dominion of capital, fall away.

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<sup>1</sup> To give a more modern instance: The silk spinning and weaving of Lyon and Nîmes "est toute patriarcale; elle emploie beaucoup de femmes et d'enfants, mais sans les épuiser ni les corrompre; elle les laisse dans leur belles valises de la Drôme, du Var, de l'Isère, de Vaucluse, pour y élever des vers et dévider leurs cocons; jamais elle n'entre dans une véritable fabrique. Pour être aussi bien observé ... le principe de la division du travail s'y revêt d'un caractère spécial. Il y a bien des dévideuses, des moulineurs, des teinturiers, des encolleurs, puis des tisserands; mais ils ne sont pas réunis dans un même établissement, ne dépendent pas d'un même maître, tous ils sont indépendants" [... is entirely patriarchal; it employs a large number of women and children, but without exhausting or ruining them; it allows them to stay in their beautiful valleys of the Drôme, the Var, the Isère, the Vaucluse, cultivating their silkworms and unwinding their cocoons; it never becomes a true factory industry. However, the principle of the division of labour takes on a special character here. There do indeed exist winders, throwsters, dyers, sizers, and finally weavers; but they are not assembled in the same workshop, nor are they dependent on a single master; they are all independent] (A. Blanqui: "Cours, d'Econ. Industrielle." Recueilli par A. Blaise. Paris, 1838-39, p. 79.) Since Blanqui wrote this, the various independent labourers have, to some extent, been united in factories. [And since Marx wrote the above, the power-loom has invaded these factories, and is now 1886 rapidly superseding the hand-loom. (Added in the 4th German edition. The Krefeld silk industry also has its tale to tell anent this subject.) F. E.]

<sup>2</sup> "The more any manufacture of much variety shall be distributed and assigned to different artists, the same must needs be better done and with greater expedition, with less loss of time and labour." ("The Advantages of the East India Trade," Lond., 1720, p. 71.)

<sup>3</sup> "Easy labour is transmitted skill." (Th. Hodgskin, "Popular Political Economy," p. 48.)

<sup>4</sup> "The arts also have ... in Egypt reached the requisite degree of perfection. For it is the only country where artificers may not in any way meddle with the affairs of another class of citizens, but must follow that calling alone which by law is hereditary in their clan.... In other countries it is found that

tradesmen divide their attention between too many objects. At one time they try agriculture, at another they take to commerce, at another they busy themselves with two or three occupations at once. In free countries, they mostly frequent the assemblies of the people.... In Egypt, on the contrary, every artificer is severely punished if he meddles with affairs of State, or carries on several trades at once. Thus there is nothing to disturb their application to their calling.... Moreover, since, they inherit from their forefathers numerous rules, they are eager to discover fresh advantages” (Diodorus Siculus: *Bibl. Hist. I. 1. c.*, 74.)

<sup>5</sup> “Historical and descriptive account of Brit. India, &c.,” by Hugh Murray and James Wilson, &c., Edinburgh 1832, v. II., p. 449. The Indian loom is upright, i.e., the warp is stretched vertically.

<sup>6</sup> Darwin in his epoch-making work on the origin of species, remarks, with reference to the natural organs of plants and animals: “So long as one and the same organ has different kinds of work to perform, a ground for its changeability may possibly be found in this, that natural selection preserves or suppresses each small variation of form less carefully than if that organ were destined for one special purpose alone. Thus, knives that are adapted to cut all sorts of things, may, on the whole, be of one shape; but an implement destined to be used exclusively in one way must have a different shape for every different use.”

<sup>7</sup> In the year 1854 Geneva produced 80,000 watches, which is not one-fifth of the production in the Canton of Neuchâtel. La Chaux-de-Fond alone, which we may look upon as a huge watch manufactory, produces yearly twice as many as Geneva. From 1850-61 Geneva produced 720,000 watches. See “Report from Geneva on the Watch Trade” in “Reports by H. M.’s Secretaries of Embassy and Legation on the Manufactures, Commerce, &c., No. 6, 1863.” The want of connexion alone, between the processes into which the production of articles that merely consist of parts fitted together is split up, makes it very difficult to convert such a manufacture into a branch of modern industry carried on by machinery; but in the case of a watch there are two other impediments in addition, the minuteness and delicacy of its parts, and its character as an article of luxury. Hence their variety, which is such, that in the best London houses scarcely a dozen watches are made alike in the course of a year. The watch manufactory of Messrs. Vacheron & Constantin, in which machinery has been employed with success, produces at the most three or four different varieties of size and form.

<sup>8</sup> In watchmaking, that classical example of heterogeneous manufacture, we may study with great accuracy the above-mentioned differentiation and specialisation of the instruments of labour caused by the sub-division of handicrafts.

<sup>9</sup> “In so close a cohabitation of the people, the carriage must needs be less.” (“The Advantages of the East India Trade,” p. 106.)

<sup>10</sup> “The isolation of the different stages of manufacture, consequent upon the employment of manual labour, adds immensely to the cost of production, the loss mainly arising from the mere removals from one process to another.” (“The Industry of Nations.” Lond., 1855, Part II, p. 200.)

<sup>11</sup> “It (the division of labour) produces also an economy of time by separating the work into its different branches, all of which may be carried on into execution at the same moment.... By carrying on all the different processes at once, which an individual must have executed separately, it becomes possible to produce a multitude of pins completely finished in the same time as a single pin might have been either cut or pointed.” (Dugald Stewart, *l.c.*, p. 319.)

<sup>12</sup> “The more variety of artists to every manufacture... the greater the order and regularity of every work, the same must needs be done in less time, the labour must be less.” (“The Advantages,” &c., p. 68.)

<sup>13</sup> Nevertheless, the manufacturing system, in many branches of industry, attains this result but very imperfectly, because it knows not how to control with certainty the general chemical and physical conditions of the process of production.

<sup>14</sup> “When (from the peculiar nature of the produce of each manufactory), the number of processes into which it is most advantageous to divide it is ascertained, as well as the number of individuals to be employed, then all other manufactories which do not employ a direct multiple of this number will produce the article at a greater cost.... Hence arises one of the causes of the great size of manufacturing establishments.” (C. Babbage. “On the Economy of Machinery,” 1st ed. London. 1832. Ch. xxi, pp. 172-73.)

<sup>15</sup> In England, the melting-furnace is distinct from the glass-furnace in which the glass is manipulated. In Belgium, one and the same furnace serves for both processes.

<sup>16</sup> This can be seen from W. Petty, John Bellers, Andrew Yarranton, “The Advantages of the East India Trade,” and J. Vanderlint, not to mention others.

<sup>17</sup> Towards the end of the 16th century, mortars and sieves were still used in France for pounding and washing ores.

<sup>18</sup> The whole history of the development of machinery can be traced in the history of the corn mill. The factory in England is still a “mill.” In German technological works of the first decade of this century, the term “Mühle” is still found in use, not only for all machinery driven by the forces of Nature, but also for all manufactures where apparatus in the nature of machinery is applied.

<sup>19</sup> As will be seen more in detail in the fourth book of this work, Adam Smith has not established a single new proposition relating to division of labour. What, however, characterises him as the political economist par excellence of the period of Manufacture, is the stress he lays on division of labour. The subordinate part which he assigns to machinery gave occasion in the early days of modern mechanical industry to the polemic of Lauderdale, and, at a later period, to that of Ure. A. Smith also confounds differentiation of the instruments of labour, in which the detail labourers themselves took an active part, with the invention of machinery; in this latter, it is not the workmen in manufactories, but learned men, handicraftsman, and even peasants (Brindley), who play a part.

<sup>20</sup> “The master manufacturer, by dividing the work to be executed into different processes, each requiring different degrees of skill or of force, can purchase exactly that precise quantity of both which is necessary for each process; whereas, if the whole work were executed by one workman, that person must possess sufficient skill to perform the most difficult, and sufficient strength to execute the most laborious of the operations into which the article is divided.” (Ch. Babbage, *l.c.*, ch. xix.)

<sup>21</sup> For instance, abnormal development of some muscles, curvature of bones, &c.

<sup>22</sup> The question put by one of the Inquiry Commissioners, How the young persons are kept steadily to their work, is very correctly answered by Mr. Wm. Marshall, the general manager of a glass manufactory: “They cannot well neglect their work; when they once begin, they must go on; they are just the same as parts of a machine.” (“Children’s Empl. Comm.,” 4th Rep., 1865, p. 247.)

<sup>23</sup> Dr. Ure, in his apotheosis of Modern Mechanical Industry, brings out the peculiar character of manufacture more sharply than previous economists, who had not his polemical interest in the matter, and more sharply even than his contemporaries Babbage, e.g., who, though much his superior as a mathematician and mechanic, treated mechanical industry from the standpoint of manufacture alone. Ure says, “This appropriation ... to each, a workman of appropriate value and cost was naturally assigned, forms the very essence of division of labour.” On the other hand, he describes this division as “adaptation of labour to the different talents of men,” and lastly, characterises the whole manufacturing system as “a system for the division or gradation of labour,” as “the division of labour into degrees of skill,” &c. (Ure, *l.c.*, pp. 19-23 *passim*.)

<sup>24</sup> “Each handicraftsman being ... enabled to perfect himself by practice in one point, became ... a cheaper workman.” (Ure, l.c., p. 19.)

<sup>25</sup> “Division of labour proceeds from the separation of professions the most widely different to that division, where several labourers divide between them the preparation of one and the same product, as in manufacture.” (Storch: “Cours d’Econ. Pol.,” Paris Edn. t. I., p. 173.) “Nous rencontrons chez les peuples parvenus à un certain degré de civilisation trois genres de divisions d’industrie: la première, que nous nommerons générale, amène la distinction des producteurs en agriculteurs, manufacturiers et commerçants, elle se rapporte aux trois principales branches d’industrie nationale; la seconde qu’on pourrait appeler spéciale, est la division de chaque genre d’industrie en espèces ... la troisième division d’industrie, celle enfin qu’on devrait qualifier de division de la besogne ou de travail proprement dit, est celle qui s’établit dans les arts et les métiers séparés ... qui s’établit dans la plupart des manufactures et des ateliers.” [Among peoples which have reached a certain level of civilisation, we meet with three kinds of division of labour: the first, which we shall call general, brings about the division of the producers into agriculturalists, manufacturers, and traders, it corresponds to the three main branches of the nation’s labour; the second, which one could call particular, is the division of labour of each branch into species. ... The third division of labour, which one could designate as a division of tasks, or of labour properly so called, is that which grows up in the individual crafts and trades ... which is established in the majority of the manufactories and workshops] (Skarbek, l.c., pp. 84, 85.)

<sup>26</sup> *Note to the third edition.* Subsequent very searching study of the primitive condition of man, led the author to the conclusion, that it was not the family that originally developed into the tribe, but that, on the contrary, the tribe was the primitive and spontaneously developed form of human association, on the basis of blood relationship, and that out of the first incipient loosening of the tribal bonds, the many and various forms of the family were afterwards developed. [F. E.]

<sup>27</sup> Sir James Steuart is the economist who has handled this subject best. How little his book, which appeared ten years before the “Wealth of Nations,” is known, even at the present time, may be judged from the fact that the admirers of Malthus do not even know that the first edition of the latter’s work on population contains, except in the purely declamatory part, very little but extracts from Steuart, and in a less degree, from Wallace and Townsend.

<sup>28</sup> “There is a certain density of population which is convenient, both for social intercourse, and for that combination of powers by which the produce of labour is increased.” (James Mill, l.c., p. 50.) “As the number of labourers increases, the productive power of society augments in the compound ratio of that increase, multiplied by the effects of the division of labour.” (Th. Hodgskin, l.c., pp. 125, 126.)

<sup>29</sup> In consequence of the great demand for cotton after 1861, the production of cotton, in some thickly populated districts of India, was extended at the expense of rice cultivation. In consequence there arose local famines, the defective means of communication not permitting the failure of rice in one district to be compensated by importation from another.

<sup>30</sup> Thus the fabrication of shuttles formed as early as the 17th century, a special branch of industry in Holland.

<sup>31</sup> Whether the woollen manufacture of England is not divided into several parts or branches appropriated to particular places, where they are only or principally manufactured; fine cloths in Somersetshire, coarse in Yorkshire, long ells at Exeter, soies at Sudbury, crapes at Norwich, linseys at Kendal, blankets at Whitney, and so forth.” (Berkeley: “The Querist,” 1751, § 520.)

<sup>32</sup> A. Ferguson: “History of Civil Society.” Edinburgh, 1767; Part iv, sect. ii., p. 285.

<sup>33</sup> In manufacture proper, he says, the division of labour appears to be greater, because “those employed in every different branch of the work can often be collected into the same workhouse, and

placed at once under the view of the spectator. In those great manufactures, (!) on the contrary, which are destined to supply the great wants of the great body of the people, every different branch of the work employs so great a number of workmen, that it is impossible to collect them all into the same workhouse ... the division is not near so obvious." (A. Smith: "Wealth of Nations," bk. i, ch. i.) The celebrated passage in the same chapter that begins with the words, "Observe the accommodation of the most common artificer or day-labourer in a civilised and thriving country," &c., and then proceeds to depict what an enormous number and variety of industries contribute to the satisfaction of the wants of an ordinary labourer, is copied almost word for word from B. de Mandeville's Remarks to his "Fable of the Bees, or Private Vices, Publick Benefits." (First ed., without the remarks, 1706; with the remarks, 1714.)

<sup>34</sup> "There is no longer anything which we can call the natural reward of individual labour. Each labourer produces only some part of a whole, and each part, having no value or utility in itself, there is nothing on which the labourer can seize, and say: It is my product, this I will keep to myself." ("Labour Defended against the Claims of Capital." Lond., 1825, p. 25.) The author of this admirable work is the Th. Hodgskin I have already cited.

<sup>35</sup> This distinction between division of labour in society and in manufacture, was practically illustrated to the Yankees. One of the new taxes devised at Washington during the civil war, was the duty of 6% "on all industrial products." Question: What is an industrial product? Answer of the legislature: A thing is produced "when it is made," and it is made when it is ready for sale. Now, for one example out of many. The New York and Philadelphia manufacturers had previously been in the habit of "making" umbrellas with all their belongings. But since an umbrella is a *mixtum compositum* of very heterogeneous parts, by degrees these parts became the products of various separate industries, carried on independently in different places. They entered as separate commodities into the umbrella manufactory, where they were fitted together. The Yankees have given to articles thus fitted together, the name of "assembled articles," a name they deserve, for being an assemblage of taxes. Thus the umbrella "assembles," first, 6% on the price of each of its elements, and a further 6% on its own total price.

<sup>36</sup> "On peut... établir en règle générale, que moins l'autorité préside à la division du travail dans l'intérieur de la société, plus la division du travail se développe dans l'intérieur de l'atelier, et plus elle y est soumise à l'autorité d'un seul. Ainsi l'autorité dans l'atelier et celle dans la société, par rapport à la division du travail, sont en raison inverse l'une de l'autre." [It can ... be laid down as a general rule that the less authority presides over the division of labour inside society, the more the division of labour develops inside the workshop, and the more it is subjected there to the authority of a single person. Thus authority in the workshop and authority in society in relation to the division of labour, are in inverse ratio to each other] (Karl Marx, "Misère," &c., pp. 130-131.)

<sup>37</sup> Lieut.-Col. Mark Wilks: "Historical Sketches of the South of India." Lond., 1810-17, v. I., pp. 118-20. A good description of the various forms of the Indian communities is to be found in George Campbell's "Modern India." Lond., 1852.

<sup>38</sup> "Under this simple form ... the inhabitants of the country have lived from time immemorial. The boundaries of the villages have been but seldom altered; and though the villages themselves have been sometimes injured, and even desolated by war, famine, and disease, the same name, the same limits, the same interests, and even the same families, have continued for ages. The inhabitants give themselves no trouble about the breaking up and division of kingdoms; while the village remains entire, they care not to what power it is transferred, or to what sovereign it devolves; its internal economy remains unchanged." (Th. Stamford Raffles, late Lieut. Gov. of Java: "The History of Java." Lond., 1817, Vol. I., p. 285.)

<sup>39</sup> “It is not sufficient that the capital” (the writer should have said the necessary means of subsistence and of production) “required for the subdivision of handicrafts should be in readiness in the society: it must also be accumulated in the hands of the employers in sufficiently large quantities to enable them to conduct their operations on a large scale.... The more the division increases, the more does the constant employment of a given number of labourers require a greater outlay of capital in tools, raw material, &c.” (Storch: “Cours d’Econ. Polit.” Paris Ed., t. I., pp. 250, 251.) “La concentration des instruments de production et la division du travail sont aussi inséparables l’une de l’autre que le sont, dans le régime politique, la concentration des pouvoirs publics et la division des intérêts privés.” [The concentration of the instruments of production and the division of labour are as inseparable one from the other, as are, in the political sphere, the concentration of public powers and the division of private interests.] (Karl Marx, *l.c.*, p. 134.)

<sup>40</sup> Dugald Stewart calls manufacturing labourers “living automatons ... employed in the details of the work.” (*l.c.*, p. 318.)

<sup>41</sup> In corals, each individual is, in fact, the stomach of the whole group; but it supplies the group with nourishment, instead of, like the Roman patrician, withdrawing it.

<sup>42</sup> “L’ouvrier qui porte dans ses bras tout un métier, peut aller partout exercer son industrie et trouver des moyens de subsister: l’autre (the manufacturing labourer) n’est qu’un accessoire qui, séparé de ses confrères, n’a plus ni capacité, ni indépendance, et qui se trouve forcé d’accepter la loi qu’on juge à propos de lui imposer.” [The worker who is the master of a whole craft can work and find the means of subsistence anywhere; the other (the manufacturing labourer) is only an appendage who, when he is separated from his fellows, possesses neither capability nor independence, and finds himself forced to accept any law it is thought fit to impose] (Storch, *l.c.*, Petersb. edit., 1815, t. I., p. 204.)

<sup>43</sup> A. Ferguson, *l.c.*, p. 281: “The former may have gained what the other has lost.”

<sup>44</sup> “The man of knowledge and the productive labourer come to be widely divided from each other, and knowledge, instead of remaining the handmaid of labour in the hand of the labourer to increase his productive powers ... has almost everywhere arrayed itself against labour ... systematically deluding and leading them (the labourers) astray in order to render their muscular powers entirely mechanical and obedient.” (W. Thompson: “An Inquiry into the Principles of the Distribution of Wealth.” London, 1824, p. 274.)

<sup>45</sup> A. Ferguson, *l.c.*, p. 280.

<sup>46</sup> J. D. Tuckett: “A History of the Past and Present State of the Labouring Population.” Lond., 1846.

<sup>47</sup> A. Smith: “Wealth of Nations,” Bk. v., ch. i, art. ii. Being a pupil of A. Ferguson who showed the disadvantageous effects of division of labour, Adam Smith was perfectly clear on this point. In the introduction to his work, where he *ex professo* praises division of labour, he indicates only in a cursory manner that it is the source of social inequalities. It is not till the 5th Book, on the Revenue of the State, that he reproduces Ferguson. In my “*Misère de la Philosophie*,” I have sufficiently explained the historical connexion between Ferguson, A. Smith, Lemontey, and Say, as regards their criticisms of Division of Labour, and have shown, for the first time, that Division of Labour as practised in manufactures, is a specific form of the capitalist mode of production.

<sup>48</sup> Ferguson had already said, *l.c.*, p. 281: “And thinking itself, in this age of separations, may become a peculiar craft.”

<sup>49</sup> G. Garnier, vol. V. of his translation of A. Smith, pp. 4-5.

<sup>50</sup> Ramazzini, professor of practical medicine at Padua, published in 1713 his work “*De morbis artificum*,” which was translated into French 1781, reprinted 1841 in the “*Encyclopédie des Sciences Médicales*. 7me Dis. Auteurs Classiques.” The period of Modern Mechanical Industry has, of course, very much enlarged his catalogue of labour’s diseases. See “*Hygiène physique et morale de l’ouvrier*”

dans les grandes villes en général et dans la ville de Lyon en particulier. Par le Dr. A. L. Fonteret, Paris, 1858,” and “Die Krankheiten, welche verschiedenen Ständen, Altern und Geschlechtern eigenthümlich sind. 6 Vols. Ulm, 1860,” and others. In 1854 the Society of Arts appointed a Commission of Inquiry into industrial pathology. The list of documents collected by this commission is to be seen in the catalogue of the “Twickenham Economic Museum.” Very important are the official “Reports on Public Health.” See also Eduard Reich, M. D. “Ueber die Entartung des Menschen,” Erlangen, 1868.

<sup>51</sup> (D. Urquhart: “Familiar Words.” Lond., 1855, p. 119.) Hegel held very heretical views on division of labour. In his “Rechtsphilosophie” he says: “By well educated men we understand in the first instance, those who can do everything that others do.”

<sup>52</sup> The simple belief in the inventive genius exercised a priori by the individual capitalist in division of labour, exists now-a-days only among German professors, of the stamp of Herr Roscher, who, to recompense the capitalist from whose Jovian head division of labour sprang ready formed, dedicates to him “various wages” (diverse *Arbeitslöhne*). The more or less extensive application of division of labour depends on length of purse, not on greatness of genius.

<sup>53</sup> The older writers, like Petty and the anonymous author of “Advantages of the East India Trade,” bring out the capitalist character of division of labour as applied in manufacture more than A. Smith does.

<sup>54</sup> Amongst the moderns may be excepted a few writers of the 18th century, like Beccaria and James Harris, who with regard to division of labour almost entirely follow the ancients. Thus, Beccaria: “Ciascuno prova coll’esperienza, che applicando la mano e l’ingegno sempre allo stesso genere di opere e di prodotte, egli più facili, più abbondanti e migliori ne traca risultati, di quello che se ciascuno isolatamente le cose tutte a se necessarie soltanto facesse.... Dividendosi in tal maniera per la comune e privata utilità gli uomini in varie classi e condizioni.” [Everyone knows from experience that if the hands and the intelligence are always applied to the same kind of work and the same products, these will be produced more easily, in greater abundance, and in higher quality, than if each individual makes for himself all the things he needs ... In this way, men are divided up into various classes and conditions, to their own advantage and to that of the commodity.](Cesare Beccaria: “Elementi di Econ: Pubblica,” ed. Custodi, Parte Moderna, t. xi, p. 29.) James Harris, afterwards Earl of Malmesbury, celebrated for the “Diaries” of his embassy at St. Petersburg, says in a note to his “Dialogue Concerning Happiness,” Lond., 1741, reprinted afterwards in “Three Treatises, 3 Ed., Lond., 1772: “The whole argument to prove society natural (i.e., by division of employments) ... is taken from the second book of Plato’s Republic.”

<sup>55</sup> Thus, in the Odyssey xiv., 228, [“Ἄλλος γὰρ ταλλοισιν ἀνερ ἐπιτερπεται ἐργοῖς” For different men take joy in different works] and Archilochus in Sextus Empiricus, [“ἄλλος ἀλλῶ ἐπ ἐργο καρδίην αἰνεται.” men differ as to things cheer their hearts]

<sup>56</sup> [“Πολλ ἠπιστᾶιο ἐργα, χαχῶς δ ἠπιστᾶνο παντᾶ.” He could do many works, but all of them badly – Homer] Every Athenian considered himself superior as a producer of commodities to a Spartan; for the latter in time of war had men enough at his disposal but could not command money, as Thucydides makes Pericles say in the speech inciting the Athenians to the Peloponnesian war: [“σωμασι τε ετοιμοτεροι οι αυτονργοι των ἀντηρωπων η χρημασι πολεμειν” people producing for their own consumption will rather let war have their bodies than their money] (Thuc.: 1, I. c. 41.) Nevertheless, even with regard to material production, [autarceia self-sufficiency], as opposed to division of labour remained their ideal, [“παρων γαρ το, ευ, παρα τουτων χαι το αυταρεσς.” For with the latter there is well-being, but with the former

there is independence.] It should be mentioned here that at the date of the fall of the 30 Tyrants there were still not 5,000 Athenians without landed property.

<sup>57</sup> With Plato, division of labour within the community is a development from the multifarious requirements, and the limited capacities of individuals. The main point with him is, that the labourer must adapt himself to the work, not the work to the labourer; which latter is unavoidable, if he carries on several trades at once, thus making one or the other of them subordinate. [“Ου γαρ ετηλει το πραττομενον τεν του πραττονιος σχηολεν περιμενειν, αλλ αναγκε το ν πραττοντα το πραττομενο επακολοοτηειν με εν παρεργου μερει. Αναγκε. Εκ δε τουτον πλειο τε εκαστα γιγνεται και καλλιον και ραον, οταν εις εν καια πηψισιν και εν καιρο σχηολεν τον αλλον αγον, πραττε.”] [For the workman must wait upon the work; it will not wait upon his leisure and allow itself to be done in a spare moment. — Yes, he must,— So the conclusion is that more will be produced of every thing and the work will be more easily and better done, when every man is set free from all other occupations to do, at the right time, the one thing for which he is naturally fitted.] (Rep. 1. 2. Ed. Baiter, Orelli, &c.) So in Thucydides, l.c., c. 142: “Seafaring is an art like any other, and cannot, as circumstances require, be carried on as a subsidiary occupation; nay, other subsidiary occupations cannot be carried on alongside of this one.” If the work, says Plato, has to wait for the labourer, the critical point in the process is missed and the article spoiled, “εργου χαιρον διολλυται.” [If someone lets slip ...] The same Platonic idea is found recurring in the protest of the English bleachers against the clause in the Factory Act that provides fixed mealtimes for all operatives. Their business cannot wait the convenience of the workmen, for “in the various operations of singeing, washing, bleaching, mangling, calendering, and dyeing, none of them can be stopped at a given moment without risk of damage ... to enforce the same dinner hour for all the workpeople might occasionally subject valuable goods to the risk of danger by incomplete operations.” *Le platonisme où va-t-il se nicher!* [Where will Platonism be found next!]

<sup>58</sup> Xenophon says, it is not only an honour to receive food from the table of the King of Persia, but such food is much more tasty than other food. “And there is nothing wonderful in this, for as the other arts are brought to special perfection in the great towns, so the royal food is prepared in a special way. For in the small towns the same man makes bedsteads, doors, ploughs, and tables: often, too, he builds houses into the bargain, and is quite content if he finds custom sufficient for his sustenance. It is altogether impossible for a man who does so many things to do them all well. But in the great towns, where each can find many buyers, one trade is sufficient to maintain the man who carries it on. Nay, there is often not even need of one complete trade, but one man makes shoes for men, another for women. Here and there one man gets a living by sewing, another by cutting out shoes; one does nothing but cut out clothes, another nothing but sew the pieces together. It follows necessarily then, that he who does the simplest kind of work, undoubtedly does it better than anyone else. So it is with the art of cooking.” (Xen. Cyrop. I. viii., c. 2.) Xenophon here lays stress exclusively upon the excellence to be attained in use-value, although he well knows that the gradations of the division of labour depend on the extent of the market.

<sup>59</sup> He (Busiris) divided them all into special castes ... commanded that the same individuals should always carry on the same trade, for he knew that they who change their occupations become skilled in none; but that those who constantly stick to one occupation bring it to the highest perfection. In truth, we shall also find that in relation to the arts and handicrafts, they have outstripped their rivals more than a master does a bungler; and the contrivances for maintaining the monarchy and the other institutions of their State are so admirable that the most celebrated philosophers who treat of this subject praise the constitution of the Egyptian State above all others. (Isocrates, Busiris, c. 8.)

<sup>60</sup> Cf. Diodorus Siculus.

<sup>61</sup> Ure, *l.c.*, p. 20.

<sup>62</sup> This is more the case in England than in France, and more in France than in Holland.

# Chapter 15: Machinery and Modern Industry

## Section 1 : The Development of Machinery

John Stuart Mill says in his "Principles of Political Economy":

"It is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being."<sup>1</sup>

That is, however, by no means the aim of the capitalistic application of machinery. Like every other increase in the productiveness of labour, machinery is intended to cheapen commodities, and, by shortening that portion of the working day, in which the labourer works for himself, to lengthen the other portion that he gives, without an equivalent, to the capitalist. In short, it is a means for producing surplus-value.

In manufacture, the revolution in the mode of production begins with the labour-power, in modern industry it begins with the instruments of labour. Our first inquiry then is, how the instruments of labour are converted from tools into machines, or what is the difference between a machine and the implements of a handicraft? We are only concerned here with striking and general characteristics; for epochs in the history of society are no more separated from each other by hard and fast lines of demarcation, than are geological epochs.

Mathematicians and mechanics, and in this they are followed by a few English economists, call a tool a simple machine, and a machine a complex tool. They see no essential difference between them, and even give the name of machine to the simple mechanical powers, the lever, the inclined plane, the screw, the wedge, &c.<sup>2</sup> As a matter of fact, every machine is a combination of those simple powers, no matter how they may be disguised. From the economic standpoint this explanation is worth nothing, because the historical element is wanting. Another explanation of the difference between tool and machine is that in the case of a tool, man is the motive power, while the motive power of a machine is something different from man, as, for instance, an animal, water, wind, and so on.<sup>3</sup> According to this, a plough drawn by oxen, which is a contrivance common to the most different epochs, would be a machine, while Claussen's circular loom, which, worked by a single labourer, weaves 96,000 picks per minute, would be a mere tool. Nay, this very loom, though a tool when worked by hand, would, if worked by steam, be a machine. And since the application of animal power is one of man's earliest inventions, production by machinery would have preceded production by handicrafts. When in 1735, John Wyatt brought out his spinning machine, and began the industrial revolution of the 18th century, not a word did he say about an ass driving it instead of a man, and yet this part fell to the ass. He described it as a machine "to spin without fingers."<sup>4</sup>

All fully developed machinery consists of three essentially different parts, the motor mechanism, the transmitting mechanism, and finally the tool or working machine. The motor mechanism is that which puts the whole in motion. It either generates its own motive power, like the steam-engine, the caloric engine, the electromagnetic machine, &c., or it receives its impulse from some already existing natural force, like the water-wheel from a head of water, the wind-mill from wind, &c. The transmitting mechanism, composed of fly-wheels, shafting, toothed wheels, pullies, straps, ropes, bands, pinions, and gearing of the most varied kinds, regulates the motion, changes its form where necessary, as for instance, from linear to circular, and divides and distributes it among the working machines. These two first parts of the whole mechanism are there, solely for putting the working machines in motion, by means of which motion the subject

of labour is seized upon and modified as desired. The tool or working machine is that part of the machinery with which the industrial revolution of the 18th century started. And to this day it constantly serves as such a starting-point, whenever a handicraft, or a manufacture, is turned into an industry carried on by machinery.

On a closer examination of the working machine proper, we find in it, as a general rule, though often, no doubt, under very altered forms, the apparatus and tools used by the handicraftsman or manufacturing workman; with this difference, that instead of being human implements, they are the implements of a mechanism, or mechanical implements. Either the entire machine is only a more or less altered mechanical edition of the old handicraft tool, as, for instance, the power-loom,<sup>5</sup> or the working parts fitted in the frame of the machine are old acquaintances, as spindles are in a mule, needles in a stocking-loom, saws in a sawing-machine, and knives in a chopping machine. The distinction between these tools and the body proper of the machine, exists from their very birth; for they continue for the most part to be produced by handicraft, or by manufacture, and are afterwards fitted into the body of the machine, which is the product of machinery.<sup>6</sup> The machine proper is therefore a mechanism that, after being set in motion, performs with its tools the same operations that were formerly done by the workman with similar tools. Whether the motive power is derived from man, or from some other machine, makes no difference in this respect. From the moment that the tool proper is taken from man, and fitted into a mechanism, a machine takes the place of a mere implement. The difference strikes one at once, even in those cases where man himself continues to be the prime mover. The number of implements that he himself can use simultaneously, is limited by the number of his own natural instruments of production, by the number of his bodily organs. In Germany, they tried at first to make one spinner work two spinning-wheels, that is, to work simultaneously with both hands and both feet. This was too difficult. Later, a treddle spinning-wheel with two spindles was invented, but adepts in spinning, who could spin two threads at once, were almost as scarce as two-headed men. The Jenny, on the other hand, even at its very birth, spun with 12-18 spindles, and the stocking-loom knits with many thousand needles at once. The number of tools that a machine can bring into play simultaneously, is from the very first emancipated from the organic limits that hedge in the tools of a handicraftsman.

In many manual implements the distinction between man as mere motive power, and man as the workman or operator properly so called, is brought into striking contrast. For instance, the foot is merely the prime mover of the spinning-wheel, while the hand, working with the spindle, and drawing and twisting, performs the real operation of spinning. It is this last part of the handicraftsman's implement that is first seized upon by the industrial revolution, leaving to the workman, in addition to his new labour of watching the machine with his eyes and correcting its mistakes with his hands, the merely mechanical part of being the moving power. On the other hand, implements, in regard to which man has always acted as a simple motive power, as, for instance, by turning the crank of a mill,<sup>7</sup> by pumping, by moving up and down the arm of a bellows, by pounding with a mortar, &c., such implements soon call for the application of animals, water<sup>8</sup> and wind as motive powers. Here and there, long before the period of manufacture, and also, to some extent, during that period, these implements pass over into machines, but without creating any revolution in the mode of production. It becomes evident, in the period of modern industry, that these implements, even under their form of manual tools, are already machines. For instance, the pumps with which the Dutch, in 1836-7, emptied the Lake of Harlem, were constructed on the principle of ordinary pumps; the only difference being, that their pistons were driven by cyclopean steam-engines, instead of by men. The common and very imperfect bellows of the blacksmith is, in England, occasionally converted into a blowing-engine,

by connecting its arm with a steam-engine. The steam-engine itself, such as it was at its invention, during the manufacturing period at the close of the 17th century, and such as it continued to be down to 1780,<sup>9</sup> did not give rise to any industrial revolution. It was, on the contrary, the invention of machines that made a revolution in the form of steam-engines necessary. As soon as man, instead of working with an implement on the subject of his labour, becomes merely the motive power of an implement-machine, it is a mere accident that motive power takes the disguise of human muscle; and it may equally well take the form of wind, water or steam. Of course, this does not prevent such a change of form from producing great technical alterations in the mechanism that was originally constructed to be driven by man alone. Now-a-days, all machines that have their way to make, such as sewing-machines, bread-making machines, &c., are, unless from their very nature their use on a small scale is excluded, constructed to be driven both by human and by purely mechanical motive power.

The machine, which is the starting-point of the industrial revolution, supersedes the workman, who handles a single tool, by a mechanism operating with a number of similar tools, and set in motion by a single motive power, whatever the form of that power may be.<sup>10</sup> Here we have the machine, but only as an elementary factor of production by machinery.

Increase in the size of the machine, and in the number of its working tools, calls for a more massive mechanism to drive it; and this mechanism requires, in order to overcome its resistance, a mightier moving power than that of man, apart from the fact that man is a very imperfect instrument for producing uniform continued motion. But assuming that he is acting simply as a motor, that a machine has taken the place of his tool, it is evident that he can be replaced by natural forces. Of all the great motors handed down from the manufacturing period, horse-power is the worst, partly because a horse has a head of his own, partly because he is costly, and the extent to which he is applicable in factories is very restricted.<sup>11</sup> Nevertheless the horse was extensively used during the infancy of modern industry. This is proved, as well by the complaints of contemporary agriculturists, as by the term "horse-power," which has survived to this day as an expression for mechanical force.

Wind was too inconstant and uncontrollable, and besides, in England, the birthplace of modern industry, the use of water power preponderated even during the manufacturing period. In the 17th century attempts had already been made to turn two pairs of millstones with a single water-wheel. But the increased size of the gearing was too much for the water power, which had now become insufficient, and this was one of the circumstances that led to a more accurate investigation of the laws of friction. In the same way the irregularity caused by the motive power in mills that were put in motion by pushing and pulling a lever, led to the theory, and the application, of the fly-wheel, which afterwards plays so important a part in modern industry.<sup>12</sup> In this way, during the manufacturing period, were developed the first scientific and technical elements of Modern Mechanical Industry. Arkwright's throstle spinning mill was from the very first turned by water. But for all that, the use of water, as the predominant motive power, was beset with difficulties. It could not be increased at will, it failed at certain seasons of the year, and, above all, it was essentially local.<sup>13</sup> Not till the invention of Watt's second and so-called double-acting steam-engine, was a prime mover found, that begot its own force by the consumption of coal and water, whose power was entirely under man's control, that was mobile and a means of locomotion, that was urban and not, like the waterwheel, rural, that permitted production to be concentrated in towns instead of, like the water-wheels, being scattered up and down the country,<sup>14</sup> that was of universal technical application, and, relatively speaking, little affected in its choice of residence by local circumstances. The greatness of Watt's genius showed itself in the specification of the patent that he took out in April, 1784. In that specification his steam-engine is described, not as

an invention for a specific purpose, but as an agent universally applicable in Mechanical Industry. In it he points out applications, many of which, as for instance, the steam-hammer, were not introduced till half a century later. Nevertheless he doubted the use of steam-engines in navigation. His successors, Boulton and Watt, sent to the exhibition of 1851 steam-engines of colossal size for ocean steamers.

As soon as tools had been converted from being manual implements of man into implements of a mechanical apparatus, of a machine, the motive mechanism also acquired an independent form, entirely emancipated from the restraints of human strength. Thereupon the individual machine, that we have hitherto been considering, sinks into a mere factor in production by machinery. One motive mechanism was now able to drive many machines at once. The motive mechanism grows with the number of the machines that are turned simultaneously, and the transmitting mechanism becomes a wide-spreading apparatus.

We now proceed to distinguish the co-operation of a number of machines of one kind from a complex system of machinery.

In the one case, the product is entirely made by a single machine, which performs all the various operations previously done by one handicraftsman with his tool; as, for instance, by a weaver with his loom; or by several handicraftsman successively, either separately or as members of a system of Manufacture.<sup>15</sup> For example, in the manufacture of envelopes, one man folded the paper with the folder, another laid on the gum, a third turned the flap over, on which the device is impressed, a fourth embossed the device, and so on; and for each of these operations the envelope had to change hands. One single envelope machine now performs all these operations at once, and makes more than 3,000 envelopes in an hour. In the London exhibition of 1862, there was an American machine for making paper cornets. It cut the paper, pasted, folded, and finished 300 in a minute. Here, the whole process, which, when carried on as Manufacture, was split up into, and carried out by, a series of operations, is completed by a single machine, working a combination of various tools. Now, whether such a machine be merely a reproduction of a complicated manual implement, or a combination of various simple implements specialised by Manufacture, in either case, in the factory, *i.e.*, in the workshop in which machinery alone is used, we meet again with simple co-operation; and, leaving the workman out of consideration for the moment, this co-operation presents itself to us, in the first instance, as the conglomeration in one place of similar and simultaneously acting machines. Thus, a weaving factory is constituted of a number of power-looms, working side by side, and a sewing factory of a number of sewing-machines all in the same building. But there is here a technical oneness in the whole system, owing to all the machines receiving their impulse simultaneously, and in an equal degree, from the pulsations of the common prime mover, by the intermediary of the transmitting mechanism; and this mechanism, to a certain extent, is also common to them all, since only particular ramifications of it branch off to each machine. Just as a number of tools, then, form the organs of a machine, so a number of machines of one kind constitute the organs of the motive mechanism.

A real machinery system, however, does not take the place of these independent machines, until the subject of labour goes through a connected series of detail processes, that are carried out by a chain of machines of various kinds, the one supplementing the other. Here we have again the co-operation by division of labour that characterises Manufacture; only now, it is a combination of detail machines. The special tools of the various detail workmen, such as those of the beaters, cambers, spinners, &c., in the woollen manufacture, are now transformed into the tools of specialised machines, each machine constituting a special organ, with a special function, in the system. In those branches of industry in which the machinery system is first introduced, Manufacture itself furnishes, in a general way, the natural basis for the division, and consequent

organisation, of the process of production.<sup>16</sup> Nevertheless an essential difference at once manifests itself. In Manufacture it is the workmen who, with their manual implements, must, either singly or in groups, carry on each particular detail process. If, on the one hand, the workman becomes adapted to the process, on the other, the process was previously made suitable to the workman. This subjective principle of the division of labour no longer exists in production by machinery. Here, the process as a whole is examined objectively, in itself, that is to say, without regard to the question of its execution by human hands, it is analysed into its constituent phases; and the problem, how to execute each detail process, and bind them all into a whole, is solved by the aid of machines, chemistry, &c.<sup>17</sup> But, of course, in this case also, theory must be perfected by accumulated experience on a large scale. Each detail machine supplies raw material to the machine next in order; and since they are all working at the same time, the product is always going through the various stages of its fabrication, and is also constantly in a state of transition, from one phase to another. Just as in Manufacture, the direct co-operation of the detail labourers establishes a numerical proportion between the special groups, so in an organised system of machinery, where one detail machine is constantly kept employed by another, a fixed relation is established between their numbers, their size, and their speed. The collective machine, now an organised system of various kinds of single machines, and of groups of single machines, becomes more and more perfect, the more the process as a whole becomes a continuous one, i.e., the less the raw material is interrupted in its passage from its first phase to its last; in other words, the more its passage from one phase to another is effected, not by the hand of man, but by the machinery itself. In Manufacture the isolation of each detail process is a condition imposed by the nature of division of labour, but in the fully developed factory the continuity of those processes is, on the contrary, imperative.

A system of machinery, whether it reposes on the mere co-operation of similar machines, as in weaving, or on a combination of different machines, as in spinning, constitutes in itself a huge automaton, whenever it is driven by a self-acting prime mover. But although the factory as a whole be driven by its steam-engine, yet either some of the individual machines may require the aid of the workman for some of their movements (such aid was necessary for the running in of the mule carriage, before the invention of the self-acting mule, and is still necessary in fine-spinning mills); or, to enable a machine to do its work, certain parts of it may require to be handled by the workman like a manual tool; this was the case in machine-makers' workshops, before the conversion of the slide rest into a self-actor. As soon as a machine executes, without man's help, all the movements requisite to elaborate the raw material, needing only attendance from him, we have an automatic system of machinery, and one that is susceptible of constant improvement in its details. Such improvements as the apparatus that stops a drawing frame, whenever a sliver breaks, and the self-acting stop, that stops the power-loom so soon as the shuttle bobbin is emptied of weft, are quite modern inventions. As an example, both of continuity of production, and of the carrying out of the automatic principle, we may take a modern paper mill. In the paper industry generally, we may advantageously study in detail not only the distinctions between modes of production based on different means of production, but also the connexion of the social conditions of production with those modes: for the old German paper-making furnishes us with a sample of handicraft production; that of Holland in the 17th and of France in the 18th century with a sample of manufacturing in the strict sense; and that of modern England with a sample of automatic fabrication of this article. Besides these, there still exist, in India and China, two distinct antique Asiatic forms of the same industry.

An organised system of machines, to which motion is communicated by the transmitting mechanism from a central automaton, is the most developed form of production by machinery.

Here we have, in the place of the isolated machine, a mechanical monster whose body fills whole factories, and whose demon power, at first veiled under the slow and measured motions of his giant limbs, at length breaks out into the fast and furious whirl of his countless working organs.

There were mules and steam-engines before there were any labourers, whose exclusive occupation it was to make mules and steam-engines; just as men wore clothes before there were such people as tailors. The inventions of Vaucanson, Arkwright, Watt, and others, were, however, practicable, only because those inventors found, ready to hand, a considerable number of skilled mechanical workmen, placed at their disposal by the manufacturing period. Some of these workmen were independent handicraftsmen of various trades, others were grouped together in manufactures, in which, as before-mentioned, division of labour was strictly carried out. As inventions increased in number, and the demand for the newly discovered machines grew larger, the machine-making industry split up, more and more, into numerous independent branches, and division of labour in these manufactures was more and more developed. Here, then, we see in Manufacture the immediate technical foundation of modern industry. Manufacture produced the machinery, by means of which modern industry abolished the handicraft and manufacturing systems in those spheres of production that it first seized upon. The factory system was therefore raised, in the natural course of things, on an inadequate foundation. When the system attained to a certain degree of development, it had to root up this ready-made foundation, which in the meantime had been elaborated on the old lines, and to build up for itself a basis that should correspond to its methods of production. Just as the individual machine retains a dwarfish character, so long as it is worked by the power of man alone, and just as no system of machinery could be properly developed before the steam-engine took the place of the earlier motive powers, animals, wind, and even water; so, too, modern industry was crippled in its complete development, so long as its characteristic instrument of production, the machine, owed its existence to personal strength and personal skill, and depended on the muscular development, the keenness of sight, and the cunning of hand, with which the detail workmen in manufactures, and the manual labourers in handicrafts, wielded their dwarfish implements. Thus, apart from the dearness of the machines made in this way, a circumstance that is ever present to the mind of the capitalist, the expansion of industries carried on by means of machinery, and the invasion by machinery of fresh branches of production, were dependent on the growth of a class of workmen, who, owing to the almost artistic nature of their employment, could increase their numbers only gradually, and not by leaps and bounds. But besides this, at a certain stage of its development, modern industry became technologically incompatible with the basis furnished for it by handicraft and Manufacture. The increasing size of the prime movers, of the transmitting mechanism, and of the machines proper, the greater complication, multifariousness and regularity of the details of these machines, as they more and more departed from the model of those originally made by manual labour, and acquired a form, untrammelled except by the conditions under which they worked,<sup>18</sup> the perfecting of the automatic system, and the use, every day more unavoidable, of a more refractory material, such as iron instead of wood - the solution of all these problems, which sprang up by the force of circumstances, everywhere met with a stumbling-block in the personal restrictions, which even the collective labourer of Manufacture could not break through, except to a limited extent. Such machines as the modern hydraulic press, the modern power-loom, and the modern carding engine, could never have been furnished by Manufacture.

A radical change in the mode of production in one sphere of industry involves a similar change in other spheres. This happens at first in such branches of industry as are connected together by being separate phases of a process, and yet are isolated by the social division of labour, in such a way, that each of them produces an independent commodity. Thus spinning by machinery made

weaving by machinery a necessity, and both together made the mechanical and chemical revolution that took place in bleaching, printing, and dyeing, imperative. So too, on the other hand, the revolution in cotton-spinning called forth the invention of the gin, for separating the seeds from the cotton fibre; it was only by means of this invention, that the production of cotton became possible on the enormous scale at present required.<sup>19</sup> But more especially, the revolution in the modes of production of industry and agriculture made necessary a revolution in the general conditions of the social process of production, i.e., in the means of communication and of transport. In a society whose pivot, to use an expression of Fourier, was agriculture on a small scale, with its subsidiary domestic industries, and the urban handicrafts, the means of communication and transport were so utterly inadequate to the productive requirements of the manufacturing period, with its extended division of social labour, its concentration of the instruments of labour, and of the workmen, and its colonial markets, that they became in fact revolutionised. In the same way the means of communication and transport handed down from the manufacturing period soon became unbearable trammels on modern industry, with its feverish haste of production, its enormous extent, its constant flinging of capital and labour from one sphere of production into another, and its newly-created connexions with the markets of the whole world. Hence, apart from the radical changes introduced in the construction of sailing vessels, the means of communication and transport became gradually adapted to the modes of production of mechanical industry, by the creation of a system of river steamers, railways, ocean steamers, and telegraphs. But the huge masses of iron that had now to be forged, to be welded, to be cut, to be bored, and to be shaped, demanded, on their part, cyclopean machines, for the construction of which the methods of the manufacturing period were utterly inadequate.

Modern Industry had therefore itself to take in hand the machine, its characteristic instrument of production, and to construct machines by machines. It was not till it did this, that it built up for itself a fitting technical foundation, and stood on its own feet. Machinery, simultaneously with the increasing use of it, in the first decades of this century, appropriated, by degrees, the fabrication of machines proper. But it was only during the decade preceding 1866, that the construction of railways and ocean steamers on a stupendous scale called into existence the cyclopean machines now employed in the construction of prime movers.

The most essential condition to the production of machines by machines was a prime mover capable of exerting any amount of force, and yet under perfect control. Such a condition was already supplied by the steam-engine. But at the same time it was necessary to produce the geometrically accurate straight lines, planes, circles, cylinders, cones, and spheres, required in the detail parts of the machines. This problem Henry Maudsley solved in the first decade of this century by the invention of the slide rest, a tool that was soon made automatic, and in a modified form was applied to other constructive machines besides the lathe, for which it was originally intended. This mechanical appliance replaces, not some particular tool, but the hand itself, which produces a given form by holding and guiding the cutting tool along the iron or other material operated upon. Thus it became possible to produce the forms of the individual parts of machinery

“with a degree of ease, accuracy, and speed, that no accumulated experience of the hand of the most skilled workman could give.”<sup>20</sup>

If we now fix our attention on that portion of the machinery employed in the construction of machines, which constitutes the operating tool, we find the manual implements re-appearing, but on a cyclopean scale. The operating part of the boring machine is an immense drill driven by a steam-engine; without this machine, on the other hand, the cylinders of large steam-engines and of hydraulic presses could not be made. The mechanical lathe is only a cyclopean reproduction of the ordinary foot-lathe; the planing machine, an iron carpenter, that works on iron with the same

tools that the human carpenter employs on wood; the instrument that, on the London wharves, cuts the veneers, is a gigantic razor; the tool of the shearing machine, which shears iron as easily as a tailor's scissors cut cloth, is a monster pair of scissors; and the steam-hammer works with an ordinary hammer head, but of such a weight that not Thor himself could wield it.<sup>21</sup> These steam-hammers are an invention of Nasmyth, and there is one that weighs over 6 tons and strikes with a vertical fall of 7 feet, on an anvil weighing 36 tons. It is mere child's-play for it to crush a block of granite into powder, yet it is no less capable of driving, with a succession of light taps, a nail into a piece of soft wood.<sup>22</sup>

The implements of labour, in the form of machinery, necessitate the substitution of natural forces for human force, and the conscious application of science, instead of rule of thumb. In Manufacture, the organisation of the social labour-process is purely subjective; it is a combination of detail labourers; in its machinery system, modern industry has a productive organism that is purely objective, in which the labourer becomes a mere appendage to an already existing material condition of production. In simple co-operation, and even in that founded on division of labour, the suppression of the isolated, by the collective, workman still appears to be more or less accidental. Machinery, with a few exceptions to be mentioned later, operates only by means of associated labour, or labour in common. Hence the co-operative character of the labour-process is, in the latter case, a technical necessity dictated by the instrument of labour itself.

## **Section 2: The Value Transferred by Machinery to the Product**

We saw that the productive forces resulting from co-operation and division of labour cost capital nothing. They are natural forces of social labour. So also physical forces, like steam, water, &c., when appropriated to productive processes, cost nothing. But just as a man requires lungs to breathe with, so he requires something that is work of man's hand, in order to consume physical forces productively. A water-wheel is necessary to exploit the force of water, and a steam-engine to exploit the elasticity of steam. Once discovered, the law of the deviation of the magnetic needle in the field of an electric current, or the law of the magnetisation of iron, around which an electric current circulates, cost never a penny.<sup>23</sup> But the exploitation of these laws for the purposes of telegraphy, &c., necessitates a costly and extensive apparatus. The tool, as we have seen, is not exterminated by the machine. From being a dwarf implement of the human organism, it expands and multiplies into the implement of a mechanism created by man. Capital now sets the labourer to work, not with a manual tool, but with a machine which itself handles the tools. Although, therefore, it is clear at the first glance that, by incorporating both stupendous physical forces, and the natural sciences, with the process of production, modern industry raises the productiveness of labour to an extraordinary degree, it is by no means equally clear, that this increased productive force is not, on the other hand, purchased by an increased expenditure of labour. Machinery, like every other component of constant capital, creates no new value, but yields up its own value to the product that it serves to beget. In so far as the machine has value, and, in consequence, parts with value to the product, it forms an element in the value of that product. Instead of being cheapened, the product is made dearer in proportion to the value of the machine. And it is clear as noon-day, that machines and systems of machinery, the characteristic instruments of labour of Modern Industry, are incomparably more loaded with value than the implements used in handicrafts and manufactures.

In the first place, it must be observed that the machinery, while always entering as a whole into the labour-process, enters into the value-begetting process only by bits. It never adds more value than it loses, on an average, by wear and tear. Hence there is a great difference between the value of a machine, and the value transferred in a given time by that machine to the product. The longer

the life of the machine in the labour-process, the greater is that difference. It is true, no doubt, as we have already seen, that every instrument of labour enters as a whole into the labour-process, and only piece-meal, proportionally to its average daily loss by wear and tear, into the value-begetting process. But this difference between the instrument as a whole and its daily wear and tear, is much greater in a machine than in a tool, because the machine, being made from more durable material, has a longer life; because its employment, being regulated by strictly scientific laws, allows of greater economy in the wear and tear of its parts, and in the materials it consumes; and lastly, because its field of production is incomparably larger than that of a tool. After making allowance, both in the case of the machine and of the tool, for their average daily cost, that is for the value they transmit to the product by their average daily wear and tear, and for their consumption of auxiliary substance, such as oil, coal, and so on, they each do their work gratuitously, just like the forces furnished by Nature without the help of man. The greater the productive power of the machinery compared with that of the tool, the greater is the extent of its gratuitous service compared with that of the tool. In modern industry man succeeded for the first time in making the product of his past labour work on a large scale gratuitously, like the forces of Nature.<sup>24</sup>

In treating of Co-operation and Manufacture, it was shown that certain general factors of production, such as buildings, are, in comparison with the scattered means of production of the isolated workman, economised by being consumed in common, and that they therefore make the product cheaper. In a system of machinery, not only is the framework of the machine consumed in common by its numerous operating implements, but the prime mover, together with a part of the transmitting mechanism, is consumed in common by the numerous operative machines.

Given the difference between the value of the machinery, and the value transferred by it in a day to the product, the extent to which this latter value makes the product dearer, depends in the first instance, upon the size of the product; so to say, upon its area. Mr. Baynes, of Blackburn, in a lecture published in 1858, estimates that

“each real mechanical horse-power<sup>25</sup> will drive 450 self-acting mule spindles, with preparation, or 200 throstle spindles, or 15 looms for 40 inch cloth with the appliances for warping, sizing, &c.”

In the first case, it is the day's produce of 450 mule spindles, in the second, of 200 throstle spindles, in the third, of 15 power-looms, over which the daily cost of one horse-power, and the wear and tear of the machinery set in motion by that power, are spread; so that only a very minute value is transferred by such wear and tear to a pound of yarn or a yard of cloth. The same is the case with the steam-hammer mentioned above. Since its daily wear and tear, its coal-consumption, &c., are spread over the stupendous masses of iron hammered by it in a day, only a small value is added to a hundred weight of iron; but that value would be very great, if the cyclopean instrument were employed in driving in nails.

Given a machine's capacity for work, that is, the number of its operating tools, or, where it is a question of force, their mass, the amount of its product will depend on the velocity of its working parts, on the speed, for instance, of the spindles, or on the number of blows given by the hammer in a minute. Many of these colossal hammers strike seventy times in a minute, and Ryder's patent machine for forging spindles with small hammers gives as many as 700 strokes per minute.

Given the rate at which machinery transfers its value to the product, the amount of value so transferred depends on the total value of the machinery.<sup>26</sup> The less labour it contains, the less value it imparts to the product. The less value it gives up, so much the more productive it is, and so much the more its services approximate to those of natural forces. But the production of machinery by machinery lessens its value relatively to its extension and efficacy.

An analysis and comparison of the prices of commodities produced by handicrafts or manufactures, and of the prices of the same commodities produced by machinery, shows generally, that, in the product of machinery, the value due to the instruments of labour increases relatively, but decreases absolutely. In other words, its absolute amount decreases, but its amount, relatively to the total value of the product, of a pound of yarn, for instance, increases.<sup>27</sup>

It is evident that whenever it costs as much labour to produce a machine as is saved by the employment of that machine, there is nothing but a transposition of labour; consequently the total labour required to produce a commodity is not lessened or the productiveness of labour is not increased. It is clear, however, that the difference between the labour a machine costs, and the labour it saves, in other words, that the degree of its productiveness does not depend on the difference between its own value and the value of the implement it replaces. As long as the labour spent on a machine, and consequently the portion of its value added to the product, remains smaller than the value added by the workman to the product with his tool, there is always a difference of labour saved in favour of the machine. The productiveness of a machine is therefore measured by the human labour-power it replaces. According to Mr. Baynes, 2 operatives are required for the 450 mule spindles, inclusive of preparation machinery,<sup>28</sup> that are driven by one-horse power; each self-acting mule spindle, working ten hours, produces 13 ounces of yarn (average number of thickness); consequently  $2\frac{1}{2}$  operatives spin weekly 365  $\frac{5}{8}$  lbs. of yarn. Hence, leaving waste on one side, 366 lbs. of cotton absorb, during their conversion into yarn, only 150 hours' labour, or fifteen days' labour of ten hours each. But with a spinning-wheel, supposing the hand-spinner to produce thirteen ounces of yarn in sixty hours, the same weight of cotton would absorb 2,700 days' labour of ten hours each, or 27,000 hours' labour.<sup>29</sup> Where blockprinting, the old method of printing calico by hand, has been superseded by machine printing, a single machine prints, with the aid of one man or boy, as much calico of four colours in one hour, as it formerly took 200 men to do.<sup>30</sup> Before Eli Whitney invented the cotton gin in 1793, the separation of the seed from a pound of cotton cost an average day's labour. By means of his invention one negress was enabled to clean 100 lbs. daily; and since then, the efficacy of the gin has been considerably increased. A pound of cotton wool, previously costing 50 cents to produce, included after that invention more unpaid labour, and was consequently sold with greater profit, at 10 cents. In India they employ for separating the wool from the seed, an instrument, half machine, half tool, called a churka; with this one man and a woman can clean 28 lbs. daily. With the churka invented some years ago by Dr. Forbes, one man and a boy produce 250 lbs. daily. If oxen, steam, or water, be used for driving it, only a few boys and girls as feeders are required. Sixteen of these machines driven by oxen do as much work in a day as formerly 750 people did on an average.<sup>31</sup>

As already stated, a steam-plough does as much work in one hour at a cost of three-pence, as 66 men at a cost of 15 shillings. I return to this example in order to clear up an erroneous notion. The 15 shillings are by no means the expression in money of all the labour expended in one hour by the 66 men. If the ratio of surplus labour to necessary labour were 100%, these 66 men would produce in one hour a value of 30 shillings, although their wages, 15 shillings, represent only their labour for half an hour. Suppose, then, a machine cost as much as the wages for a year of the 150 men it displaces, say £3,000; this £3,000 is by no means the expression in money of the labour added to the object produced by these 150 men before the introduction of the machine, but only of that portion of their year's labour which was expended for themselves and represented by their wages. On the other hand, the £3,000, the money-value of the machine, expresses all the labour expended on its production, no matter in what proportion this labour constitutes wages for the workman, and surplus-value for the capitalist. Therefore, though a machine cost as much as

the labour-power displaced by it costs, yet the labour materialised in it is even then much less than the living labour it replaces.<sup>32</sup>

The use of machinery for the exclusive purpose of cheapening the product, is limited in this way, that less labour must be expended in producing the machinery than is displaced by the employment of that machinery, For the capitalist, however, this use is still more limited. Instead of paying for the labour, he only pays the value of the labour-power employed; therefore, the limit to his using a machine is fixed by the difference between the value of the machine and the value of the labour-power replaced by it. Since the division of the day's work into necessary and surplus labour differs in different countries, and even in the same country at different periods, or in different branches of industry; and further, since the actual wage of the labourer at one time sinks below the value of his labour-power, at another rises above it, it is possible for the difference between the price of the machinery and the price of the labour-power replaced by that machinery to vary very much, although the difference between the quantity of labour requisite to produce the machine and the total quantity replaced by it, remain constant.<sup>33</sup> But it is the former difference alone that determines the cost, to the capitalist, of producing a commodity, and, through the pressure of competition, influences his action. Hence the invention now-a-days of machines in England that are employed only in North America; just as in the sixteenth and seventeenth centuries, machines were invented in Germany to be used only in Holland, and just as many a French invention of the eighteenth century was exploited in England alone. In the older countries, machinery, when employed in some branches of industry, creates such a redundancy of labour in other branches that in these latter the fall of wages below the value of labour-power impedes the use of machinery, and, from the standpoint of the capitalist, whose profit comes, not from a diminution of the labour employed, but of the labour paid for, renders that use superfluous and often impossible. In some branches of the woollen manufacture in England the employment of children has during recent years been considerably diminished, and in some cases has been entirely abolished. Why? Because the Factory Acts made two sets of children necessary, one working six hours, the other four, or each working five hours. But the parents refused to sell the "half-timers" cheaper than the "full-timers." Hence the substitution of machinery for the "half-timers."<sup>34</sup> Before the labour of women and of children under 10 years of age was forbidden in mines, capitalists considered the employment of naked women and girls, often in company with men, so far sanctioned by their moral code, and especially by their ledgers, that it was only after the passing of the Act that they had recourse to machinery. The Yankees have invented a stone-breaking machine. The English do not make use of it, because the "wretch"<sup>35</sup> who does this work gets paid for such a small portion of his labour, that machinery would increase the cost of production to the capitalist.<sup>36</sup> In England women are still occasionally used instead of horses for hauling canal boats<sup>37</sup>, because the labour required to produce horses and machines is an accurately known quantity, while that required to maintain the women of the surplus-population is below all calculation. Hence nowhere do we find a more shameful squandering of human labour-power for the most despicable purposes than in England, the land of machinery.

### **Section 3: The Proximate Effects of Machinery on the Workman**

The starting-point of modern industry is, as we have shown, the revolution in the instruments of labour, and this revolution attains its most highly developed form in the organised system of machinery in a factory. Before we inquire how human material is incorporated with this objective organism, let us consider some general effects of this revolution on the labourer himself.

## A. Appropriation of Supplementary Labour-Power by Capital. The Employment of Women and Children

In so far as machinery dispenses with muscular power, it becomes a means of employing labourers of slight muscular strength, and those whose bodily development is incomplete, but whose limbs are all the more supple. The labour of women and children was, therefore, the first thing sought for by capitalists who used machinery. That mighty substitute for labour and labourers was forthwith changed into a means for increasing the number of wage-labourers by enrolling, under the direct sway of capital, every member of the workman's family, without distinction of age or sex. Compulsory work for the capitalist usurped the place, not only of the children's play, but also of free labour at home within moderate limits for the support of the family.<sup>38</sup>

The value of labour-power was determined, not only by the labour-time necessary to maintain the individual adult labourer, but also by that necessary to maintain his family. Machinery, by throwing every member of that family on to the labour-market, spreads the value of the man's labour-power over his whole family. It thus depreciates his labour-power. To purchase the labour-power of a family of four workers may, perhaps, cost more than it formerly did to purchase the labour-power of the head of the family, but, in return, four days' labour takes the place of one, and their price falls in proportion to the excess of the surplus labour of four over the surplus labour of one. In order that the family may live, four people must now, not only labour, but expend surplus labour for the capitalist. Thus we see, that machinery, while augmenting the human material that forms the principal object of capital's exploiting power,<sup>39</sup> at the same time raises the degree of exploitation.

Machinery also revolutionises out and out the contract between the labourer and the capitalist, which formally fixes their mutual relations. Taking the exchange of commodities as our basis, our first assumption was that capitalist and labourer met as free persons, as independent owners of commodities; the one possessing money and means of production, the other labour-power. But now the capitalist buys children and young persons under age. Previously, the workman sold his own labour-power, which he disposed of nominally as a free agent. Now he sells wife and child. He has become a slave-dealer.<sup>40</sup> The demand for children's labour often resembles in form the inquiries for negro slaves, such as were formerly to be read among the advertisements in American journals.

“My attention,” says an English factory inspector, “was drawn to an advertisement in the local paper of one of the most important manufacturing towns of my district, of which the following is a copy: Wanted, 12 to 20 young persons, not younger than what can pass for 13 years. Wages, 4 shillings a week. Apply &c.”<sup>41</sup>

The phrase “what can pass for 13 years,” has reference to the fact, that by the Factory Act, children under 13 years may work only 6 hours. A surgeon officially appointed must certify their age. The manufacturer, therefore, asks for children who look as if they were already 13 years old. The decrease, often by leaps and bounds in the number of children under 13 years employed in factories, a decrease that is shown in an astonishing manner by the English statistics of the last 20 years, was for the most part, according to the evidence of the factory inspectors themselves, the work of the certifying surgeons, who overstated the age of the children, agreeably to the capitalist's greed for exploitation, and the sordid trafficking needs of the parents. In the notorious district of Bethnal Green, a public market is held every Monday and Tuesday morning, where children of both sexes from 9 years of age upwards, hire themselves out to the silk manufacturers. “The usual terms are 1s. 8d. a week (this belongs to the parents) and ‘2d. for myself and tea.’ The

contract is binding only for the week. The scene and language while this market is going on are quite disgraceful.”<sup>42</sup> It has also occurred in England, that women have taken “children from the workhouse and let any one have them out for 2s. 6d. a week.”<sup>43</sup> In spite of legislation, the number of boys sold in Great Britain by their parents to act as live chimney-sweeping machines (although there exist plenty of machines to replace them) exceeds 2,000.<sup>44</sup> The revolution effected by machinery in the juridical relations between the buyer and the seller of labour-power, causing the transaction as a whole to lose the appearance of a contract between free persons, afforded the English Parliament an excuse, founded on juridical principles, for the interference of the state with factories. Whenever the law limits the labour of children to 6 hours in industries not before interfered with, the complaints of the manufacturers are always renewed. They allege that numbers of the parents withdraw their children from the industry brought under the Act, in order to sell them where “freedom of labour” still rules, i.e., where children under 13 years are compelled to work like grown-up people, and therefore can be got rid of at a higher price. But since capital is by nature a leveller, since it exacts in every sphere of production equality in the conditions of the exploitation of labour, the limitation by law of children’s labour, in one branch of industry, becomes the cause of its limitation in others.

We have already alluded to the physical deterioration as well of the children and young-persons as of the women, whom machinery, first directly in the factories that shoot up on its basis, and then indirectly in all the remaining branches of industry, subjects to the exploitation of capital. In this place, therefore, we dwell only on one point, the enormous mortality, during the first few years of their life, of the children of the operatives. In sixteen of the registration districts into which England is divided, there are, for every 100,000 children alive under the age of one year, only 9,000 deaths in a year on an average (in one district only 7,047); in 24 districts the deaths are over 10,000, but under 11,000; in 39 districts, over 11,000, but under 12,000; in 48 districts over 12,000, but under 13,000; in 22 districts over 20,000; in 25 districts over 21,000; in 17 over 22,000; in 11 over 23,000; in Hoo, Wolverhampton, Ashton-under-Lyne, and Preston, over 24,000; in Nottingham, Stockport, and Bradford, over 25,000; in Wisbeach, 16,000; and in Manchester, 26,125.<sup>45</sup> As was shown by an official medical inquiry in the year 1861, the high death-rates are, apart from local causes, principally due to the employment of the mothers away from their homes, and to the neglect and maltreatment, consequent on her absence, such as, amongst others, insufficient nourishment, unsuitable food, and dosing with opiates; besides this, there arises an unnatural estrangement between mother and child, and as a consequence intentional starving and poisoning of the children.<sup>46</sup> In those agricultural districts, “where a minimum in the employment of women exists, the death-rate is on the other hand very low.”<sup>47</sup> The Inquiry Commission of 1861 led, however, to the unexpected result, that in some purely agricultural districts bordering on the North Sea, the death-rate of children under one year old almost equalled that of the worst factory districts. Dr. Julian Hunter was therefore commissioned to investigate this phenomenon on the spot. His report is incorporated with the “Sixth Report on Public Health.”<sup>48</sup> Up to that time it was supposed, that the children were decimated by malaria, and other diseases peculiar to low-lying and marshy districts. But the inquiry showed the very opposite, namely, that the same cause which drove away malaria, the conversion of the land, from a morass in winter and a scanty pasture in summer, into fruitful corn land, created the exceptional death-rate of the infants.<sup>49</sup> The 70 medical men, whom Dr. Hunter examined in that district, were “wonderfully in accord” on this point. In fact, the revolution in the mode of cultivation had led to the introduction of the industrial system.

Married women, who work in gangs along with boys and girls, are, for a stipulated sum of money, placed at the disposal of the farmer, by a man called the “undertaker,” who contracts for

the whole gang. "These gangs will sometimes travel many miles from their own village; they are to be met morning and evening on the roads, dressed in short petticoats, with suitable coats and boots, and sometimes trousers, looking wonderfully strong and healthy, but tainted with a customary immorality and heedless of the fatal results which their love of this busy and independent life is bringing on their unfortunate offspring who are pining at home."<sup>50</sup>

Every phenomenon of the factory districts is here reproduced, including, but to a greater extent, ill-disguised infanticide, and dosing children with opiates.<sup>51</sup>

"My knowledge of such evils," says Dr. Simon, the medical officer of the Privy Council and editor in chief of the Reports on Public Health, "may excuse the profound misgiving with which I regard any large industrial employment of adult women."<sup>52</sup>

"Happy indeed," exclaims Mr. Baker, the factory inspector, in his official report, "happy indeed will it be for the manufacturing districts of England, when every married woman having a family is prohibited from working in any textile works at all."<sup>53</sup>

The moral degradation caused by the capitalistic exploitation of women and children has been so exhaustively depicted by F. Engels in his "Lage der Arbeitenden Klasse Englands," and other writers, that I need only mention the subject in this place. But the intellectual desolation artificially produced by converting immature human beings into mere machines for the fabrication of surplus-value, a state of mind clearly distinguishable from that natural ignorance which keeps the mind fallow without destroying its capacity for development, its natural fertility, this desolation finally compelled even the English Parliament to make elementary education a compulsory condition to the "productive" employment of children under 14 years, in every industry subject to the Factory Acts. The spirit of capitalist production stands out clearly in the ludicrous wording of the so-called education clauses in the Factory Acts, in the absence of an administrative machinery, an absence that again makes the compulsion illusory, in the opposition of the manufacturers themselves to these education clauses, and in the tricks and dodges they put in practice for evading them.

"For this the legislature is alone to blame, by having passed a delusive law, which, while it would seem to provide that the children employed in factories shall be *educated*, contains no enactment by which that professed end can be secured. It provides nothing more than that the children shall on certain days of the week, and for a certain number of hours (three) in each day, be inclosed within the four walls of a place called a school, and that the employer of the child shall receive weekly a certificate to that effect signed by a person designated by the subscriber as a schoolmaster or schoolmistress."<sup>54</sup>

Previous to the passing of the amended Factory Act, 1844, it happened, not unfrequently, that the certificates of attendance at school were signed by the schoolmaster or schoolmistress with a cross, as they themselves were unable to write.

"On one occasion, on visiting a place called a school, from which certificates of school attendance, had issued, I was so struck with the ignorance of the master, that I said to him: 'Pray, sir, can you read?' His reply was: 'Aye, summat!' and as a justification of his right to grant certificates, he added: 'At any rate, I am before my scholars.'"

The inspectors, when the Bill of 1844 was in preparation, did not fail to represent the disgraceful state of the places called schools, certificates from which they were obliged to admit as a

compliance with the laws, but they were successful only in obtaining thus much, that since the passing of the Act of 1845,

the figures in the school certificate must be filled up in the handwriting of the schoolmaster, who must also sign his Christian and surname in full.”<sup>55</sup>

Sir John Kincaid, factory inspector for Scotland, relates experiences of the same kind.

“The first school we visited was kept by a Mrs. Ann Killin. Upon asking her to spell her name, she straightway made a mistake, by beginning with the letter C, but correcting herself immediately, she said her name began with a K. On looking at her signature, however, in the school certificate books, I noticed that she spelt it in various ways, while her handwriting left no doubt as to her unfitness to teach. She herself also acknowledged that she could not keep the register ... In a second school I found the schoolroom 15 feet long, and 10 feet wide, and counted in this space 75 children, who were gabbling something unintelligible”<sup>56</sup> But it is not only in the miserable places above referred to that the children obtain certificates of school attendance without having received instruction of any value, for in many schools where there is a competent teacher, his efforts are of little avail from the distracting crowd of children of all ages, from infants of 3 years old and upwards; his livelihood, miserable at the best, depending on the pence received from the greatest number of children whom it is possible to cram into the space. To this is to be added scanty school furniture, deficiency of books, and other materials for teaching, and the depressing effect upon the poor children themselves of a close, noisome atmosphere. I have been in many such schools, where I have seen rows of children doing absolutely nothing; and this is certified as school attendance, and, in statistical returns, such children are set down as being educated.”<sup>57</sup>

In Scotland the manufacturers try all they can to do without the children that are obliged to attend school.

“It requires no further argument to prove that the educational clauses of the Factory Act, being held in such disfavour among mill-owners, tend in a great measure to exclude that class of children alike from the employment and the benefit of education contemplated by this Act.”<sup>58</sup>

Horribly grotesque does this appear in print works, which are regulated by a special Act. By that Act,

“every child, before being employed in a print work must have attended school for at least 30 days, and not less than 150 hours, during the six months immediately preceding such first day of employment, and during the continuance of its employment in the print works, it must attend for a like period of 30 days, and 150 hours during every successive period of six months.... The attendance at school must be between 8 a.m. and 6 p.m. No attendance of less than 2½ hours, nor more than 5 hours on any one day, shall be reckoned as part of the 150 hours. Under ordinary circumstances the children attend school morning and afternoon for 30 days, for at least 5 hours each day, and upon the expiration of the 30 days, the statutory total of 150 hours having been attained, having, in their language, made up their book, they return to the print work, where they continue until the six months have expired, when another instalment of school attendance becomes due, and they again seek the school until the book is again made up.... Many boys having attended school for the required number of hours, when they return to

school after the expiration of their six months' work in the print work, are in the same condition as when they first attended school as print-work boys, that they have lost all they gained by their previous school attendance.... In other print works the children's attendance at school is made to depend altogether upon the exigencies of the work in the establishment. The requisite number of hours is made up each six months, by instalments consisting of from 3 to 5 hours at a time, spreading over, perhaps, the whole six months.... For instance, the attendance on one day might be from 8 to 11 a.m., on another day from 1 p.m. to 4 p.m., and the child might not appear at school again for several days, when it would attend from 3 p.m. to 6 p.m.; then it might attend for 3 or 4 days consecutively, or for a week, then it would not appear in school for 3 weeks or a month, after that upon some odd days at some odd hours when the operative who employed it chose to spare it; and thus the child was, as it were, buffeted from school to work, from work to school, until the tale of 150 hours was told."<sup>59</sup>

By the excessive addition of women and children to the ranks of the workers, machinery at last breaks down the resistance which the male operatives in the manufacturing period continued to oppose to the despotism of capital.<sup>60</sup>

## B. Prolongation of the Working day

If machinery be the most powerful means for increasing the productiveness of labour – i.e., for shortening the working-time required in the production of a commodity, it becomes in the hands of capital the most powerful means, in those industries first invaded by it, for lengthening the working day beyond all bounds set by human nature. It creates, on the one hand, new conditions by which capital is enabled to give free scope to this its constant tendency, and on the other hand, new motives with which to whet capital's appetite for the labour of others.

In the first place, in the form of machinery, the implements of labour become automatic, things moving and working independent of the workman. They are thenceforth an industrial *perpetuum mobile*, that would go on producing forever, did it not meet with certain natural obstructions in the weak bodies and the strong wills of its human attendants. The automaton, as capital, and because it is capital, is endowed, in the person of the capitalist, with intelligence and will; it is therefore animated by the longing to reduce to a minimum the resistance offered by that repellent yet elastic natural barrier, man.<sup>61</sup> This resistance is moreover lessened by the apparent lightness of machine work, and by the more pliant and docile character of the women and children employed on it.<sup>62</sup>

The productiveness of machinery is, as we saw, inversely proportional to the value transferred by it to the product. The longer the life of the machine, the greater is the mass of the products over which the value transmitted by the machine is spread, and the less is the portion of that value added to each single commodity. The active lifetime of a machine is, however, clearly dependent on the length of the working day, or on the duration of the daily labour-process multiplied by the number of days for which the process is carried on.

The wear and tear of a machine is not exactly proportional to its working-time. And even if it were so, a machine working 16 hours daily for 7½ years, covers as long a working period as, and transmits to the total product no more value than, the same machine would if it worked only 8 hours daily for 15 years. But in the first case the value of the machine would be reproduced twice as quickly as in the latter, and the capitalist would, by this use of the machine, absorb in 7½ years as much surplus-value as in the second case he would in 15.

The material wear and tear of a machine is of two kinds. The one arises from use, as coins wear away by circulating, the other from non-use, as a sword rusts when left in its scabbard. The latter kind is due to the elements. The former is more or less directly proportional, the latter to a certain extent inversely proportional, to the use of the machine.<sup>63</sup>

But in addition to the material wear and tear, a machine also undergoes, what we may call a moral depreciation. It loses exchange-value, either by machines of the same sort being produced cheaper than it, or by better machines entering into competition with it.<sup>64</sup> In both cases, be the machine ever so young and full of life, its value is no longer determined by the labour actually materialised in it, but by the labour-time requisite to reproduce either it or the better machine. It has, therefore, lost value more or less. The shorter the period taken to reproduce its total value, the less is the danger of moral depreciation; and the longer the working day, the shorter is that period. When machinery is first introduced into an industry, new methods of reproducing it more cheaply follow blow upon blow<sup>65</sup>, and so do improvements, that not only affect individual parts and details of the machine, but its entire build. It is, therefore, in the early days of the life of machinery that this special incentive to the prolongation of the working day makes itself felt most acutely.<sup>66</sup>

Given the length of the working day, all other circumstances remaining the same, the exploitation of double the number of workmen demands, not only a doubling of that part of constant capital which is invested in machinery and buildings, but also of that part which is laid out in raw material and auxiliary substances. The lengthening of the working day, on the other hand, allows of production on an extended scale without any alteration in the amount of capital laid out on machinery and buildings.<sup>67</sup> Not only is there, therefore, an increase of surplus-value, but the outlay necessary to obtain it diminishes. It is true that this takes place, more or less, with every lengthening of the working day; but in the case under consideration, the change is more marked, because the capital converted into the instruments of labour preponderates to a greater degree.<sup>68</sup> The development of the factory system fixes a constantly increasing portion of the capital in a form, in which, on the one hand, its value is capable of continual self-expansion, and in which, on the other hand, it loses both use-value and exchange-value whenever it loses contact with living labour. "When a labourer," said Mr. Ashworth, a cotton magnate, to Professor Nassau W. Senior, "lays down his spade, he renders useless, for that period, a capital worth eighteen-pence. When one of our people leaves the mill, he renders useless a capital that has cost £100,000."<sup>69</sup> Only fancy! making "useless" for a single moment, a capital that has cost £100,000! It is, in truth, monstrous, that a single one of our people should ever leave the factory! The increased use of machinery, as Senior after the instruction he received from Ashworth clearly perceives, makes a constantly increasing lengthening of the working day "desirable."<sup>70</sup>

Machinery produces relative surplus-value; not only by directly depreciating the value of labour-power, and by indirectly cheapening the same through cheapening the commodities that enter into its reproduction, but also, when it is first introduced sporadically into an industry, by converting the labour employed by the owner of that machinery, into labour of a higher degree and greater efficacy, by raising the social value of the article produced above its individual value, and thus enabling the capitalist to replace the value of a day's labour-power by a smaller portion of the value of a day's product. During this transition period, when the use of machinery is a sort of monopoly, the profits are therefore exceptional, and the capitalist endeavours to exploit thoroughly "the sunny time of this his first love," by prolonging the working day as much as possible. The magnitude of the profit whets his appetite for more profit.

As the use of machinery becomes more general in a particular industry, the social value of the product sinks down to its individual value, and the law that surplus-value does not arise from the

labour-power that has been replaced by the machinery, but from the labour-power actually employed in working with the machinery, asserts itself. Surplus-value arises from variable capital alone, and we saw that the amount of surplus-value depends on two factors, viz., the rate of surplus-value and the number of the workmen simultaneously employed. Given the length of the working day, the rate of surplus-value is determined by the relative duration of the necessary labour and of the surplus labour in a day. The number of the labourers simultaneously employed depends, on its side, on the ratio of the variable to the constant capital. Now, however much the use of machinery may increase the surplus labour at the expense of the necessary labour by heightening the productiveness of labour, it is clear that it attains this result, only by diminishing the number of workmen employed by a given amount of capital. It converts what was formerly variable capital, invested in labour-power, into machinery which, being constant capital, does not produce surplus-value. It is impossible, for instance, to squeeze as much surplus-value out of 2 as out of 24 labourers. If each of these 24 men gives only one hour of surplus labour in 12, the 24 men give together 24 hours of surplus labour, while 24 hours is the total labour of the two men. Hence, the application of machinery to the production of surplus-value implies a contradiction which is immanent in it, since of the two factors of the surplus-value created by a given amount of capital, one, the rate of surplus-value, cannot be increased, except by diminishing the other, the number of workmen. This contradiction comes to light, as soon as by the general employment of machinery in a given industry, the value of the machine-produced commodity regulates the value of all commodities of the same sort; and it is this contradiction, that in its turn, drives the capitalist, without his being conscious of the fact,<sup>71</sup> to excessive lengthening of the working day, in order that he may compensate the decrease in the relative number of labourers exploited, by an increase not only of the relative, but of the absolute surplus labour.

If, then, the capitalistic employment of machinery, on the one hand, supplies new and powerful motives to an excessive lengthening of the working day, and radically changes, as well the methods of labour, as also the character of the social working organism, in such a manner as to break down all opposition to this tendency, on the other hand it produces, partly by opening out to the capitalist new strata of the working-class, previously inaccessible to him, partly by setting free the labourers it supplants, a surplus working population,<sup>72</sup> which is compelled to submit to the dictation of capital. Hence that remarkable phenomenon in the history of modern industry, that machinery sweeps away every moral and natural restriction on the length of the working day. Hence, too, the economic paradox, that the most powerful instrument for shortening labour-time, becomes the most unfailing means for placing every moment of the labourer's time and that of his family, at the disposal of the capitalist for the purpose of expanding the value of his capital. "If," dreamed Aristotle, the greatest thinker of antiquity, "if every tool, when summoned, or even of its own accord, could do the work that befits it, just as the creations of Daedalus moved of themselves, or the tripods of Hephaestos went of their own accord to their sacred work, if the weavers' shuttles were to weave of themselves, then there would be no need either of apprentices for the master workers, or of slaves for the lords."<sup>73</sup> And Antipatros, a Greek poet of the time of Cicero, hailed the invention of the water-wheel for grinding corn, an invention that is the elementary form of all machinery, as the giver of freedom to female slaves, and the bringer back of the golden age.<sup>74</sup> Oh! those heathens! They understood, as the learned Bastiat, and before him the still wiser MacCulloch have discovered, nothing of Political Economy and Christianity. They did not, for example, comprehend that machinery is the surest means of lengthening the working day. They perhaps excused the slavery of one on the ground that it was a means to the full development of another. But to preach slavery of the masses, in order that a few crude and half-educated parvenus, might become "eminent spinners," "extensive sausage-makers," and "influential shoe-black dealers," to do this, they lacked the bump of Christianity.

### C. Intensification of Labour

The immoderate lengthening of the working day, produced by machinery in the hands of capital, leads to a reaction on the part of society, the very sources of whose life are menaced; and, thence, to a normal working day whose length is fixed by law. Thenceforth a phenomenon that we have already met with, namely, the intensification of labour, develops into great importance. Our analysis of absolute surplus-value had reference primarily to the extension or duration of the labour, its intensity being assumed as given. We now proceed to consider the substitution of a more intensified labour for labour of more extensive duration, and the degree of the former.

It is self-evident, that in proportion as the use of machinery spreads, and the experience of a special class of workmen habituated to machinery accumulates, the rapidity and intensity of labour increase as a natural consequence. Thus in England, during half a century, lengthening of the working day went hand in hand with increasing intensity of factory labour. Nevertheless the reader will clearly see, that where we have labour, not carried on by fits and starts, but repeated day after day with unvarying uniformity, a point must inevitably be reached, where extension of the working day and intensity of the labour mutually exclude one another, in such a way that lengthening of the working day becomes compatible only with a lower degree of intensity, and a higher degree of intensity, only with a shortening of the working day. So soon as the gradually surging revolt of the working-class compelled Parliament to shorten compulsorily the hours of labour, and to begin by imposing a normal working day on factories proper, so soon consequently as an increased production of surplus-value by the prolongation of the working day was once for all put a stop to, from that moment capital threw itself with all its might into the production of relative surplus-value, by hastening on the further improvement of machinery. At the same time a change took place in the nature of relative surplus-value. Generally speaking, the mode of producing relative surplus-value consists in raising the productive power of the workman, so as to enable him to produce more in a given time with the same expenditure of labour. Labour-time continues to transmit as before the same value to the total product, but this unchanged amount of exchange-value is spread over more use-value; hence the value of each single commodity sinks. Otherwise, however, so soon as the compulsory shortening of the hours of labour takes place. The immense impetus it gives the development of productive power, and to economy in the means of production, imposes on the workman increased expenditure of labour in a given time, heightened tension of labour-power, and closer filling up of the pores of the working day, or condensation of labour to a degree that is attainable only within the limits of the shortened working day. This condensation of a greater mass of labour into a given period thenceforward counts for what it really is, a greater quantity of labour. In addition to a measure of its extension, i.e., duration, labour now acquires a measure of its intensity or of the degree of its condensation or density.<sup>75</sup> The denser hour of the ten hours' working day contains more labour, i.e., expended labour-power than the more porous hour of the twelve hours' working day. The product therefore of one of the former hours has as much or more value than has the product of  $1 \frac{1}{5}$  of the latter hours. Apart from the increased yield of relative surplus-value through the heightened productiveness of labour, the same mass of value is now produced for the capitalist say by  $3 \frac{1}{3}$  hours of surplus labour, and  $6 \frac{2}{3}$  hours of necessary labour, as was previously produced by four hours of surplus labour and eight hours of necessary labour.

We now come to the question: How is the labour intensified?

The first effect of shortening the working day results from the self-evident law, that the efficiency of labour-power is in an inverse ratio to the duration of its expenditure. Hence, within certain limits what is lost by shortening the duration is gained by the increasing tension of labour-power. That the workman moreover really does expend more labour-power, is ensured by the mode in

which the capitalist pays him.<sup>76</sup> In those industries, such as potteries, where machinery plays little or no part, the introduction of the Factory Acts has strikingly shown that the mere shortening of the working day increases to a wonderful degree the regularity, uniformity, order, continuity, and energy of the labour.<sup>77</sup> It seemed, however, doubtful whether this effect was produced in the factory proper, where the dependence of the workman on the continuous and uniform motion of the machinery had already created the strictest discipline. Hence, when in 1844 the reduction of the working day to less than twelve hours was being debated, the masters almost unanimously declared

“that their overlookers in the different rooms took good care that the hands lost no time,” that “the extent of vigilance and attention on the part of the workmen was hardly capable of being increased,” and, therefore, that the speed of the machinery and other conditions remaining unaltered, “to expect in a well-managed factory any important result from increased attention of the workmen was an absurdity.”<sup>78</sup>

This assertion was contradicted by experiments. Mr. Robert Gardner reduced the hours of labour in his two large factories at Preston, on and after the 20th April, 1844, from twelve to eleven hours a day. The result of about a year’s working was that “the same amount of product for the same cost was received, and the workpeople as a whole earned in eleven hours as much wages as they did before in twelve.”<sup>79</sup> I pass over the experiments made in the spinning and carding rooms, because they were accompanied by an increase of 2% in the speed of the machines. But in the weaving department, where, moreover, many sorts of figured fancy articles were woven, there was not the slightest alteration in the conditions of the work. The result was: “From 6th January to 20th April, 1844, with a twelve hours’ day, average weekly wages of each hand 10s. 1½d., from 20th April to 29th June, 1844, with day of eleven hours, average weekly wages 10s. 3½d.”<sup>80</sup> Here we have more produced in eleven hours than previously in twelve, and entirely in consequence of more steady application and economy of time by the workpeople. While they got the same wages and gained one hour of spare time, the capitalist got the same amount produced and saved the cost of coal, gas, and other such items, for one hour. Similar experiments, and with the like success, were carried out in the mills of Messrs. Horrocks and Jacson.<sup>81</sup>

The shortening of the hours of labour creates, to begin with, the subjective conditions for the condensation of labour, by enabling the workman to exert more strength in a given time. So soon as that shortening becomes compulsory, machinery becomes in the hands of capital the objective means, systematically employed for squeezing out more labour in a given time. This is effected in two ways: by increasing the speed of the machinery, and by giving the workman more machinery to tent. Improved construction of the machinery is necessary, partly because without it greater pressure cannot be put on the workman, and partly because the shortened hours of labour force the capitalist to exercise the strictest watch over the cost of production. The improvements in the steam-engine have increased the piston speed, and at the same time have made it possible, by means of a greater economy of power, to drive with the same or even a smaller consumption of coal more machinery with the same engine. The improvements in the transmitting mechanism have lessened friction, and, what so strikingly distinguishes modern from the older machinery, have reduced the diameter and weight of the shafting to a constantly decreasing minimum. Finally, the improvements in the operative machines have, while reducing their size, increased their speed and efficiency, as in the modern power-loom; or, while increasing the size of their framework, have also increased the extent and number of their working parts, as in spinning-mules, or have added to the speed of these working parts by imperceptible alterations of detail, such as those which ten years ago increased the speed of the spindles in self-acting mules by one-fifth.

The reduction of the working day to 12 hours dates in England from 1832. In 1836 a manufacturer stated:

“The labour now undergone in the factories is much greater than it used to be ... compared with thirty or forty years ago ... owing to the greater attention and activity required by the greatly increased speed which is given to the machinery.”<sup>82</sup>

In the year 1844, Lord Ashley, now Lord Shaftesbury, made in the House of Commons the following statements, supported by documentary evidence:

“The labour performed by those engaged in the processes of manufacture, is three times as great as in the beginning of such operations. Machinery has executed, no doubt, the work that would demand the sinews of millions of men; but it has also prodigiously multiplied the labour of those who are governed by its fearful movements.... In 1815, the labour of following a pair of mules spinning cotton of No. 40 – reckoning 12 hours to the working day – involved a necessity of walking 8 miles. In 1832, the distance travelled in following a pair of mules, spinning cotton yarn of the same number, was 20 miles, and frequently more. In 1835” (query – 1815 or 1825?) “the spinner put up daily, on each of these mules, 820 stretches, making a total of 1,640 stretches in the course of the day. In 1832, the spinner put up on each mule 2,200 stretches, making a total of 4,400. In 1844, 2,400 stretches, making a total of 4,800; and in some cases the amount of labour required is even still greater.... I have another document sent to me in 1842, stating that the labour is progressively increasing - increasing not only because the distance to be travelled is greater, but because the quantity of goods produced is multiplied, while the hands are fewer in proportion than before; and, moreover, because an inferior species of cotton is now often spun, which it is more difficult to work.... In the carding-room there has also been a great increase of labour. One person there does the work formerly divided between two. In the weaving-room, where a vast number of persons are employed, and principally females ... the labour has increased within the last few years fully 10 per cent., owing to the increased speed of the machinery in spinning. In 1838, the number of hanks spun per week was 18,000, in 1843 it amounted to 21,000. In 1819, the number of picks in power-loom-weaving per minute was 60 – in 1842 it was 140, showing a vast increase of labour.”<sup>83</sup>

In the face of this remarkable intensity of labour which had already been reached in 1844 under the Twelve Hours’ Act, there appeared to be a justification for the assertion made at that time by the English manufacturers, that any further progress in that direction was impossible, and therefore that every further reduction of the hours of labour meant a lessened production. The apparent correctness of their reasons will be best shown by the following contemporary statement by Leonard Horner, the factory inspector, their ever watchful censor.

“Now, as the quantity produced must, in the main, be regulated by the speed of the machinery, it must be the interest of the mill-owner to drive it at the utmost rate of speed consistent with these following conditions, viz., the preservation of the machinery from too rapid deterioration; the preservation of the quality of the article manufactured; and the capability of the workman to follow the motion without a greater exertion than he can sustain for a constancy. One of the most important problems, therefore, which the owner of a factory has to solve is to find out the maximum speed at which he can run, with a due regard to the above

conditions. It frequently happens that he finds he has gone too fast, that breakages and bad work more than counterbalance the increased speed, and that he is obliged to slacken his pace. I therefore concluded, that as an active and intelligent mill-owner would find out the safe maximum, it would not be possible to produce as much in eleven hours as in twelve. I further assumed that the operative paid by piecework, would exert himself to the utmost consistent with the power of continuing at the same rate.”<sup>84</sup>

Horner, therefore, came to the conclusion that a reduction of the working hours below twelve would necessarily diminish production.<sup>85</sup> He himself, ten years later, cites his opinion of 1845 in proof of how much he under-estimated in that year the elasticity of machinery, and of man’s labour-power, both of which are simultaneously stretched to an extreme by the compulsory shortening of the working day.

We now come to the period that follows the introduction of the Ten Hours’ Act in 1847 into the English cotton, woollen, silk, and flax mills.

“The speed of the spindles has increased upon throstles 500, and upon mules 1,000 revolutions a minute, i.e., the speed of the throstle spindle, which in 1839 was 4,500 times a minute, is now (1862) 5,000; and of the mule spindle, that was 5,000, is now 6,000 times a minute, amounting in the former case to one-tenth, and in the second case to one-fifth additional increase.”<sup>86</sup>

James Nasmyth, the eminent civil engineer of Patricroft, near Manchester, explained in a letter to Leonard Horner, written in 1852, the nature of the improvements in the steam-engine that had been made between the years 1848 and 1852. After remarking that the horse-power of steam-engines, being always estimated in the official returns according to the power of similar engines in 1828<sup>87</sup>, is only nominal, and can serve only as an index of their real power, he goes on to say:

“I am confident that from the same weight of steam-engine machinery, we are now obtaining at least 50 per cent. more duty or work performed on the average, and that in many cases the identical steam-engines which in the days of the restricted speed of 220 feet per minute, yielded 50 horsepower, are now yielding upwards of 100...” “The modern steam-engine of 100 horse-power is capable of being driven at a much greater force than formerly, arising from improvements in its construction, the capacity and construction of the boilers, &c....” “Although the same number of hands are employed in proportion to the horse-power as at former periods, there are fewer hands employed in proportion to the machinery.”<sup>88</sup> “In the year 1850, the factories of the United Kingdom employed 134,217 nominal horse-power to give motion to 25,638,716 spindles and 301,445 looms. The number of spindles and looms in 1856 was respectively 33,503,580 of the former, and 369,205 of the latter, which, reckoning the force of the nominal horse-power required to be the same as in 1850, would require a force equal to 175,000 horses, but the actual power given in the return for 1856 is 161,435, less by above 10,000 horses than, calculating upon the basis of the return of 1850, the factories ought to have required in 1856.”<sup>89</sup> “The facts thus brought out by the Return (of 1856) appear to be that the factory system is increasing rapidly; that although the same number of hands are employed in proportion to the horse-power as at former periods, there are fewer hands employed in proportion to the machinery; that the steam-engine is enabled to drive an increased weight of machinery by economy of force and other methods, and that an increased quantity of work can be turned off

by improvements in machinery, and in methods of manufacture, by increase of speed of the machinery, and by a variety of other causes.”<sup>90</sup>

“The great improvements made in machines of every kind have raised their productive power very much. Without any doubt, the shortening of the hours of labour... gave the impulse to these improvements. The latter, combined with the more intense strain on the workman, have had the effect, that at least as much is produced in the shortened (by two hours or one-sixth) working day as was previously produced during the longer one.”<sup>91</sup>

One fact is sufficient to show how greatly the wealth of the manufacturers increased along with the more intense exploitation of labour-power. From 1838 to 1850, the average proportional increase in English cotton and other factories was 32%, while from 1850 to 1856 it amounted to 86%.

But however great the progress of English industry had been during the 8 years from 1848 to 1856 under the influence of a working day of 10 hours, it was far surpassed during the next period of 6 years from 1856 to 1862. In silk factories, for instance, there were in 1856, spindles 1,093,799; in 1862, 1,388,544; in 1856, looms 9,260; in 1862, 10,709. But the number of operatives was, in 1856, 56,131; in 1862, 52,429. The increase in the spindles was therefore 26.9% and in the looms 15.6%, while the number of the operatives decreased 7%. In the year 1850 there were employed in worsted mills 875,830 spindles; in 1856, 1,324,549 (increase 51.2%), and in 1862, 1,289,172 (decrease 2.7%). But if we deduct the doubling spindles that figure in the numbers for 1856, but not in those for 1862, it will be found that after 1856 the number of spindles remained nearly stationary. On the other hand, after 1850, the speed of the spindles and looms was in many cases doubled. The number of power-looms in worsted mills was, in 1850, 32,617; in 1856, 38,956; in 1862, 43,048. The number of the operatives was, in 1850, 79,737; in 1856, 87,794; in 1862, 86,063; included in these, however, the children under 14 years of age were, in 1850, 9,956; in 1856, 11,228; in 1862, 13,178. In spite, therefore, of the greatly increased number of looms in 1862, compared with 1856, the total number of the workpeople employed decreased, and that of the children exploited increased.<sup>92</sup>

On the 27th April, 1863, Mr. Ferrand said in the House of Commons:

“I have been informed by delegates from 16 districts of Lancashire and Cheshire, in whose behalf I speak, that the work in the factories is, in consequence of the improvements in machinery, constantly on the increase. Instead of as formerly one person with two helps tending two looms, one person now tends three looms without helps, and it is no uncommon thing for one person to tend four. Twelve hours’ work, as is evident from the facts adduced, is now compressed into less than 10 hours. It is therefore self-evident, to what an enormous extent the toil of the factory operative has increased during the last 10 years.”<sup>93</sup>

Although, therefore, the Factory Inspectors unceasingly and with justice, commend the results of the Acts of 1844 and 1850, yet they admit that the shortening of the hours of labour has already called forth such an intensification of the labour as is injurious to the health of the workman and to his capacity for work.

“In most of the cotton, worsted, and silk mills, an exhausting state of excitement necessary to enable the workers satisfactorily to mind the machinery, the motion of which has been greatly accelerated within the last few years, seems to me not unlikely to be one of the causes of that excess of mortality from lung disease, which Dr. Greenhow has pointed out in his recent report on this subject.”<sup>94</sup>

There cannot be the slightest doubt that the tendency that urges capital, so soon as a prolongation of the hours of labour is once for all forbidden, to compensate itself, by a systematic heightening of the intensity of labour, and to convert every improvement in machinery into a more perfect means of exhausting the workman, must soon lead to a state of things in which a reduction of the hours of labour will again be inevitable.<sup>95</sup> On the other hand, the rapid advance of English industry between 1848 and the present time, under the influence of a day of 10 hours, surpasses the advance made between 1833 and 1847, when the day was 12 hours long, by far more than the latter surpasses the advance made during the half century after the first introduction of the factory system, when the working day was without limits.<sup>96</sup>

## Section 4: The Factory

At the commencement of this chapter we considered that which we may call the body of the factory, i.e., machinery organised into a system. We there saw how machinery, by annexing the labour of women and children, augments the number of human beings who form the material for capitalistic exploitation, how it confiscates the whole of the workman's disposable time, by immoderate extension of the hours of labour, and how finally its progress, which allows of enormous increase of production in shorter and shorter periods, serves as a means of systematically getting more work done in a shorter time, or of exploiting labour-power more intensely. We now turn to the factory as a whole, and that in its most perfect form.

Dr. Ure, the Pindar of the automatic factory, describes it, on the one hand, as

“Combined co-operation of many orders of workpeople, adult and young, in tending with assiduous skill, a system of productive machines, continuously impelled by a central power” (the prime mover); on the other hand, as “a vast automaton, composed of various mechanical and intellectual organs, acting in uninterrupted concert for the production of a common object, all of them being subordinate to a self-regulated moving force.”

These two descriptions are far from being identical. In one, the collective labourer, or social body of labour, appears as the dominant subject, and the mechanical automaton as the object; in the other, the automaton itself is the subject, and the workmen are merely conscious organs, co-ordinate with the unconscious organs of the automaton, and together with them, subordinated to the central moving-power. The first description is applicable to every possible employment of machinery on a large scale, the second is characteristic of its use by capital, and therefore of the modern factory system. Ure prefers therefore, to describe the central machine, from which the motion comes, not only as an automaton, but as an autocrat. “In these spacious halls the benignant power of steam summons around him his myriads of willing menials.”<sup>97</sup>

Along with the tool, the skill of the workman in handling it passes over to the machine. The capabilities of the tool are emancipated from the restraints that are inseparable from human labour-power. Thereby the technical foundation on which is based the division of labour in Manufacture, is swept away. Hence, in the place of the hierarchy of specialised workmen that characterises manufacture, there steps, in the automatic factory, a tendency to equalise and reduce to one and the same level every kind of work that has to be done by the minders of the machines;<sup>98</sup> in the place of the artificially produced differentiations of the detail workmen, step the natural differences of age and sex.

So far as division of labour re-appears in the factory, it is primarily a distribution of the workmen among the specialised machines; and of masses of workmen, not however organised into groups, among the various departments of the factory, in each of which they work at a number of similar

machines placed together; their co-operation, therefore, is only simple. The organised group, peculiar to manufacture, is replaced by the connexion between the head workman and his few assistants. The essential division is, into workmen who are actually employed on the machines (among whom are included a few who look after the engine), and into mere attendants (almost exclusively children) of these workmen. Among the attendants are reckoned more or less all "Feeders" who supply the machines with the material to be worked. In addition to these two principal classes, there is a numerically unimportant class of persons, whose occupation it is to look after the whole of the machinery and repair it from time to time; such as engineers, mechanics, joiners, &c. This is a superior class of workmen, some of them scientifically educated, others brought up to a trade; it is distinct from the factory operative class, and merely aggregated to it.<sup>99</sup> This division of labour is purely technical.

To work at a machine, the workman should be taught from childhood, in order that he may learn to adapt his own movements to the uniform and unceasing motion of an automaton. When the machinery, as a whole, forms a system of manifold machines, working simultaneously and in concert, the co-operation based upon it, requires the distribution of various groups of workmen among the different kinds of machines. But the employment of machinery does away with the necessity of crystallising this distribution after the manner of Manufacture, by the constant annexation of a particular man to a particular function.<sup>100</sup> Since the motion of the whole system does not proceed from the workman, but from the machinery, a change of persons can take place at any time without an interruption of the work. The most striking proof of this is afforded by the *relays system*, put into operation by the manufacturers during their revolt from 1848-1850. Lastly, the quickness with which machine work is learnt by young people, does away with the necessity of bringing up for exclusive employment by machinery, a special class of operatives.<sup>101</sup> With regard to the work of the mere attendants, it can, to some extent, be replaced in the mill by machines,<sup>102</sup> and owing to its extreme simplicity, it allows of a rapid and constant change of the individuals burdened with this drudgery.

Although then, technically speaking, the old system of division of labour is thrown overboard by machinery, it hangs on in the factory, as a traditional habit handed down from Manufacture, and is afterwards systematically re-moulded and established in a more hideous form by capital, as a means of exploiting labour-power. The life-long speciality of handling one and the same tool, now becomes the life-long speciality of serving one and the same machine. Machinery is put to a wrong use, with the object of transforming the workman, from his very childhood, into a part of a detail-machine.<sup>103</sup> In this way, not only are the expenses of his reproduction considerably lessened, but at the same time his helpless dependence upon the factory as a whole, and therefore upon the capitalist, is rendered complete. Here as everywhere else, we must distinguish between the increased productiveness due to the development of the social process of production, and that due to the capitalist exploitation of that process. In handicrafts and manufacture, the workman makes use of a tool, in the factory, the machine makes use of him. There the movements of the instrument of labour proceed from him, here it is the movements of the machine that he must follow. In manufacture the workmen are parts of a living mechanism. In the factory we have a lifeless mechanism independent of the workman, who becomes its mere living appendage.

"The miserable routine of endless drudgery and toil in which the same mechanical process is gone through over and over again, is like the labour of Sisyphus. The burden of labour, like the rock, keeps ever falling back on the worn-out labourer."<sup>104</sup>

At the same time that factory work exhausts the nervous system to the uttermost, it does away with the many-sided play of the muscles, and confiscates every atom of freedom, both in bodily

and intellectual activity.<sup>105</sup> The lightening of the labour, even, becomes a sort of torture, since the machine does not free the labourer from work, but deprives the work of all interest. Every kind of capitalist production, in so far as it is not only a labour-process, but also a process of creating surplus-value, has this in common, that it is not the workman that employs the instruments of labour, but the instruments of labour that employ the workman. But it is only in the factory system that this inversion for the first time acquires technical and palpable reality. By means of its conversion into an automaton, the instrument of labour confronts the labourer, during the labour-process, in the shape of capital, of dead labour, that dominates, and pumps dry, living labour-power. The separation of the intellectual powers of production from the manual labour, and the conversion of those powers into the might of capital over labour, is, as we have already shown, finally completed by modern industry erected on the foundation of machinery. The special skill of each individual insignificant factory operative vanishes as an infinitesimal quantity before the science, the gigantic physical forces, and the mass of labour that are embodied in the factory mechanism and, together with that mechanism, constitute the power of the “master.” This “master,” therefore, in whose brain the machinery and his monopoly of it are inseparably united, whenever he falls out with his “hands,” contemptuously tells them:

“The factory operatives should keep in wholesome remembrance the fact that theirs is really a low species of skilled labour; and that there is none which is more easily acquired, or of its quality more amply remunerated, or which by a short training of the least expert can be more quickly, as well as abundantly, acquired.... The master’s machinery really plays a far more important part in the business of production than the labour and the skill of the operative, which six months’ education can teach, and a common labourer can learn.”<sup>106</sup>

The technical subordination of the workman to the uniform motion of the instruments of labour, and the peculiar composition of the body of workpeople, consisting as it does of individuals of both sexes and of all ages, give rise to a barrack discipline, which is elaborated into a complete system in the factory, and which fully develops the before mentioned labour of overlooking, thereby dividing the workpeople into operatives and overlookers, into private soldiers and sergeants of an industrial army. “The main difficulty [in the automatic factory] ... lay ... above all in training human beings to renounce their desultory habits of work, and to identify themselves with the unvarying regularity of the complex automaton. To devise and administer a successful code of factory discipline, suited to the necessities of factory diligence, was the Herculean enterprise, the noble achievement of Arkwright! Even at the present day, when the system is perfectly organised and its labour lightened to the utmost, it is found nearly impossible to convert persons past the age of puberty, into useful factory hands.”<sup>107</sup> The factory code in which capital formulates, like a private legislator, and at his own good will, his autocracy over his workpeople, unaccompanied by that division of responsibility, in other matters so much approved of by the bourgeoisie, and unaccompanied by the still more approved representative system, this code is but the capitalistic caricature of that social regulation of the labour-process which becomes requisite in co-operation on a great scale, and in the employment in common, of instruments of labour and especially of machinery. The place of the slave-driver’s lash is taken by the overlooker’s book of penalties. All punishments naturally resolve themselves into fines and deductions from wages, and the law-giving talent of the factory Lycurgus so arranges matters, that a violation of his laws is, if possible, more profitable to him than the keeping of them.<sup>108</sup> We shall here merely allude to the material conditions under which factory labour is carried on. Every organ of sense is injured in an equal degree by artificial elevation of the temperature, by the dust-laden atmosphere, by the deafening noise, not to mention danger to life and limb among the

thickly crowded machinery, which, with the regularity of the seasons, issues its list of the killed and wounded in the industrial battle.<sup>109</sup> Economy of the social means of production, matured and forced as in a hothouse by the factory system, is turned, in the hands of capital, into systematic robbery of what is necessary for the life of the workman while he is at work, robbery of space, light, air, and of protection to his person against the dangerous and unwholesome accompaniments of the productive process, not to mention the robbery of appliances for the comfort of the workman.<sup>110</sup> Is Fourier wrong when he calls factories “tempered bagnos”?<sup>111</sup>

## Section 5: The Strife Between Workman and Machine

The contest between the capitalist and the wage-labourer dates back to the very origin of capital. It raged on throughout the whole manufacturing period.<sup>112</sup> But only since the introduction of machinery has the workman fought against the instrument of labour itself, the material embodiment of capital. He revolts against this particular form of the means of production, as being the material basis of the capitalist mode of production.

In the 17th century nearly all Europe experienced revolts of the workpeople against the ribbon-loom, a machine for weaving ribbons and trimmings, called in Germany Bandmühle, Schnurmühle, and Mühlenstuhl. These machines were invented in Germany. Abbé Lancellotti, in a work that appeared in Venice in 1636, but which was written in 1579, says as follows:

“Anthony Müller of Danzig saw about 50 years ago in that town, a very ingenious machine, which weaves 4 to 6 pieces at once. But the Mayor being apprehensive that this invention might throw a large number of workmen on the streets, caused the inventor to be secretly strangled or drowned.”

In Leyden, this machine was not used till 1629; there the riots of the ribbon-weavers at length compelled the Town Council to prohibit it.

“In hac urbe,” says Boxhorn (Inst. Pol., 1663), referring to the introduction of this machine into Leyden, “ante hos viginti circiter annos instrumentum quidam invenerunt textorium, quo solus plus panni et facilius conficere poterat, quam plures aequali tempore. Hinc turbæ ortæ et querulæ textorum, tandemque usus hujus instrumenti a magistratu prohibitus est.”

[In this town, about twenty years ago certain people invented an instrument for weaving, with which a single person could weave more cloth, and more easily, than many others in the same length of time. As a result there arose disturbances and complaints from the weavers, until the Town Council finally prohibited the use of this instrument.]

After making various decrees more or less prohibitive against this loom in 1632, 1639, &c., the States General of Holland at length permitted it to be used, under certain conditions, by the decree of the 15th December, 1661. It was also prohibited in Cologne in 1676, at the same time that its introduction into England was causing disturbances among the workpeople. By an imperial Edict of 19th Feb., 1685, its use was forbidden throughout all Germany. In Hamburg it was burnt in public by order of the Senate. The Emperor Charles VI., on 9th Feb., 1719, renewed the edict of 1685, and not till 1765 was its use openly allowed in the Electorate of Saxony. This machine, which shook Europe to its foundations, was in fact the precursor of the mule and the power-loom, and of the industrial revolution of the 18th century. It enabled a totally inexperienced boy, to set the whole loom with all its shuttles in motion, by simply moving a rod backwards and forwards, and in its improved form produced from 40 to 50 pieces at once.

About 1630, a wind-sawmill, erected near London by a Dutchman, succumbed to the excesses of the populace. Even as late as the beginning of the 18th century, sawmills driven by water overcame the opposition of the people, supported as it was by Parliament, only with great difficulty. No sooner had Everet in 1758 erected the first wool-shearing machine that was driven by water-power, than it was set on fire by 100,000 people who had been thrown out of work. Fifty thousand workpeople, who had previously lived by carding wool, petitioned Parliament against Arkwright's scribbling mills and carding engines. The enormous destruction of machinery that occurred in the English manufacturing districts during the first 15 years of this century, chiefly caused by the employment of the power-loom, and known as the Luddite movement, gave the anti-Jacobin governments of a Sidmouth, a Castlereagh, and the like, a pretext for the most reactionary and forcible measures. It took both time and experience before the workpeople learnt to distinguish between machinery and its employment by capital, and to direct their attacks, not against the material instruments of production, but against the mode in which they are used.<sup>113</sup>

The contests about wages in Manufacture, pre-suppose manufacture, and are in no sense directed against its existence. The opposition against the establishment of new manufactures, proceeds from the guilds and privileged towns, not from the workpeople. Hence the writers of the manufacturing period treat the division of labour chiefly as a means of virtually supplying a deficiency of labourers, and not as a means of actually displacing those in work. This distinction is self-evident. If it be said that 100 millions of people would be required in England to spin with the old spinning-wheel the cotton that is now spun with mules by 500,000 people, this does not mean that the mules took the place of those millions who never existed. It means only this, that many millions of workpeople would be required to replace the spinning machinery. If, on the other hand, we say, that in England the power-loom threw 800,000 weavers on the streets, we do not refer to existing machinery, that would have to be replaced by a definite number of workpeople, but to a number of weavers in existence who were actually replaced or displaced by the looms. During the manufacturing period, handicraft labour, altered though it was by division of labour, was yet the basis. The demands of the new colonial markets could not be satisfied owing to the relatively small number of town operatives handed down from the middle ages, and the manufactures proper opened out new fields of production to the rural population, driven from the land by the dissolution of the feudal system. At that time, therefore, division of labour and co-operation in the workshops, were viewed more from the positive aspect, that they made the workpeople more productive.<sup>114</sup> Long before the period of modern industry, co-operation and the concentration of the instruments of labour in the hands of a few, gave rise, in numerous countries where these methods were applied in agriculture, to great, sudden and forcible revolutions in the modes of production, and consequentially, in the conditions of existence, and the means of employment of the rural populations. But this contest at first takes place more between the large and the small landed proprietors, than between capital and wage labour; on the other hand, when the labourers are displaced by the instruments of labour, by sheep, horses, &c., in this case force is directly resorted to in the first instance as the prelude to the industrial revolution. The labourers are first driven from the land, and then come the sheep. Land grabbing on a great scale, such as was perpetrated in England, is the first step in creating a field for the establishment of agriculture on a great scale.<sup>115</sup> Hence this subversion of agriculture puts on, at first, more the appearance of a political revolution.

The instrument of labour, when it takes the form of a machine, immediately becomes a competitor of the workman himself.<sup>116</sup> The self-expansion of capital by means of machinery is thenceforward directly proportional to the number of the workpeople, whose means of livelihood have been destroyed by that machinery. The whole system of capitalist production is based on the

fact that the workman sells his labour-power as a commodity. Division of labour specialises this labour-power, by reducing it to skill in handling a particular tool. So soon as the handling of this tool becomes the work of a machine, then, with the use-value, the exchange-value too, of the workman's labour-power vanishes; the workman becomes unsaleable, like paper money thrown out of currency by legal enactment. That portion of the working-class, thus by machinery rendered superfluous, i.e., no longer immediately necessary for the self-expansion of capital, either goes to the wall in the unequal contest of the old handicrafts and manufactures with machinery, or else floods all the more easily accessible branches of industry, swamps the labour-market, and sinks the price of labour-power below its value. It is impressed upon the workpeople, as a great consolation, first, that their sufferings are only temporary ("a temporary inconvenience"), secondly, that machinery acquires the mastery over the whole of a given field of production, only by degrees, so that the extent and intensity of its destructive effect is diminished. The first consolation neutralises the second. When machinery seizes on an industry by degrees, it produces chronic misery among the operatives who compete with it. Where the transition is rapid, the effect is acute and felt by great masses. History discloses no tragedy more horrible than the gradual extinction of the English hand-loom weavers, an extinction that was spread over several decades, and finally sealed in 1838. Many of them died of starvation, many with families vegetated for a long time on 2½ d. a day.<sup>117</sup> On the other hand, the English cotton machinery produced an acute effect in India. The Governor General reported 1834-35:

"The misery hardly finds a parallel in the history of commerce. The bones of the cotton-weavers are bleaching the plains of India."

No doubt, in turning them out of this "temporal" world, the machinery caused them no more than "a temporary inconvenience." For the rest, since machinery is continually seizing upon new fields of production, its temporary effect is really permanent. Hence, the character of independence and estrangement which the capitalist mode of production as a whole gives to the instruments of labour and to the product, as against the workman, is developed by means of machinery into a thorough antagonism.<sup>118</sup> Therefore, it is with the advent of machinery, that the workman for the first time brutally revolts against the instruments of labour.

The instrument of labour strikes down the labourer. This direct antagonism between the two comes out most strongly, whenever newly introduced machinery competes with handicrafts or manufactures, handed down from former times. But even in modern industry the continual improvement of machinery, and the development of the automatic system, has an analogous effect.

"The object of improved machinery is to diminish manual labour, to provide for the performance of a process or the completion of a link in a manufacture by the aid of an iron instead of the human apparatus."<sup>119</sup> "The adaptation of power to machinery heretofore moved by hand, is almost of daily occurrence ... the minor improvements in machinery having for their object economy of power, the production of better work, the turning off more work in the same time, or in supplying the place of a child, a female, or a man, are constant, and although sometimes apparently of no great moment, have somewhat important results."<sup>120</sup> "Whenever a process requires peculiar dexterity and steadiness of hand, it is withdrawn, as soon as possible, from the cunning workman, who is prone to irregularities of many kinds, and it is placed in charge of a peculiar mechanism, so self-regulating that a child can superintend it."<sup>121</sup> "On the automatic plan skilled labour gets progressively superseded."<sup>122</sup> "The effect of improvements in machinery, not merely in superseding the necessity for the employment of the

same quantity of adult labour as before, in order to produce a given result, but in substituting one description of human labour for another, the less skilled for the more skilled, juvenile for adult, female for male, causes a fresh disturbance in the rate of wages.”<sup>123</sup> “The effect of substituting the self-acting mule for the common mule, is to discharge the greater part of the men spinners, and to retain adolescents and children.”<sup>124</sup>

The extraordinary power of expansion of the factory system owing to accumulated practical experience, to the mechanical means at hand, and to constant technical progress, was proved to us by the giant strides of that system under the pressure of a shortened working day. But who, in 1860, the Zenith year of the English cotton industry, would have dreamt of the galloping improvements in machinery, and the corresponding displacement of working people, called into being during the following 3 years, under the stimulus of the American Civil War? A couple of examples from the Reports of the Inspectors of Factories will suffice on this point. A Manchester manufacturer states:

“We formerly had 75 carding engines, now we have 12, doing the same quantity of work... We are doing with fewer hands by 14, at a saving in wages of £10 a-week. Our estimated saving in waste is about 10% in the quantity of cotton consumed.” “In another fine-spinning mill in Manchester, I was informed that through increased speed and the adoption of some self-acting processes, a reduction had been made, in number, of a fourth in one department, and of above half in another, and that the introduction of the combing machine in place of the second carding, had considerably reduced, the number of hands formerly employed in the carding-room.”

Another spinning-mill is estimated to effect a saving of labour of 10%. The Messrs. Gilmour, spinners at Manchester, state: “In our blowing-room department we consider our expense with new machinery is fully one-third less in wages and hands ... in the jack-frame and drawing-frame room, about one-third less in expense, and likewise one-third less in hands; in the spinning room about one-third less in expenses. But this is not all; when our yarn goes to the manufacturers, it is so much better by the application of our new machinery, that they will produce a greater quantity of cloth, and cheaper than from the yarn produced by old machinery.”<sup>125</sup> Mr. Redgrave further remarks in the same Report:

“The reduction of hands against increased production is, in fact, constantly taking place, in woollen mills the reduction commenced some time since, and is continuing; a few days since, the master of a school in the neighbourhood of Rochdale said to me, that the great falling off in the girls’ school is not only caused by the distress, but by the changes of machinery in the woollen mills, in consequence of which a reduction of 70 short-timers had taken place.”<sup>126</sup>

The following table shows the total result of the mechanical improvements in the English cotton industry due to the American Civil War.

|                       |         |         |         |
|-----------------------|---------|---------|---------|
| Number of Factories   | 1857    | 1861    | 1868    |
| England and Wales     | 2,046   | 2,715   | 2,405   |
| Scotland              | 152     | 163     | 131     |
| Ireland               | 12      | 9       | 13      |
| United Kingdom        | 2,210   | 2,887   | 2,549   |
| Number of Power Looms | 1857    | 1861    | 1868    |
| England and Wales     | 275,590 | 368,125 | 344,719 |

|                            |            |            |            |
|----------------------------|------------|------------|------------|
| Scotland                   | 21,624     | 30,110     | 31,864     |
| Ireland                    | 1,633      | 1,757      | 2,746      |
| United Kingdom             | 298,847    | 399,992    | 379,329    |
| Number of Spindles         | 1857       | 1861       | 1868       |
| England and Wales          | 25,818,576 | 28,352,125 | 30,478,228 |
| Scotland                   | 2,041,129  | 1,915,398  | 1,397,546  |
| Ireland                    | 150,512    | 119,944    | 124,240    |
| United Kingdom             | 28,010,217 | 30,387,467 | 32,000,014 |
| Number of Persons Employed | 1857       | 1861       | 1868       |
| England and Wales          | 341,170    | 407,598    | 357,052    |
| Scotland                   | 34,698     | 41,237     | 39,809     |
| Ireland                    | 3,345      | 2,734      | 4,203      |
| United Kingdom             | 379,213    | 452,569    | 401,064    |

Hence, between 1861 and 1868, 338 cotton factories disappeared, in other words more productive machinery on a larger scale was concentrated in the hands of a smaller number of capitalists. The number of power-looms decreased by 20,663; but since their product increased in the same period, an improved loom must have yielded more than an old one. Lastly the number of spindles increased by 1,612,541, while the number of operatives decreased by 50,505. The “temporary” misery inflicted on the workpeople by the cotton-crisis, was heightened, and from being temporary made permanent, by the rapid and persistent progress of machinery.

But machinery not only acts as a competitor who gets the better of the workman, and is constantly on the point of making him superfluous. It is also a power inimical to him, and as such capital proclaims it from the roof tops and as such makes use of it. It is the most powerful weapon for repressing strikes, those periodical revolts of the working-class against the autocracy of capital.<sup>127</sup> According to Gaskell, the steam-engine was from the very first an antagonist of human power, an antagonist that enabled the capitalist to tread under foot the growing claims of the workmen, who threatened the newly born factory system with a crisis.<sup>128</sup> It would be possible to write quite a history of the inventions, made since 1830, for the sole purpose of supplying capital with weapons against the revolts of the working-class. At the head of these in importance, stands the self-acting mule, because it opened up a new epoch in the automatic system.<sup>129</sup>

Nasmyth, the inventor of the steam-hammer, gives the following evidence before the Trades’ Union Commission, with regard to the improvements made by him in machinery and introduced in consequence of the wide-spread and long strikes of the engineers in 1851.

“The characteristic feature of our modern mechanical improvements, is the introduction of self-acting tool machinery. What every mechanical workman has now to do, and what every boy can do, is not to work himself but to superintend the beautiful labour of the machine. The whole class of workmen that depend exclusively on their skill, is now done away with. Formerly, I employed four boys to every mechanic. Thanks to these new mechanical combinations, I have reduced the number of grown-up men from 1,500 to 750. The result was a considerable increase in my profits.”

Ure says of a machine used in calico printing:

“At length capitalists sought deliverance from this intolerable bondage” [namely the, in their eyes, burdensome terms of their contracts with the workmen] “in the

resources of science, and were speedily re-instated in their legitimate rule, that of the head over the inferior members.”

Speaking of an invention for dressing warps:

“Then the combined malcontents, who fancied themselves impregably entrenched behind the old lines of division of labour, found their flanks turned and their defences rendered useless by the new mechanical tactics, and were obliged to surrender at discretion.”

With regard to the invention of the self-acting mule, he says:

“A creation destined to restore order among the industrious classes.... This invention confirms the great doctrine already propounded, that when capital enlists science into her service, the refractory hand of labour will always be taught docility.”<sup>130</sup>

Although Ure’s work appeared 30 years ago, at a time when the factory system was comparatively but little developed, it still perfectly expresses the spirit of the factory, not only by its undisguised cynicism, but also by the naïveté with which it blurts out the stupid contradictions of the capitalist brain. For instance, after propounding the “doctrine” stated above, that capital, with the aid of science taken into its pay, always reduces the refractory hand of labour to docility, he grows indignant because

“it (physico-mechanical science) has been accused of lending itself to the rich capitalist as an instrument for harassing the poor.”

After preaching a long sermon to show how advantageous the rapid development of machinery is to the working-classes, he warns them, that by their obstinacy and their strikes they hasten that development.

“Violent revulsions of this nature,” he says, “display short-sighted man in the contemptible character of a self-tormentor.”

A few pages before he states the contrary.

“Had it not been for the violent collisions and interruptions resulting from erroneous views among the factory operatives, the factory system would have been developed still more rapidly and beneficially for all concerned.” Then he exclaims again: “Fortunately for the state of society in the cotton districts of Great Britain, the improvements in machinery are gradual.” “It” (improvement in machinery) “is said to lower the rate of earnings of adults by displacing a portion of them, and thus rendering their number superabundant as compared with the demand for their labour. It certainly augments the demand for the labour of children and increases the rate of *their* wages.”

On the other hand, this same dispenser of consolation defends the lowness of the children’s wages on the ground that it prevents parents from sending their children at too early an age into the factory. The whole of his book is a vindication of a working day of unrestricted length; that Parliament should forbid children of 13 years to be exhausted by working 12 hours a day, reminds his liberal soul of the darkest days of the Middle Ages. This does not prevent him from calling upon the factory operatives to thank Providence, who by means of machinery has given them the leisure to think of their “immortal interests.”<sup>131</sup>

## Section 6: The Theory of Compensation as Regards the Workpeople Displaced by Machinery

James Mill, MacCulloch, Torrens, Senior, John Stuart Mill, and a whole series besides, of bourgeois political economists, insist that all machinery that displaces workmen, simultaneously and necessarily sets free an amount of capital adequate to employ the same identical workmen.<sup>132</sup>

Suppose a capitalist to employ 100 workmen, at £30 a year each, in a carpet factory. The variable capital annually laid out amounts, therefore, to £3,000. Suppose, also, that he discharges 50 of his workmen, and employs the remaining 50 with machinery that costs him £1,500. To simplify matters, we take no account of buildings, coal, &c. Further suppose that the raw material annually consumed costs £3,000, both before and after the change.<sup>133</sup> Is any capital set free by this metamorphosis? Before the change, the total sum of £6,000 consisted half of constant, and half of variable capital. After the change it consists of £4,500 constant ( £3,000 raw material and £1,500 machinery), and £1,500 variable capital. The variable capital, instead of being one half, is only one quarter, of the total capital. Instead of being set free, a part of the capital is here locked up in such a way as to cease to be exchanged against labour-power: variable has been changed into constant capital. Other things remaining unchanged, the capital of £6,000, can, in future, employ no more than 50 men. With each improvement in the machinery, it will employ fewer. If the newly introduced machinery had cost less than did the labour-power and implements displaced by it, if, for instance, instead of costing £1,500, it had cost only £1,000, a variable capital of £1,000 would have been converted into constant capital, and locked up; and a capital of £500 would have been set free. The latter sum, supposing wages unchanged, would form a fund sufficient to employ about 16 out of the 50 men discharged; nay, less than 16, for, in order to be employed as capital, a part of this £500 must now become constant capital, thus leaving only the remainder to be laid out in labour-power.

But, suppose, besides, that the making of the new machinery affords employment to a greater number of mechanics, can that be called compensation to the carpet-makers, thrown on the streets? At the best, its construction employs fewer men than its employment displaces. The sum of £1,500 that formerly represented the wages of the discharged carpet-makers, now represents in the shape of machinery: (1) the value of the means of production used in the construction of that machinery, (2) the wages of the mechanics employed in its construction, and (3) the surplus-value falling to the share of their “master.” Further, the machinery need not be renewed till it is worn out. Hence, in order to keep the increased number of mechanics in constant employment, one carpet manufacturer after another must displace workmen by machines.

As a matter of fact the apologists do not mean this sort of setting free.

They have in their minds the means of subsistence of the liberated work-people. It cannot be denied, in the above instance, that the machinery not only liberates 50 men, thus placing them at others' disposal, but, at the same time, it withdraws from their consumption, and sets free, means of subsistence to the value of £1,500. The simple fact, by no means a new one, that machinery cuts off the workmen from their means of subsistence is, therefore, in economic parlance tantamount to this, that machinery liberates means of subsistence for the workman, or converts those means into capital for his employment. The mode of expression, you see, is everything. *Nominibus mollire licet mala.*

This theory implies that the £1,500 worth of means of subsistence was capital that was being expanded by the labour of the 50 men discharged. That, consequently, this capital falls out of employment so soon as they commence their forced holidays, and never rests till it has found a fresh investment, where it can again be productively consumed by these same 50 men. That

sooner or later, therefore, the capital and the workmen must come together again, and that, then, the compensation is complete. That the sufferings of the workmen displaced by machinery are therefore as transient as are the riches of this world.

In relation to the discharged workmen, the £1,500 worth of means of subsistence never was capital. What really confronted them as capital, was the sum of £1,500, afterwards laid out in machinery. On looking closer it will be seen that this sum represented part of the carpets produced in a year by the 50 discharged men, which part they received as wages from their employer in money instead of in kind. With the carpets in the form of money, they bought means of subsistence to the value of £1,500. These means, therefore, were to them, not capital, but commodities, and they, as regards these commodities, were not wage-labourers, but buyers. The circumstance that they were “freed” by the machinery, from the means of purchase, changed them from buyers into non-buyers. Hence a lessened demand for those commodities – voilà tout. If this diminution be not compensated by an increase from some other quarter, the market price of the commodities falls. If this state of things lasts for some time, and extends, there follows a discharge of workmen employed in the production of these commodities. Some of the capital that was previously devoted to production of necessary means of subsistence, has to become reproduced in another form. While prices fall, and capital is being displaced, the labourers employed in the production of necessary means of subsistence are in their turn “freed” from a part of their wages. Instead, therefore, of proving that, when machinery frees the workman from his means of subsistence, it simultaneously converts those means into capital for his further employment, our apologists, with their cut-and-dried law of supply and demand, prove, on the contrary, that machinery throws workmen on the streets, not only in that branch of production in which it is introduced, but also in those branches in which it is not introduced.

The real facts, which are travestied by the optimism of economists, are as follows: The labourers, when driven out of the workshop by the machinery, are thrown upon the labour market, and there add to the number of workmen at the disposal of the capitalists. In Part VII of this book it will be seen that this effect of machinery, which, as we have seen, is represented to be a compensation to the working class, is on the contrary a most frightful scourge. For the present I will only say this: The labourers that are thrown out of work in any branch of industry, can no doubt seek for employment in some other branch. If they find it, and thus renew the bond between them and the means of subsistence, this takes place only by the intermediary of a new and additional capital that is seeking investment; not at all by the intermediary of the capital that formerly employed them and was afterwards converted into machinery. And even should they find employment, what a poor look-out is theirs! Crippled as they are by division of labour, these poor devils are worth so little outside their old trade, that they cannot find admission into any industries, except a few of inferior kind, that are over-supplied with underpaid workmen.<sup>134</sup> Further, every branch of industry attracts each year a new stream of men, who furnish a contingent from which to fill up vacancies, and to draw a supply for expansion. So soon as machinery sets free a part of the workmen employed in a given branch of industry, the reserve men are also diverted into new channels of employment, and become absorbed in other branches; meanwhile the original victims, during the period of transition, for the most part starve and perish.

It is an undoubted fact that machinery, as such, is not responsible for “setting free” the workman from the means of subsistence. It cheapens and increases production in that branch which it seizes on, and at first makes no change in the mass of the means of subsistence produced in other branches. Hence, after its introduction, the society possesses as much, if not more, of the necessaries of life than before, for the labourers thrown out of work; and that quite apart from the enormous share of the annual produce wasted by the non-workers. And this is the point relied on

by our apologists! The contradictions and antagonisms inseparable from the capitalist employment of machinery, do not exist, they say, since they do not arise out of machinery, as such, but out of its capitalist employment! Since therefore machinery, considered alone, shortens the hours of labour, but, when in the service of capital, lengthens them; since in itself it lightens labour, but when employed by capital, heightens the intensity of labour; since in itself it is a victory of man over the forces of Nature, but in the hands of capital, makes man the slave of those forces; since in itself it increases the wealth of the producers, but in the hands of capital, makes them paupers - for all these reasons and others besides, says the bourgeois economist without more ado, it is clear as noon-day that all these contradictions are a mere semblance of the reality, and that, as a matter of fact, they have neither an actual nor a theoretical existence. Thus he saves himself from all further puzzling of the brain, and what is more, implicitly declares his opponent to be stupid enough to contend against, not the capitalistic employment of machinery, but machinery itself.

No doubt he is far from denying that temporary inconvenience may result from the capitalist use of machinery. But where is the medal without its reverse! Any employment of machinery, except by capital, is to him an impossibility. Exploitation of the workman by the machine is therefore, with him, identical with exploitation of the machine by the workman. Whoever, therefore, exposes the real state of things in the capitalistic employment of machinery, is against its employment in any way, and is an enemy of social progress!<sup>135</sup> Exactly the reasoning of the celebrated Bill Sykes. "Gentlemen of the jury, no doubt the throat of this commercial traveller has been cut. But that is not my fault, it is the fault of the knife. Must we, for such a temporary inconvenience, abolish the use of the knife? Only consider! where would agriculture and trade be without the knife? Is it not as salutary in surgery, as it is knowing in anatomy? And in addition a willing help at the festive board? If you abolish the knife - you hurl us back into the depths of barbarism."<sup>136</sup>

Although machinery necessarily throws men out of work in those industries into which it is introduced, yet it may, notwithstanding this, bring about an increase of employment in other industries. This effect, however, has nothing in common with the so-called theory of compensation. Since every article produced by a machine is cheaper than a similar article produced by hand, we deduce the following infallible law: If the total quantity of the article produced by machinery, be equal to the total quantity of the article previously produced by a handicraft or by manufacture, and now made by machinery, then the total labour expended is diminished. The new labour spent on the instruments of labour, on the machinery, on the coal, and so on, must necessarily be less than the labour displaced by the use of the machinery; otherwise the product of the machine would be as dear, or dearer, than the product of the manual labour. But, as a matter of fact, the total quantity of the article produced by machinery with a diminished number of workmen, instead of remaining equal to, by far exceeds the total quantity of the hand-made article that has been displaced. Suppose that 400,000 yards of cloth have been produced on power-looms by fewer weavers than could weave 100,000 yards by hand. In the quadrupled product there lies four times as much raw material. Hence the production of raw material must be quadrupled. But as regards the instruments of labour, such as buildings, coal, machinery, and so on, it is different; the limit up to which the additional labour required for their production can increase, varies with the difference between the quantity of the machine-made article, and the quantity of the same article that the same number of workmen could make by hand.

Hence, as the use of machinery extends in a given industry, the immediate effect is to increase production in the other industries that furnish the first with means of production. How far

employment is thereby found for an increased number of men, depends, given the length of the working day and the intensity of labour, on the composition of the capital employed, i.e., on the ratio of its constant to its variable component. This ratio, in its turn, varies considerably with the extent to which machinery has already seized on, or is then seizing on, those trades. The number of the men condemned to work in coal and metal mines increased enormously owing to the progress of the English factory system; but during the last few decades this increase of number has been less rapid, owing to the use of new machinery in mining.<sup>137</sup> A new type of workman springs into life along with the machine, namely, its maker. We have already learnt that machinery has possessed itself even of this branch of production on a scale that grows greater every day.<sup>138</sup> As to raw material,<sup>139</sup> there is not the least doubt that the rapid strides of cotton spinning, not only pushed on with tropical luxuriance the growth of cotton in the United States, and with it the African slave trade, but also made the breeding of slaves the chief business of the border slave-states. When, in 1790, the first census of slaves was taken in the United States, their number was 697,000; in 1861 it had nearly reached four millions. On the other hand, it is no less certain that the rise of the English woollen factories, together with the gradual conversion of arable land into sheep pasture, brought, about the superfluity of agricultural labourers that led to their being driven in masses into the towns. Ireland, having during the last twenty years reduced its population by nearly one half, is at this moment undergoing the process of still further reducing the number of its inhabitants, so as exactly to suit the requirements of its landlords and of the English woollen manufacturers.

When machinery is applied to any of the preliminary or intermediate stages through which the subject of labour has to pass on its way to completion, there is an increased yield of material in those stages, and simultaneously an increased demand for labour in the handicrafts or manufactures supplied by the produce of the machines. Spinning by machinery, for example, supplied yarn so cheaply and so abundantly that the hand-loom weavers were, at first, able to work full time without increased outlay. Their earnings accordingly rose.<sup>140</sup> Hence a flow of people into the cotton-weaving trade, till at length the 800,000 weavers, called into existence by the Jenny, the throstle and the mule, were overwhelmed by the power-loom. So also, owing to the abundance of clothing materials produced by machinery, the number of tailors, seamstresses and needlewomen, went on increasing until the appearance of the sewing-machine.

In proportion as machinery, with the aid of a relatively small number of workpeople, increases the mass of raw materials, intermediate products, instruments of labour, &c., the working-up of these raw materials and intermediate products becomes split up into numberless branches; social production increases in diversity. The factory system carries the social division of labour immeasurably further than does manufacture, for it increases the productiveness of the industries it seizes upon, in a far higher degree.

The immediate result of machinery is to augment surplus-value and the mass of products in which surplus-value is embodied. And, as the substances consumed by the capitalists and their dependents become more plentiful, so too do these orders of society. Their growing wealth, and the relatively diminished number of workmen required to produce the necessaries of life beget, simultaneously with the rise of new and luxurious wants, the means of satisfying those wants. A larger portion of the produce of society is changed into surplus-produce, and a larger part of the surplus-produce is supplied for consumption in a multiplicity of refined shapes. In other words, the production of luxuries increases.<sup>141</sup> The refined and varied forms of the products are also due to new relations with the markets of the world, relations that are created by modern industry. Not only are greater quantities of foreign articles of luxury exchanged for home products, but a greater mass of foreign raw materials, ingredients, and intermediate products, are used as means

of production in the home industries. Owing to these relations with the markets of the world, the demand for labour increases in the carrying trades, which split up into numerous varieties.<sup>142</sup>

The increase of the means of production and subsistence, accompanied by a relative diminution in the number of labourers, causes an increased demand for labour in making canals, docks, tunnels, bridges, and so on, works that can only bear fruit in the far future. Entirely new branches of production, creating new fields of labour, are also formed, as the direct result either of machinery or of the general industrial changes brought about by it. But the place occupied by these branches in the general production is, even in the most developed countries, far from important. The number of labourers that find employment in them is directly proportional to the demand, created by those industries, for the crudest form of manual labour. The chief industries of this kind are, at present, gas-works, telegraphs, photography, steam navigation, and railways. According to the census of 1861 for England and Wales, we find in the gas industry (gas-works, production of mechanical apparatus, servants of the gas companies, &c), 15,211 persons; in telegraphy, 2,399; in photography, 2,366; steam navigation, 3,570; and in railways, 70,599, of whom the unskilled “navvies,” more or less permanently employed, and the whole administrative and commercial staff, make up about 28,000. The total number of persons, therefore, employed in these five new industries amounts to 94,145.

Lastly, the extraordinary productiveness of modern industry, accompanied as it is by both a more extensive and a more intense exploitation of labour-power in all other spheres of production, allows of the unproductive employment of a larger and larger part of the working-class, and the consequent reproduction, on a constantly extending scale, of the ancient domestic slaves under the name of a servant class, including men-servants, women-servants, lackeys, &c. According to the census of 1861, the population of England and Wales was 20,066,244; of these, 9,776,259 males, and 10,289,965 females. If we deduct from this population all who are too old or too young for work, all unproductive women, young persons and children, the “ideological” classes, such as government officials, priests, lawyers, soldiers, &c.; further, all who have no occupation but to consume the labour of others in the form of rent, interest, &c.; and, lastly, paupers, vagabonds, and criminals, there remain in round numbers eight millions of the two sexes of every age, including in that number every capitalist who is in any way engaged in industry, commerce, or finance. Among these 8 millions are:

#### **PERSONS**

|   |                        |
|---|------------------------|
| Agricultural labourers (including shepherds, farm servants, and maidservants living in the houses of farmers)                           | 1,098,261              |
| All who are employed in cotton, woollen, worsted, flax, hemp, silk, and jute factories, in stocking making and lace making by machinery | <sup>143</sup> 642,607 |
| All who are employed in coal mines and metal mines  | 565,835                |
| All who are employed in metal works (blastfurnaces, rolling mills, &c.), and metal manufactures of every kind                           | <sup>144</sup> 396,998 |

The servant class

<sup>145</sup>1,208,648

All the persons employed in textile factories and in mines, taken together, number 1,208,442; those employed in textile factories and metal industries, taken together, number 1,039,605; in both cases less than the number of modern domestic slaves. What a splendid result of the capitalist exploitation of machinery!

## **Section 7: Repulsion and Attraction of Workpeople by the Factory System. Crises in the Cotton Trade**

All political economists of any standing admit that the introduction of new machinery has a baneful effect on the workmen in the old handicrafts and manufactures with which this machinery at first competes. Almost all of them bemoan the slavery of the factory operative. And what is the great trump-card that they play? That machinery, after the horrors of the period of introduction and development have subsided, instead of diminishing, in the long run increases the number of the slaves of labour! Yes, Political Economy revels in the hideous theory, hideous to every "philanthropist" who believes in the eternal Nature-ordained necessity for capitalist production, that after a period of growth and transition, even its crowning success, the factory system based on machinery, grinds down more workpeople than on its first introduction it throws on the streets.<sup>146</sup>

It is true that in some cases, as we saw from instances of English worsted and silk factories, an extraordinary extension of the factory system may, at a certain stage of its development, be accompanied not only by a relative, but by an absolute decrease in the number of operatives employed. In the year 1860, when a special census of all the factories in the United Kingdom was taken by order of Parliament, the factories in those parts of Lancashire, Cheshire, and Yorkshire, included in the district of Mr. Baker, the factory inspector, numbered 652; 570 of these contained 85,622 power-looms, 6,819,146 spindles (exclusive of doubling spindles), employed 27,439 horse-power (steam), and 1,390 (water), and 94,119 persons. In the year 1865, the same factories contained, looms 95,163, spindles 7,025,031, had a steam-power of 28,925 horses, and a water-power of 1,445 horses, and employed 88,913 persons. Between 1860 and 1865, therefore, the increase in looms was 11%, in spindles 3%, and in engine-power 3%, while the number of persons employed decreased 5½%.<sup>147</sup> Between 1852 and 1862, considerable extension of the English woollen manufacture took place, while the number of hands employed in it remained almost stationary,

"showing how greatly the introduction of new machines had superseded the labour of preceding periods."<sup>148</sup>

In certain cases, the increase in the number of hands employed is only apparent; that is, it is not due to the extension of the factories already established, but to the gradual annexation of connected trades; for instance, the increase in power-looms, and in the hands employed by them between 1838 and 1856, was, in the cotton trade, simply owing to the extension of this branch of industry; but in the other trades to the application of steam-power to the carpet-loom, to the ribbon-loom, and to the linen-loom, which previously had been worked by the power of men.<sup>149</sup> Hence the increase of the hands in these latter trades was merely a symptom of a diminution in the total number employed. Finally, we have considered this question entirely apart from the fact, that everywhere, except in the metal industries, young persons (under 18), and women and children form the preponderating element in the class of factory hands.

Nevertheless, in spite of the mass of hands actually displaced and virtually replaced by machinery, we can understand how the factory operatives, through the building of more mills and the extension of old ones in a given industry, may become more numerous than the manufacturing workmen and handicraftsman that have been displaced. Suppose, for example, that in the old mode of production, a capital of £500 is employed weekly, two-fifths being constant and three-fifths variable capital, *i.e.*, £200 being laid out in means of production, and £300, say £1 per man, in labour-power. On the introduction of machinery the composition of this capital becomes altered. We will suppose it to consist of four-fifths constant and one-fifth variable, which means that only £100 is now laid out in labour-power. Consequently, two-thirds of the workmen are discharged. If now the business extends, and the total capital employed grows to £1,500 under unchanged conditions, the number of operatives employed will increase to 300, just as many as before the introduction of the machinery. If the capital further grows to £2,000, 400 men will be employed, or one-third more than under the old system. Their numbers have, in point of fact, increased by 100, but relatively, *i.e.*, in proportion to the total capital advanced, they have diminished by 800, for the £2,000 capital would, in the old state of things, have employed 1,200 instead of 400 men. Hence, a relative decrease in the number of hands is consistent with an actual increase. We assumed above that while the total capital increases, its composition remains the same, because the conditions of production remain constant. But we have already seen that, with every advance in the use of machinery, the constant component of capital, that part which consists of machinery, raw material, &c., increases, while the variable component, the part laid out in labour-power, decreases. We also know that in no other system of production is improvement so continuous, and the composition of the capital employed so constantly changing as in the factory system. These changes are, however, continually interrupted by periods of rest, during which there is a mere quantitative extension of the factories on the existing technical basis. During such periods the operatives increase in number. Thus, in 1835, the total number of operatives in the cotton, woollen, worsted, flax, and silk factories of the United Kingdom was only 354,684; while in 1861 the number of the power-loom weavers alone (of both sexes and of all ages, from eight years upwards), amounted to 230,654. Certainly, this growth appears less important when we consider that in 1838 the hand-loom weavers with their families still numbered 800,000,<sup>150</sup> not to mention those thrown out of work in Asia, and on the Continent of Europe.

In the few remarks I have still to make on this point, I shall refer to some actually existing relations, the existence of which our theoretical investigation has not yet disclosed.

So long as, in a given branch of industry, the factory system extends itself at the expense of the old handicrafts or of manufacture, the result is as sure as is the result of an encounter between an army furnished with breach-loaders, and one armed with bows and arrows. This first period, during which machinery conquers its field of action, is of decisive importance owing to the extraordinary profits that it helps to produce. These profits not only form a source of accelerated accumulation, but also attract into the favoured sphere of production a large part of the additional social capital that is being constantly created, and is ever on the look-out for new investments. The special advantages of this first period of fast and furious activity are felt in every branch of production that machinery invades. So soon, however, as the factory system has gained a certain breadth of footing and a definite degree of maturity, and, especially, so soon as its technical basis, machinery, is itself produced by machinery; so soon as coal mining and iron mining, the metal industries, and the means of transport have been revolutionised; so soon, in short, as the general conditions requisite for production by the modern industrial system have been established, this mode of production acquires an elasticity, a capacity for sudden extension by leaps and bounds

that finds no hindrance except in the supply of raw material and in the disposal of the produce. On the one hand, the immediate effect of machinery is to increase the supply of raw material in the same way, for example, as the cotton gin augmented the production of cotton.<sup>151</sup> On the other hand, the cheapness of the articles produced by machinery, and the improved means of transport and communication furnish the weapons for conquering foreign markets. By ruining handicraft production in other countries, machinery forcibly converts them into fields for the supply of its raw material. In this way East India was compelled to produce cotton, wool, hemp, jute, and indigo for Great Britain.<sup>152</sup> By constantly making a part of the hands “supernumerary,” modern industry, in all countries where it has taken root, gives a spur to emigration and to the colonisation of foreign lands, which are thereby converted into settlements for growing the raw material of the mother country; just as Australia, for example, was converted into a colony for growing wool.<sup>153</sup> A new and international division of labour, a division suited to the requirements of the chief centres of modern industry springs up, and converts one part of the globe into a chiefly agricultural field of production, for supplying the other part which remains a chiefly industrial field. This revolution hangs together with radical changes in agriculture which we need not here further inquire into.<sup>154</sup>

On the motion of Mr. Gladstone, the House of Commons ordered, on the 17th February, 1867, a return of the total quantities of grain, corn, and flour, of all sorts, imported into, and exported from, the United Kingdom, between the years 1831 and 1866. I give below a summary of the result. The flour is given in quarters of corn. (See the Table on p. 426.)

| QUINQUENNIAL PERIODS AND THE YEAR 1866  |            |            |            |            |            |            |            |            |
|---|------------|------------|------------|------------|------------|------------|------------|------------|
| ANNUAL AVERAGE  | 1831-1835  | 1836-1840  | 1841-1845  | 1846-1850  | 1851-1855  | 1856-1860  | 1861-1865  | 1866       |
| Import  | 1,096,373  | 2,389,729  | 2,843,865  | 8,776,552  | 8,345,237  | 10,913,612 | 15,009,871 | 16,457,340 |
| Export  | 225,263    | 251,770    | 139,056    | 155,461    | 307,491    | 341,150    | 302,754    | 216,218    |
| Excess of import over export  | 871,110    | 2,137,959  | 2,704,809  | 8,621,091  | 8,037,746  | 10,572,462 | 14,707,117 | 16,241,122 |
| POPULATION  |            |            |            |            |            |            |            |            |
| Yearly average in each period   | 24,621,107 | 25,929,507 | 27,262,569 | 27,797,598 | 27,572,923 | 28,391,544 | 29,381,460 | 29,935,404 |
| Average quantity of corn etc., in qrs., consumed annually per head over and above the home produce consumed | 0.036      | 0.082      | 0.099      | 0.310      | 0.291      | 0.372      | 0.501      | 0.543      |

The enormous power, inherent in the factory system, of expanding by jumps, and the dependence of that system on the markets of the world, necessarily beget feverish production, followed by over-filling of the markets, whereupon contraction of the markets brings on crippling of production. The life of modern industry becomes a series of periods of moderate activity, prosperity, over-production, crisis and stagnation. The uncertainty and instability to which machinery subjects the employment, and consequently the conditions of existence, of the operatives become normal, owing to these periodic changes of the industrial cycle. Except in the periods of prosperity, there rages between the capitalists the most furious combat for the share of each in the markets. This share is directly proportional to the cheapness of the product. Besides the rivalry that this struggle begets in the application of improved machinery for replacing labour-power, and of new methods of production, there also comes a time in every industrial cycle, when a forcible reduction of wages beneath the value of labour-power, is attempted for the purpose of cheapening commodities.<sup>155</sup>

A necessary condition, therefore, to the growth of the number of factory hands, is a proportionally much more rapid growth of the amount of capital invested in mills. This growth, however, is conditioned by the ebb and flow of the industrial cycle. It is, besides, constantly interrupted by the technical progress that at one time virtually supplies the place of new workmen, at another, actually displaces old ones. This qualitative change in mechanical industry continually discharges hands from the factory, or shuts its doors against the fresh stream of recruits, while the purely quantitative extension of the factories absorbs not only the men thrown out of work, but also fresh contingents. The workpeople are thus continually both repelled and attracted, hustled from pillar to post, while, at the same time, constant changes take place in the sex, age, and skill of the levies.

The lot of the factory operatives will be best depicted by taking a rapid survey of the course of the English cotton industry.

From 1770 to 1815 this trade was depressed or stagnant for 5 years only. During this period of 45 years the English manufacturers had a monopoly of machinery and of the markets of the world. From 1815 to 1821 depression; 1822 and 1823 prosperity; 1824 abolition of the laws against Trades' Unions, great extension of factories everywhere; 1825 crisis; 1826 great misery and riots among the factory operatives; 1827 slight improvement; 1828 great increase in power-loom, and in exports; 1829 exports, especially to India, surpass all former years; 1830 glutted markets, great distress; 1831 to 1833 continued depression, the monopoly of the trade with India and China withdrawn from the East India Company; 1834 great increase of factories and machinery, shortness of hands. The new poor law furthers the migration of agricultural labourers into the factory districts. The country districts swept of children. White slave trade; 1835 great prosperity, contemporaneous starvation of the hand-loom weavers; 1836 great prosperity; 1837 and 1838 depression and crisis; 1839 revival; 1840 great depression, riots, calling out of the military; 1841 and 1842 frightful suffering among the factory operatives; 1842 the manufacturers lock the hands out of the factories in order to enforce the repeal of the Corn Laws. The operatives stream in thousands into the towns of Lancashire and Yorkshire, are driven back by the military, and their leaders brought to trial at Lancaster; 1843 great misery; 1844 revival; 1845 great prosperity; 1846 continued improvement at first, then reaction. Repeal of the Corn Laws; 1847 crisis, general reduction of wages by 10 and more per cent. in honour of the "big loaf"; 1848 continued depression; Manchester under military protection; 1849 revival; 1850 prosperity; 1851 falling prices, low wages, frequent strikes; 1852 improvement begins, strikes continue, the manufacturers threaten to import foreign hands; 1853 increasing exports. Strike for 8 months, and great misery at Preston; 1854 prosperity, glutted markets; 1855 news of failures stream in from

the United States, Canada, and the Eastern markets; 1856 great prosperity; 1857 crisis; 1858 improvement; 1859 great prosperity, increase in factories; 1860 Zenith of the English cotton trade, the Indian, Australian, and other markets so glutted with goods that even in 1863 they had not absorbed the whole lot; the French Treaty of Commerce, enormous growth of factories and machinery; 1861 prosperity continues for a time, reaction, the American Civil War, cotton famine: 1862 to 1863 complete collapse.

The history of the cotton famine is too characteristic to dispense with dwelling upon it for a moment. From the indications as to the condition of the markets of the world in 1860 and 1861, we see that the cotton famine came in the nick of time for the manufacturers, and was to some extent advantageous to them, a fact that was acknowledged in the reports of the Manchester Chamber of Commerce, proclaimed in Parliament by Palmerston and Derby, and confirmed by events.<sup>156</sup> No doubt, among the 2,887 cotton mills in the United Kingdom in 1861, there were many of small size. According to the report of Mr. A. Redgrave, out of the 2,109 mills included in his district, 392, or 19% employed less than ten horse-power each; 345, or 16% employed 10 H. P., and less than 20 H. P.; while 1,372 employed upwards of 20 H. P.<sup>157</sup> The majority of the small mills were weaving sheds, built during the period of prosperity after 1858, for the most part by speculators, of whom one supplied the yarn, another the machinery, a third the buildings, and were worked by men who had been overlookers, or by other persons of small means. These small manufacturers mostly went to the wall. The same fate would have overtaken them in the commercial crisis that was staved off only by the cotton famine. Although they formed one-third of the total number of manufacturers, yet their mills absorbed a much smaller part of the capital invested in the cotton trade. As to the extent of the stoppage, it appears from authentic estimates, that in October 1862, 60.3% of the spindles, and 58% of the looms were standing. This refers to the cotton trade as a whole, and, of course, requires considerable modification for individual districts. Only very few mills worked full time (60 hours a week), the remainder worked at intervals. Even in those few cases where full time was worked, and at the customary rate of piece-wage, the weekly wages of the operatives necessarily shrank, owing to good cotton being replaced by bad, Sea Island by Egyptian (in fine spinning mills), American and Egyptian by Surat, and pure cotton by mixings of waste and Surat. The shorter fibre of the Surat cotton and its dirty condition, the greater fragility of the thread, the substitution of all sorts of heavy ingredients for flour in sizing the warps, all these lessened the speed of the machinery, or the number of the looms that could be superintended by one weaver, increased the labour caused by defects in the machinery, and reduced the piece-wage by reducing the mass of the product turned off. Where Surat cotton was used, the loss to the operatives when on full time, amounted to 20, 30, and more per cent. But besides this, the majority of the manufacturers reduced the rate of piece-wage by 5, 7½, and 10 per cent. We can therefore conceive the situation of those hands who were employed for only 3, 3½ or 4 days a week, or for only 6 hours a day. Even in 1863, after a comparative improvement had set in, the weekly wages of spinners and of weavers were 3s. 4d., 3s. 10d., 4s. 6d. and 5s. 1d.<sup>158</sup> Even in this miserable state of things, however, the inventive spirit of the master never stood still, but was exercised in making deductions from wages. These were to some extent inflicted as a penalty for defects in the finished article that were really due to his bad cotton and to his unsuitable machinery. Moreover, where the manufacturer owned the cottages of the workpeople, he paid himself his rents by deducting the amount from these miserable wages. Mr. Redgrave tells us of self-acting minders (operatives who manage a pair of self-acting mules)

“earning at the end of a fortnight’s full work 8s. 11d., and that from this sum was deducted the rent of the house, the manufacturer, however, returning half the rent as a gift. The minders took away the sum of 6s. 11d. In many places the self-

acting minders ranged from 5s. to 9s. per week, and the weavers from 2s. to 6s. per week, during the latter part of 1862.”<sup>159</sup>

Even when working short time the rent was frequently deducted from the wages of the operatives.<sup>160</sup> No wonder that in some parts of Lancashire a kind of famine fever broke out. But more characteristic than all this, was, the revolution that took place in the process of production at the expense of the workpeople. Experimenta in corpore vili, like those of anatomists on frogs, were formally made.

“Although,” says Mr. Redgrave, “I have given the actual earnings of the operatives in the several mills, it does not follow that they earn the same amount week by week. The operatives are subject to great fluctuation from the constant experimentalising of the manufacturers ... the earnings of the operatives rise and fall with the quality of the cotton mixings; sometimes they have been within 15 per cent. of former earnings, and then, in a week or two, they have fallen off from 50 to 60 per cent.”<sup>161</sup>

These experiments were not made solely at the expense of the workman’s means of subsistence. His five senses also had to pay the penalty.

“The people who are employed in making up Surat cotton complain very much. They inform me, on opening the bales of cotton there is an intolerable smell, which causes sickness.... In the mixing, scribbling and carding rooms, the dust and dirt which are disengaged, irritate the air passages, and give rise to cough and difficulty of breathing. A disease of the skin, no doubt from the irritation of the dirt contained in the Surat cotton, also prevails.... The fibre being so short, a great amount of size, both animal and vegetable, is used.... Bronchitis is more prevalent owing to the dust. Inflammatory sore throat is common, from the same cause. Sickness and dyspepsia are produced by the frequent breaking of the weft, when the weaver sucks the weft through the eye of the shuttle.” On the other hand, the substitutes for flour were a Fortunatus’ purse to the manufacturers, by increasing the weight of the yarn. They caused “15 lbs. of raw material to weigh 26 lbs. after it was woven.”<sup>162</sup>

In the Report of Inspectors of Factories for 30th April, 1864, we read as follows:

“The trade is availing itself of this resource at present to an extent which is even discreditable. I have heard on good authority of a cloth weighing 8 lbs. which was made of 5 1/4 lbs. cotton and 2 3/4 lbs. size; and of another cloth weighing 5 1/4 lbs., of which 2 lbs. was size. These were ordinary export shirtings. In cloths of other descriptions, as much as 50 per cent. size is sometimes added; so that a manufacturer may, and does truly boast, that he is getting rich by selling cloth for less money per pound than he paid for the mere yarn of which they are composed.”<sup>163</sup>

But the workpeople had to suffer, not only from the experiments of the manufacturers inside the mills, and of the municipalities outside, not only from reduced wages and absence of work, from want and from charity, and from the eulogistic speeches of lords and commons.

“Unfortunate females who, in consequence of the cotton famine, were at its commencement thrown out of employment, and have thereby become outcasts of society; and now, though trade has revived, and work is plentiful, continue members of that unfortunate class, and are likely to continue so. There are also in the borough more youthful prostitutes than I have known for the last 25 years.”<sup>164</sup>

We find then, in the first 45 years of the English cotton trade, from 1770 to 1815, only 5 years of crisis and stagnation; but this was the period of monopoly. The second period from 1815 to 1863 counts, during its 48 years, only 20 years of revival and prosperity against 28 of depression and stagnation. Between 1815 and 1830 the competition with the continent of Europe and with the United States sets in. After 1833, the extension of the Asiatic markets is enforced by “destruction of the human race” (the wholesale extinction of Indian hand-loom weavers). After the repeal of the Corn Laws, from 1846 to 1863, there are 8 years of moderate activity and prosperity against 9 years of depression and stagnation. The condition of the adult male operatives, even during the years of prosperity, may be judged from the note subjoined.<sup>165</sup>

## **Section 8: Revolution Effected in Manufacture, Handicrafts, and Domestic Industry by Modern Industry**

### **A. Overthrow of Co-operation Based on Handicraft and on the Division of Labour**

We have seen how machinery does away with co-operation based on handicrafts, and with manufacture based on the division of handicraft labour. An example of the first sort is the mowing-machine; it replaces co-operation between mowers. A striking example of the second kind, is the needle-making machine. According to Adam Smith, 10 men, in his day, made in co-operation, over 48,000 needles a-day. On the other hand, a single needle-machine makes 145,000 in a working day of 11 hours. One woman or one girl superintends four such machines, and so produces near upon 600,000 needles in a day, and upwards of 3,000,000 in a week.<sup>166</sup> A single machine, when it takes the place of co-operation or of manufacture, may itself serve as the basis of an industry of a handicraft character. Still, such a return to handicrafts is but a transition to the factory system, which, as a rule, makes its appearance so soon as the human muscles are replaced, for the purpose of driving the machines, by a mechanical motive power, such as steam or water. Here and there, but in any case only for a time, an industry may be carried on, on a small scale, by means of mechanical power. This is effected by hiring steam-power, as is done in some of the Birmingham trades, or by the use of small caloric-engines, as in some branches of weaving.<sup>167</sup> In the Coventry silk weaving industry the experiment of “cottage factories” was tried. In the centre of a square surrounded by rows of cottages, an engine-house was built and the engine connected by shafts with the looms in the cottages. In all cases the power was hired at so much per loom. The rent was payable weekly, whether the looms worked or not. Each cottage held from 2 to 6 looms; some belonged to the weaver, some were bought on credit, some were hired. The struggle between these cottage factories and the factory proper, lasted over 12 years. It ended with the complete ruin of the 300 cottage factories.<sup>168</sup> Wherever the nature of the process did not involve production on a large scale, the new industries that have sprung up in the last few decades, such as envelope making, steel-pen making, &c., have, as a general rule, first passed through the handicraft stage, and then the manufacturing stage, as short phases of transition to the factory stage. The transition is very difficult in those cases where the production of the article by manufacture consists, not of a series of graduated processes, but of a great number of disconnected ones. This circumstance formed a great hindrance to the establishment of steel-pen factories. Nevertheless, about 15 years ago, a machine was invented that automatically performed 6 separate operations at once. The first steel-pens were supplied by the handicraft system, in the year 1820, at £7 4s. the gross; in 1830 they-were supplied by manufacture at 8s., and today the factory system supplies them to the trade at from 2 to 6d. the gross.<sup>169</sup>

## B. Reaction of the Factory System on Manufacture and Domestic Industries

Along with the development of the factory system and of the revolution in agriculture that accompanies it, production in all the other branches of industry not only extends, but alters its character. The principle, carried out in the factory system, of analysing the process of production into its constituent phases, and of solving the problems thus proposed by the application of mechanics, of chemistry, and of the whole range of the natural sciences, becomes the determining principle everywhere. Hence, machinery squeezes itself into the manufacturing industries first for one detail process, then for another. Thus the solid crystal of their organisation, based on the old division of labour, becomes dissolved, and makes way for constant changes. Independently of this, a radical change takes place in the composition of the collective labourer, a change of the persons working in combination. In contrast with the manufacturing period, the division of labour is thenceforth based, wherever possible, on the employment of women, of children of all ages, and of unskilled labourers, in one word, on cheap labour, as it is characteristically called in England. This is the case not only with all production on a large scale, whether employing machinery or not, but also with the so-called domestic industry, whether carried on in the houses of the workpeople or in small workshops. This modern so-called domestic industry has nothing, except the name, in common with the old-fashioned domestic industry, the existence of which pre-supposes independent urban handicrafts, independent peasant farming, and above all, a dwelling-house for the labourer and his family. That old-fashioned industry has now been converted into an outside department of the factory, the manufactory, or the warehouse. Besides the factory operatives, the manufacturing workmen and the handicraftsman, whom it concentrates in large masses at one spot, and directly commands, capital also sets in motion, by means, of invisible threads, another army; that of the workers in the domestic industries, who dwell in the large towns and are also scattered over the face of the country. An example: The shirt factory of Messrs. Tillie at Londonderry, which employs 1,000 operatives in the factory itself, and 9,000 people spread up and down the country and working in their own houses.<sup>170</sup>

The exploitation of cheap and immature labour-power is carried out in a more shameless manner in modern Manufacture than in the factory proper. This is because the technical foundation of the factory system, namely, the substitution of machines for muscular power, and the light character of the labour, is almost entirely absent in Manufacture, and at the same time women and over-young children are subjected, in a most unconscionable way, to the influence of poisonous or injurious substances. This exploitation is more shameless in the so-called domestic industry than in manufactures, and that because the power of resistance in the labourers decreases with their dissemination; because a whole series of plundering parasites insinuate themselves between the employer and the workman; because a domestic industry has always to compete either with the factory system, or with manufacturing in the same branch of production; because poverty robs the workman of the conditions most essential to his labour, of space, light and ventilation; because employment becomes more and more irregular; and, finally, because in these the last resorts of the masses made “redundant” by modern industry and Agriculture, competition for work attains its maximum. Economy in the means of production, first systematically carried out in the factory system, and there, from the very beginning, coincident with the most reckless squandering of labour-power, and robbery of the conditions normally requisite for labour – this economy now shows its antagonistic and murderous side more and more in a given branch of industry, the less the social productive power of labour and the technical basis for a combination of processes are developed in that branch.

### C. Modern Manufacture

I now proceed, by a few examples, to illustrate the principles laid down above. As a matter of fact, the reader is already familiar with numerous instances given in the chapter on the working day. In the hardware manufactures of Birmingham and the neighbourhood, there are employed, mostly in very heavy work, 30,000 children and young persons, besides 10,000 women. There they are to be seen in the unwholesome brass-foundries, button factories, enamelling, galvanising, and lackering works.<sup>171</sup> Owing to the excessive labour of their workpeople, both adult and non-adult, certain London houses where newspapers and books are printed, have got the ill-omened name of "slaughterhouses."<sup>172</sup> Similar excesses are practised in book-binding, where the victims are chiefly women, girls, and children; young persons have to do heavy work in rope-walks and night-work in salt mines, candle manufactories, and chemical works; young people are worked to death at turning the looms in silk weaving, when it is not carried on by machinery.<sup>173</sup> One of the most shameful, the most dirty, and the worst paid kinds of labour, and one on which women and young girls are by preference employed, is the sorting of rags. It is well known that Great Britain, apart from its own immense store of rags, is the emporium for the rag trade of the whole world. They flow in from Japan, from the most remote States of South America, and from the Canary Islands. But the chief sources of their supply are Germany, France, Russia, Italy, Egypt, Turkey, Belgium, and Holland. They are used for manure, for making bedflocks, for shoddy, and they serve as the raw material of paper. The rag-sorters are the medium for the spread of small-pox and other infectious diseases, and they themselves are the first victims.<sup>174</sup> A classical example of over-work, of hard and inappropriate labour, and of its brutalising effects on the workman from his childhood upwards, is afforded not only by coal-mining and miners generally, but also by tile and brick making, in which industry the recently invented machinery is, in England, used only here and there. Between May and September the work lasts from 5 in the morning till 8 in the evening, and where the drying is done in the open air, it often lasts from 4 in the morning till 9 in the evening. Work from 5 in the morning till 7 in the evening is considered "reduced" and "moderate." Both boys and girls of 6 and even of 4 years of age are employed. They work for the same number of hours, often longer, than the adults. The work is hard and the summer heat increases the exhaustion. In a certain tile-field at Mosley, e.g., a young woman, 24 years of age, was in the habit of making 2,000 tiles a day, with the assistance of 2 little girls, who carried the clay for her, and stacked the tiles. These girls carried daily 10 tons up the slippery sides of the clay pits, from a depth of 30 feet, and then for a distance of 210 feet.

"It is impossible for a child to pass through the purgatory of a tile-field without great moral degradation... the low language, which they are accustomed to hear from their tenderest years, the filthy, indecent, and shameless habits, amidst which, unknowing, and half wild, they grow up, make them in after-life lawless, abandoned, dissolute.... A frightful source of demoralisation is the mode of living. Each moulder, who is always a skilled labourer, and the chief of a group, supplies his 7 subordinates with board and lodging in his cottage. Whether members of his family or not, the men, boys, and girls all sleep in the cottage, which contains generally two, exceptionally 3 rooms, all on the ground floor, and badly ventilated. These people are so exhausted after the day's hard work, that neither the rules of health, of cleanliness, nor of decency are in the least observed. Many of these cottages are models of untidiness, dirt, and dust.... The greatest evil of the system that employs young girls on this sort of work, consists in this, that, as a rule, it chains them fast from childhood for the whole of their after-life to the most abandoned rabble. They become rough, foul-mouthed boys, before Nature has

taught them that they are women. Clothed in a few dirty rags, the legs naked far above the knees, hair and face besmeared with dirt, they learn to treat all feelings of decency and of shame with contempt. During meal-times they lie at full length in the fields, or watch the boys bathing in a neighbouring canal. Their heavy day's work at length completed, they put on better clothes, and accompany the men to the public houses."

That excessive insobriety is prevalent from childhood upwards among the whole of this class, is only natural.

"The worst is that the brickmakers despair of themselves. You might as well, said one of the better kind to a chaplain of Southallfield, try to raise and improve the devil as a brickie, sir!"<sup>175</sup>

As to the manner, in which capital effects an economy in the requisites of labour, in modern Manufacture (in which I include all workshops of larger size, except factories proper), official and most ample material bearing on it is to be found in the Public Health Reports IV. (1863) and VI. (1864). The description of the workshops, more especially those of the London printers and tailors, surpasses the most loathsome phantasies of our romance writers. The effect on the health of the workpeople is self-evident. Dr. Simon, the chief medical officer of the Privy Council and the official editor of the "Public Health Reports," says:

"In my fourth Report (1863) I showed, how it is practically impossible for the workpeople to insist upon that which is their first sanitary right, viz., the right that, no matter what the work for which their employer brings them together, the labour, so far as it depends upon him, should be freed from all avoidably unwholesome conditions. I pointed out, that while the workpeople are practically incapable of doing themselves this sanitary justice, they are unable to obtain any effective support from the paid administrations of the sanitary police.... The life of myriads of workmen and workwomen is now uselessly tortured and shortened by the never-ending physical suffering that their mere occupation begets."<sup>176</sup>

In illustration of the way in which the workrooms influence the state of health Dr. Simon gives the following table of mortality.<sup>177</sup>

| Number of Persons of all ages in the respective industries | Industry compared as regards health | Death-rate per 100,000 men in the respective industries between the stated ages |           |           |
|--|-------------------------------------|---|-----------|-----------|
|  |                                     | Age 25-35   | Age 35-45 | Age 45-55 |
| 958,265  | Agriculture in England & Wales      | 743   | 805       | 1141      |
| 22,301 men<br>12,379 women                                 | } London tailors                    | 958   | 1,262     | 2,093     |
| 13,803   | London printers                     | 894   | 1,747     | 2,367     |

## D. Modern Domestic Industry

I now come to the so-called domestic industry. In order to get an idea of the horrors of this sphere, in which capital conducts its exploitation in the background of modern mechanical industry, one must go to the apparently quite idyllic trade of nail-making,<sup>178</sup> carried on in a few remote villages of England. In this place, however, it will be enough to give a few examples from those branches of the lace-making and straw-plaiting industries that are not yet carried on by the aid of machinery, and that as yet do not compete with branches carried on in factories or in manufactories.

Of the 150,000 persons employed in England in the production of lace, about 10,000 fall under the authority of the Factory Act, 1861. Almost the whole of the remaining 140,000 are women, young persons, and children of both sexes, the male sex, however, being weakly represented. The state of health of this cheap material for exploitation will be seen from the following table, computed by Dr. Trueman, physician to the Nottingham General Dispensary. Out of 686 female patients who were lace-makers, most of them between the ages of 17 and 24, the number of consumptive ones were:

1852. – 1 in 45. 1857. – 1 in 13.

1853. – 1 in 28. 1858. – 1 in 15.

1854. – 1 in 17. 1859. – 1 in 9.

1856. – 1 in 15. 1861. – 1 in 8.<sup>179</sup>

This progress in the rate of consumption ought to suffice for the most optimist of progressists, and for the biggest hawker of lies among the Free-trade bagmen of Germany.

The Factory Act of 1861 regulates the actual making of the lace, so far as it is done by machinery, and this is the rule in England. The branches that we are now about to examine, solely with regard to those of the workpeople who work at home, and not those who work in manufactories or warehouses, fall into two divisions, viz. (1), finishing; (2), mending. The former gives the finishing touches to the machine-made lace, and includes numerous sub-divisions.

The lace finishing is done either in what are called “mistresses’ houses,” or by women in their own houses, with or without the help of their children. The women who keep the “mistresses’ houses” are themselves poor. The workroom is in a private house. The mistresses take orders from manufacturers, or from warehousemen, and employ as many women, girls, and young children as the size of their rooms and the fluctuating demand of the business will allow. The number of the workwomen employed in these workrooms varies from 20 to 40 in some, and from 10 to 20 in others. The average age at which the children commence work is six years, but in many cases it is below five. The usual working-hours are from 8 in the morning till eight in the evening, with 1½ hours for meals, which are taken at irregular intervals, and often in the foul workrooms. When business is brisk, the labour frequently lasts from 8 or even 6 o’clock in the morning till 10, 11, or 12 o’clock at night. In English barracks the regulation space allotted to each soldier is 500-600 cubic feet, and in the military hospitals 1,200 cubic feet. But in those finishing sties there are but 67 to 100 cubic feet to each person. At the same time the oxygen of the air is consumed by gas-lights. In order to keep the lace clean, and although the floor is tiled or gaged, the children are often compelled, even in winter, to pull off their shoes.

“It is not at all uncommon in Nottingham to find 14 to 20 children huddled together in a small room, of, perhaps, not more than 12 feet square, and employed for 15 hours out of the 24, at work that of itself is exhausting, from its weariness and monotony, and is besides carried on under every possible unwholesome condition.... Even the very youngest children work with a strained attention and a

rapidity that is astonishing, hardly ever giving their fingers rest or glowering their motion. If a question be asked them, they never raise their eyes from their work from fear of losing a single moment.”

The “long stick” is used by the mistresses as a stimulant more and more as the working hours are prolonged.

“The children gradually tire and become as restless as birds towards the end of their long detention at an occupation that is monotonous, eye-straining, and exhausting from the uniformity in the posture of the body. Their work is like slavery.”<sup>180</sup>

When women and their children work at home, which now-a-days means in a hired room, often in a garret, the state of things is, if possible, still worse. This sort of work is given out within a circle of 80 miles radius from Nottingham. On leaving the warehouses at 9 or 10 o'clock at night, the children are often given a bundle of lace to take home with them and finish. The Pharisee of a capitalist represented by one of his servants, accompanies this action, of course, with the unctuous phrase: “That's for mother,” yet he knows well enough that the poor children must sit up and help.<sup>181</sup>

Pillow lace-making is chiefly carried on in England in two agricultural districts; one, the Honiton lace district, extending from 20 to 30 miles along the south coast of Devonshire, and including a few places in North Devon; the other comprising a great part of the counties of Buckingham, Bedford, and Northampton, and also the adjoining portions of Oxfordshire and Huntingdonshire. The cottages of the agricultural labourers are the places where the work is usually carried on. Many manufacturers employ upwards of 3,000 of these lace-makers, who are chiefly children and young persons of the female sex exclusively. The state of things described as incidental to lace finishing is here repeated, save that instead of the “mistresses' houses,” we find what are called “lace-schools,” kept by poor women in their cottages. From their fifth year and often earlier, until their twelfth or fifteenth year, the children work in these schools; during the first year the very young ones work from four to eight hours, and later on, from six in the morning till eight and ten o'clock at night.

“The rooms are generally the ordinary living rooms of small cottages, the chimney stopped up to keep out draughts, the inmates kept warm by their own animal heat alone, and this frequently in winter. In other cases, these so-called school-rooms are like small store-rooms without fire-places.... The over-crowding in these dens and the consequent vitiation of the air are often extreme. Added to this is the injurious effect of drains, privies, decomposing substances, and other filth usual in the purlieus of the smaller cottages.” With regard to space: “In one lace-school 18 girls and a mistress, 35 cubic feet to each person; in another, where the smell was unbearable, 18 persons and 24½ cubic feet per head. In this industry are to be found employed children of 2 and 2½ years.”<sup>182</sup>

Where lace-making ends in the counties of Buckingham and Bedford, straw-plaiting begins, and extends over a large part of Hertfordshire and the westerly and northerly parts of Essex. In 1861, there were 40,043 persons employed in straw-plaiting and straw-hat making; of these 3,815 were males of all ages, the rest females, of whom 14,913, including about 7,000 children, were under 20 years of age. In the place of the lace-schools we find here the “straw-plait schools.” The children commence their instruction in straw-plaiting generally in their 4th, often between their 3rd and 4th year. Education, of course, they get none. The children themselves call the elementary schools, “natural schools,” to distinguish them from these blood-sucking institutions, in which they are kept at work simply to get through the task, generally 30 yards daily, prescribed

by their half-starved mothers. These same mothers often make them work at home, after school is over, till 10, 11, and 12 o'clock at night. The straw cuts their mouths, with which they constantly moisten it, and their fingers. Dr. Ballard gives it as the general opinion of the whole body of medical officers in London, that 300 cubic feet is the minimum space proper for each person in a bedroom or workroom. But in the straw-plait schools space is more sparingly allotted than in the lace-schools, "12 2/3, 17, 18½ and below 22 cubic feet for each person."

"The smaller of these numbers, says one of the commissioners, Mr. White, represents less space than the half of what a child would occupy if packed in a box measuring 3 feet in each direction."

Thus do the children enjoy life till the age of 12 or 14. The wretched half-starved parents think of nothing but getting as much as possible out of their children. The latter, as soon as they are grown up, do not care a farthing, and naturally so, for their parents, and leave them.

"It is no wonder that ignorance and vice abound in a population so brought up.... Their morality is at the lowest ebb,... a great number of the women have illegitimate children, and that at such an immature age that even those most conversant with criminal statistics are astounded."<sup>183</sup>

And the native land of these model families is the pattern Christian country for Europe; so says at least Count Montalembert, certainly a competent authority on Christianity!

Wages in the above industries, miserable as they are (the maximum wages of a child in the straw-plait schools rising in rare cases to 3 shillings), are reduced far below their nominal amount by the prevalence of the truck system everywhere, but especially in the lace districts.<sup>184</sup>

### E. Passage of Modern Manufacture, and Domestic Industry into Modern Mechanical Industry. The Hastening of this Revolution by the Application of the Factory Acts to those Industries

The cheapening of labour-power, by sheer abuse of the labour of women and children, by sheer robbery of every normal condition requisite for working and living, and by the sheer brutality of overwork and night-work, meets at last with natural obstacles that cannot be overstepped. So also, when based on these methods, do the cheapening of commodities and capitalist exploitation in general. So soon as this point is at last reached – and it takes many years – the hour has struck for the introduction of machinery, and for the thenceforth rapid conversion of the scattered domestic industries and also of manufactures into factory industries.

An example, on the most colossal scale, of this movement is afforded by the production of wearing apparel. This industry, according to the classification of the Children's Employment Commission, comprises straw-hat makers, ladies'-hat makers, cap-makers, tailors, milliners and dressmakers, shirt-makers, corset-makers, glove-makers, shoemakers, besides many minor branches, such as the making of neck-ties, collars, &c. In 1861, the number of females employed in these industries, in England and Wales, amounted to 586,299, of these 115,242 at the least were under 20, and 16,650. under 15 years of age. The number of these workwomen in the United Kingdom in 1861, was 750,334. The number of males employed in England and Wales, in hat-making, shoemaking, glove-making and tailoring was 437,969; of these 14,964 under 15 years, 89,285 between 15 and 20, and 333,117 over 20 years. Many of the smaller branches are not included in these figures. But take the figures as they stand; we then have for England and Wales alone, according to the census of 1861, a total of 1,024,277 persons, about as many as are absorbed by agriculture and cattle breeding. We begin to understand what becomes of the

immense quantities of goods conjured up by the magic of machinery, and of the enormous masses of workpeople, which that machinery sets free.

The production of wearing apparel is carried on partly in manufactories in whose workrooms there is but a reproduction of that division of labour, the *membra disjecta* of which were found ready to hand; partly by small master-handicraftsmen; these, however, do not, as formerly, work for individual consumers, but for manufactories and warehouses, and to such an extent that often whole towns and stretches of country carry on certain branches, such as shoemaking, as a speciality; finally, on a very great scale by the so-called domestic workers, who form an external department of the manufactories, warehouses, and even of the workshops of the smaller masters.<sup>185</sup>

The raw material, &c., is supplied by mechanical industry, the mass of cheap human material (*taillable à merci et miséricorde*) is composed of the individuals “liberated” by mechanical industry and improved agriculture. The manufactures of this class owed their origin chiefly to the capitalist’s need of having at hand an army ready equipped to meet any increase of demand.<sup>186</sup> These manufactures, nevertheless, allowed the scattered handicrafts and domestic industries to continue to exist as a broad foundation. The great production of surplus-value in these branches of labour, and the progressive cheapening of their articles, were and are chiefly due to the minimum wages paid, no more than requisite for a miserable vegetation, and to the extension of working-time up to the maximum endurable by the human organism. It was in fact by the cheapness of the human sweat and the human blood, which were converted into commodities, that the markets were constantly being extended, and continue daily to be extended; more especially was this the case with England’s colonial markets, where, besides, English tastes and habits prevail. At last the critical point was reached. The basis of the old method, sheer brutality in the exploitation of the workpeople, accompanied more or less by a systematic division of labour, no longer sufficed for the extending markets and for the still more rapidly extending competition of the capitalists. The hour struck for the advent of machinery. The decisively revolutionary machine, the machine which attacks in an equal degree the whole of the numberless branches of this sphere of production, dressmaking, tailoring, shoemaking, sewing, hat-making, and many others, is the sewing-machine.

Its immediate effect on the workpeople is like that of all machinery, which, since the rise of modern industry, has seized upon new branches of trade. Children of too tender an age are sent adrift. The wage of the machine hands rises compared with that of the house-workers, many of whom belong to the poorest of the poor. That of the better situated handicraftsman, with whom the machine competes, sinks. The new machine hands are exclusively girls and young women. With the help of mechanical force, they destroy the monopoly that male labour had of the heavier work, and they drive off from the lighter work numbers of old women and very young children. The overpowering competition crushes the weakest of the manual labourers. The fearful increase in death from starvation during the last 10 years in London runs parallel with the extension of machine sewing.<sup>187</sup> The new workwomen turn the machines by hand and foot, or by hand alone, sometimes sitting, sometimes standing, according to the weight, size, and special make of the machine, and expend a great deal of labour-power. Their occupation is unwholesome, owing to the long hours, although in most cases they are not so long as under the old system. Wherever the sewing-machine locates itself in narrow and already over-crowded workrooms, it adds to the unwholesome influences.

“The effect,” says Mr. Lord, “on entering low-ceiled workrooms in which 30 to 40 machine hands are working is unbearable.... The heat, partly due to the gas stoves used for warming the

irons, is horrible.... Even when moderate hours of work, i.e., from 8 in the morning till 6 in the evening, prevail in such places, yet 3 or 4 persons fall into a swoon regularly every day.”<sup>188</sup>

The revolution in the industrial methods which is the necessary result of the revolution in the instruments of production, is effected by a medley of transition forms. These forms vary according to the extent to which the sewing-machine has become prevalent in one branch, of industry or the other, to the time during which it has been in operation, to the previous condition of the workpeople, to the preponderance of manufacture, of handicrafts or of domestic industry, to the rent of the workrooms,<sup>189</sup> &c. In dressmaking, for instance, where the labour for the most part was already organised, chiefly by simple co-operation, the sewing-machine at first formed merely a new factor in that manufacturing industry. In tailoring, shirtmaking, shoemaking, &c., all the forms are intermingled. Here the factory system proper. There middlemen receive the raw material from the capitalist *en chef*, and group around their sewing-machines, in “chambers” and “garrets,” from 10 to 50 or more workwomen. Finally, as is always the case with machinery when not organised into a system, and when it can also be used in dwarfish proportions, handicraftsman and domestic workers, along with their families, or with a little extra labour from without, make use of their own sewing-machines.<sup>190</sup> The system actually prevalent in England is, that the capitalist concentrates a large number of machines on his premises, and then distributes the produce of those machines for further manipulation amongst the domestic workers.<sup>191</sup> The variety of the transition forms, however, does not conceal the tendency to conversion into the factory system proper. This tendency is nurtured by the very nature of the sewing-machine, the manifold uses of which push on the concentration, under one roof, and one management, of previously separated branches of a trade. It is also favoured by the circumstance that preparatory needlework, and certain other operations, are most conveniently done on the premises where the machine is at work; as well as by the inevitable expropriation of the hand sewers, and of the domestic workers who work with their own machines. This fate has already in part overtaken them. The constantly increasing amount of capital invested in sewing-machines,<sup>192</sup> gives the spur to the production of, and gluts the markets with, machine-made articles, thereby giving the signal to the domestic workers for the sale of their machines. The overproduction of sewing-machines themselves, causes their producers, in bad want of a sale, to let them out for so much a week, thus crushing by their deadly competition the small owners of machines.<sup>193</sup> Constant changes in the construction of the machines, and their ever-increasing cheapness, depreciate day by day the older makes, and allow of their being sold in great numbers, at absurd prices, to large capitalists, who alone can thus employ them at a profit. Finally, the substitution of the steam-engine for man gives in this, as in all similar revolutions, the finishing blow. At first, the use of steam power meets with mere technical difficulties, such as unsteadiness in the machines, difficulty in controlling their speed, rapid wear and tear of the lighter machines, &c., all of which are soon overcome by experience.<sup>194</sup> If, on the one hand, the concentration of many machines in large manufactories leads to the use of steam power, on the other hand, the competition of steam with human muscles hastens on the concentration of workpeople and machines in large factories. Thus England is at present experiencing, not only in the colossal industry of making wearing apparel, but in most of the other trades mentioned above, the conversion of manufacture, of handicrafts, and of domestic work into the factory system, after each of those forms of production, totally changed and disorganised under the influence of modern industry, has long ago reproduced, and even overdone, all the horrors of the factory system, without participating in any of the elements of social progress it contains.<sup>195</sup>

This industrial revolution which takes place spontaneously, is artificially helped on by the extension of the Factory Acts to all industries in which women, young persons and children are

employed. The compulsory regulation of the working day as regards its length, pauses, beginning and end, the system of relays of children, the exclusion of all children under a certain age, &c., necessitate on the one hand more machinery<sup>196</sup> and the substitution of steam as a motive power in the place of muscles.<sup>197</sup> On the other hand, in order to make up for the loss of time, an expansion occurs of the means of production used in common, of the furnaces, buildings, &c., in one word, greater concentration of the means of production and a correspondingly greater concourse of workpeople. The chief objection, repeatedly and passionately urged on behalf of each manufacture threatened with the Factory Act, is in fact this, that in order to continue the business on the old scale a greater outlay of capital will be necessary. But as regards labour in the so-called domestic industries and the intermediate forms between them and Manufacture, so soon as limits are put to the working day and to the employment of children, those industries go to the wall. Unlimited exploitation of cheap labour-power is the sole foundation of their power to compete.

One of the essential conditions for the existence of the factory system, especially when the length of the working day is fixed, is certainty in the result, i.e., the production in a given time of a given quantity of commodities, or of a given useful effect. The statutory pauses in the working day, moreover, imply the assumption that periodical and sudden cessation of the work does no harm to the article undergoing the process of production. This certainty in the result, and this possibility of interrupting the work are, of course, easier to be attained in the purely mechanical industries than in those in which chemical and physical processes play a part; as, for instance, in the earthenware trade, in bleaching, dyeing, baking, and in most of the metal industries. Wherever there is a workingday without restriction as to length, wherever there is night-work and unrestricted waste of human life, there the slightest obstacle presented by the nature of the work to a change for the better is soon looked upon as an everlasting barrier erected by Nature. No poison kills vermin with more certainty than the Factory Act removes such everlasting barriers. No one made a greater outcry over "impossibilities" than our friends the earthenware manufacturers. In 1864, however, they were brought under the Act, and within sixteen months every "impossibility" had vanished.

"The improved method," called forth by the Act, "of making slip by pressure instead of by evaporation, the newly-constructed stoves for drying the ware in its green state, &c., are each events of great importance in the pottery art, and mark an advance which the preceding century could not rival.... It has even considerably reduced the temperature of the stoves themselves with a considerable saving of fuel, and with a readier effect on the ware."<sup>198</sup>

In spite of every prophecy, the cost-price of earthenware did not rise, but the quantity produced did, and to such an extent that the export for the twelve months, ending December, 1865, exceeded in value by £138,628 the average of the preceding three years. In the manufacture of matches it was thought to be an indispensable requirement, that boys, even while bolting their dinner, should go on dipping the matches in melted phosphorus, the poisonous vapour from which rose into their faces. The Factory Act (1864) made the saving of time a necessity, and so forced into existence a dipping machine, the vapour from which could not come in contact with the workers.<sup>199</sup> So, at the present time, in those branches of the lace manufacture not yet subject to the Factory Act, it is maintained that the meal-times cannot be regular owing to the different periods required by the various kinds of lace for drying, which periods vary from three minutes up to an hour and more. To this the Children's Employment Commissioners answer:

"The circumstances of this case are precisely analogous to that of the paper-stainers, dealt with in our first report. Some of the principal manufacturers in the trade urged that in consequence of the nature of the materials used, and their

various processes, they would be unable, without serious loss, to stop for meal-times at any given moment. But it was seen from the evidence that, by due care and previous arrangement, the apprehended difficulty would be got over; and accordingly, by clause 6 of section 6 of the Factory Acts Extension Act, passed during this Session of Parliament, an interval of eighteen months is given to them from the passing of the Act before they are required to conform to the meal hours, specified by the Factory Acts.”<sup>200</sup>

Hardly had the Act been passed when our friends the manufacturers found out:

“The inconveniences we expected to arise from the introduction of the Factory Acts into our branch of manufacture, I am happy to say, have not arisen. We do not find the production at all interfered with; in short, we produce more in the same time.”<sup>201</sup>

It is evident that the English legislature, which certainly no one will venture to reproach with being overdosed with genius, has been led by experience to the conclusion that a simple compulsory law is sufficient to enact away all the so-called impediments, opposed by the nature of the process, to the restriction and regulation of the working day. Hence, on the introduction of the Factory Act into a given industry, a period varying from six to eighteen months is fixed within which it is incumbent on the manufacturers to remove all technical impediments to the working of the Act. Mirabeau’s “Impossible! ne me dites jamais ce bête de mot!” is particularly applicable to modern technology. But though the Factory Acts thus artificially ripen the material elements necessary for the conversion of the manufacturing system into the factory system, yet at the same time, owing to the necessity they impose for greater outlay of capital, they hasten on the decline of the small masters, and the concentration of capital.<sup>202</sup>

Besides the purely technical impediments that are removable by technical means, the irregular habits of the workpeople themselves obstruct the regulation of the hours of labour. This is especially the case where piece-wage predominates, and where loss of time in one part of the day or week can be made good by subsequent over-time, or by night-work, a process which brutalises the adult workman, and ruins his wife and children.<sup>203</sup> Although this absence of regularity in the expenditure of labour-power is a natural and rude reaction against the tedium of monotonous drudgery, it originates, also, to a much greater degree from anarchy in production, anarchy that in its turn pre-supposes unbridled exploitation of labour-power by the capitalist. Besides the general periodic changes of the industrial cycle, and the special fluctuations in the markets to which each industry is subject, we may also reckon what is called “the season,” dependent either on the periodicity of favourable seasons of the year for navigation; or on fashion, and the sudden placing of large orders that have to be executed in the shortest possible time. The habit of giving such orders becomes more frequent with the extension of railways and telegraphs.

“The extension of the railway system throughout the country has tended very much to encourage giving short notice. Purchasers now come up from Glasgow, Manchester, and Edinburgh once every fortnight or so to the wholesale city warehouses which we supply, and give small orders requiring immediate execution, instead of buying from stock as they used to do. Years ago we were always able to work in the slack times, so as to meet demand of the next season, but now no one can say beforehand what will be the demand then.”<sup>204</sup>

In those factories and manufactories that are not yet subject to the Factory Acts, the most fearful over-work prevails periodically during what is called the season, in consequence of sudden

orders. In the outside department of the factory, of the manufactory, and of the warehouse, the so-called domestic workers, whose employment is at the best irregular, are entirely dependent for their raw material and their orders on the caprice of the capitalist, who, in this industry, is not hampered by any regard for depreciation of his buildings and machinery, and risks nothing by a stoppage of work, but the skin of the worker himself. Here then he sets himself systematically to work to form an industrial reserve force that shall be ready at a moment's notice; during one part of the year he decimates this force by the most inhuman toil, during the other part, he lets it starve for want of work.

“The employers avail themselves of the habitual irregularity in the homework, when any extra work is wanted at a push, so that the work goes on till 11, and 12 p.m. or 2 a.m., or as the usual phrase is, “all hours,” and that in localities where “the stench is enough to knock you down, you go to the door, perhaps, and open it, but shudder to go further.”<sup>205</sup> “They are curious men,” said one of the witnesses, a shoemaker, speaking of the masters, “they think it does a boy no harm to work too hard for half the year, if he is nearly idle for the other half.”<sup>206</sup>

In the same way as technical impediments, so, too, those “usages which have grown with the growth of trade” were and still are proclaimed by interested capitalists as obstacles due to the nature of the work. This was a favourite cry of the cotton lords at the time they were first threatened with the Factory Acts. Although their industry more than any other depends on navigation, yet experience has given them the lie. Since then, every pretended obstruction to business has been treated by the Factory inspectors as a mere sham.<sup>207</sup> The thoroughly conscientious investigations of the Children's Employment Commission prove that the effect of the regulation of the hours of work, in some industries, was to spread the mass of labour previously employed more evenly over the whole year<sup>208</sup> that this regulation was the first rational bridle on the murderous, meaningless caprices of fashion,<sup>209</sup> caprices that consort so badly with the system of modern industry; that the development of ocean navigation and of the means of communication generally, has swept away the technical basis on which season-work was really supported,<sup>210</sup> and that all other so-called unconquerable difficulties vanish before larger buildings, additional machinery, increase in the number of workpeople employed,<sup>211</sup> and the alterations caused by all these in the mode of conducting the wholesale trade.<sup>212</sup> But for all that, capital never becomes reconciled to such changes – and this is admitted over and over again by its own representatives – except “under the pressure of a General Act of Parliament”<sup>213</sup> for the compulsory regulation of the hours of labour.

## **Section 9: The Factory Acts. Sanitary and Educational Clauses of the same. Their General Extension in England**

Factory legislation, that first conscious and methodical reaction of society against the spontaneously developed form of the process of production, is, as we have seen, just as much the necessary product of modern industry as cotton yarn, self-actors, and the electric telegraph. Before passing to the consideration of the extension of that legislation in England, we shall shortly notice certain clauses contained in the Factory Acts, and not relating to the hours of work.

Apart from their wording, which makes it easy for the capitalist to evade them, the sanitary clauses are extremely meagre, and, in fact, limited to provisions for whitewashing the walls, for insuring cleanliness in some other matters, for ventilation, and for protection against dangerous machinery. In the third book we shall return again to the fanatical opposition of the masters to those clauses which imposed upon them a slight expenditure on appliances for protecting the

limbs of their workpeople, an opposition that throws a fresh and glaring light on the Free-trade dogma, according to which, in a society with conflicting interests, each individual necessarily furthers the common weal by seeking nothing but his own personal advantage! One example is enough. The reader knows that during the last 20 years, the flax industry has very much extended, and that, with that extension, the number of scutching mills in Ireland has increased. In 1864 there were in that country 1,800 of these mills. Regularly in autumn and winter women and “young persons,” the wives, sons, and daughters of the neighbouring small farmers, a class of people totally unaccustomed to machinery, are taken from field labour to feed the rollers of the scutching mills with flax. The accidents, both as regards number and kind, are wholly unexampled in the history of machinery. In one scutching mill, at Kildinan, near Cork, there occurred between 1852 and 1856, six fatal accidents and sixty mutilations; every one of which might have been prevented by the simplest appliances, at the cost of a few shillings. Dr. W. White, the certifying surgeon for factories at Downpatrick, states in his official report, dated the 15th December, 1865:

“The serious accidents at the scutching mills are of the most fearful nature. In many cases a quarter of the body is torn from the trunk, and either involves death, or a future of wretched incapacity and suffering. The increase of mills in the country will, of course, extend these dreadful results, and it will be a great boon if they are brought under the legislature. I am convinced that by proper supervision of scutching mills a vast sacrifice of life and limb would be averted.”<sup>214</sup>

What could possibly show better the character of the capitalist mode of production, than the necessity that exists for forcing upon it, by Acts of Parliament, the simplest appliances for maintaining cleanliness and health? In the potteries the Factory Act of 1864 “has whitewashed and cleansed upwards of 200 workshops, after a period of abstinence from any such cleaning, in many cases of 20 years, and in some, entirely,” (this is the “abstinence” of the capitalist!) “in which were employed 27,800 artisans, hitherto breathing through protracted days and often nights of labour, a mephitic atmosphere, and which rendered an otherwise comparatively innocuous occupation, pregnant with disease and death. The Act has improved the ventilation very much.”<sup>215</sup>

At the same time, this portion of the Act strikingly shows that the capitalist mode of production, owing to its very nature, excludes all rational improvement beyond a certain point. It has been stated over and over again that the English doctors are unanimous in declaring that where the work is continuous, 500 cubic feet is the very least space that should be allowed for each person. Now, if the Factory Acts, owing to their compulsory provisions, indirectly hasten on the conversion of small workshops into factories, thus indirectly attacking the proprietary rights of the smaller capitalists, and assuring a monopoly to the great ones, so, if it were made obligatory to provide the proper space for each workman in every workshop, thousands of small employers would, at one full sloop, be expropriated directly! The very root of the capitalist mode of production, i.e., the self-expansion of all capital, large or small, by means of the “free” purchase and consumption of labour-power, would be attacked. Factory legislation is therefore brought to a deadlock before these 500 cubic feet of breathing space. The sanitary officers, the industrial inquiry commissioners, the factory inspectors, all harp, over and over again, upon the necessity for those 500 cubic feet, and upon the impossibility of wringing them out of capital. They thus, in fact, declare that consumption and other lung diseases among the workpeople are necessary conditions to the existence of capital.<sup>216</sup>

Paltry as the education clauses of the Act appear on the whole, yet they proclaim elementary education to be an indispensable condition to the employment of children.<sup>217</sup> The success of those clauses proved for the first time the possibility of combining education and gymnastics<sup>218</sup> with

manual labour, and, consequently, of combining manual labour with education and gymnastics. The factory inspectors soon found out by questioning the schoolmasters, that the factory children, although receiving only one half the education of the regular day scholars, yet learnt quite as much and often more.

“This can be accounted for by the simple fact that, with only being at school for one half of the day, they are always fresh, and nearly always ready and willing to receive instruction. The system on which they work, half manual labour, and half school, renders each employment a rest and a relief to the other; consequently, both are far more congenial to the child, than would be the case were he kept constantly at one. It is quite clear that a boy who has been at school all the morning, cannot (in hot weather particularly) cope with one who comes fresh and bright from his work.”<sup>219</sup>

Further information on this point will be found in Senior’s speech at the Social Science Congress at Edinburgh in 1863. He there shows, amongst other things, how the monotonous and uselessly long school hours of the children of the upper and middle classes, uselessly add to the labour of the teacher, “while he not only fruitlessly but absolutely injuriously, wastes the time, health, and energy of the children.”<sup>220</sup> From the Factory system budded, as Robert Owen has shown us in detail, the germ of the education of the future, an education that will, in the case of every child over a given age, combine productive labour with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings.

Modern industry, as we have seen, sweeps away by technical means the manufacturing division of labour, under which each man is bound hand and foot for life to a single detail-operation. At the same time, the capitalistic form of that industry reproduces this same division of labour in a still more monstrous shape; in the factory proper, by converting the workman into a living appendage of the machine; and everywhere outside the Factory, partly by the sporadic use of machinery and machine workers,<sup>221</sup> partly by re-establishing the division of labour on a fresh basis by the general introduction of the labour of women and children, and of cheap unskilled labour.

The antagonism between the manufacturing division of labour and the methods of modern industry makes itself forcibly felt. It manifests itself, amongst other ways, in the frightful fact that a great part of the children employed in modern factories and manufactures, are from their earliest years riveted to the most simple manipulations, and exploited for years, without being taught a single sort of work that would afterwards make them of use, even in the same manufactory or factory. In the English letter-press printing trade, for example, there existed formerly a system, corresponding to that in the old manufactures and handicrafts, of advancing the apprentices from easy to more and more difficult work. They went through a course of teaching till they were finished printers. To be able to read and write was for every one of them a requirement of their trade. All this was changed by the printing machine. It employs two sorts of labourers, one grown up, renters, the other, boys mostly from 11 to 17 years of age whose sole business is either to spread the sheets of paper under the machine, or to take from it the printed sheets. They perform this weary task, in London especially, for 14, 15, and 16 hours at a stretch, during several days in the week, and frequently for 36 hours, with only 2 hours’ rest for meals and sleep.<sup>222</sup> A great part of them cannot read, and they are, as a rule, utter savages and very extraordinary creatures.

“To qualify them for the work which they have to do, they require no intellectual training; there is little room in it for skill, and less for judgment; their wages, though rather high for boys, do not increase proportionately as they grow up, and

the majority of them cannot look for advancement to the better paid and more responsible post of machine minder, because while each machine has but one minder, it has at least two, and often four boys attached to it.”<sup>223</sup>

As soon as they get too old for such child’s work, that is about 17 at the latest, they are discharged from the printing establishments. They become recruits of crime. Several attempts to procure them employment elsewhere, were rendered of no avail by their ignorance and brutality, and by their mental and bodily degradation.

As with the division of labour in the interior of the manufacturing workshops, so it is with the division of labour in the interior of society. So long as handicraft and manufacture form the general groundwork of social production, the subjection of the producer to one branch exclusively, the breaking up of the multifariousness of his employment<sup>224</sup> is a necessary step in the development. On that groundwork each separate branch of production acquires empirically the form that is technically suited to it, slowly perfects it, and, so soon as a given degree of maturity has been reached, rapidly crystallises that form. The only thing, that here and there causes a change, besides new raw material supplied by commerce, is the gradual alteration of the instruments of labour. But their form, too, once definitely settled by experience, petrifies, as is proved by their being in many cases handed down in the same form by one generation to another during thousands of years. A characteristic feature is, that, even down into the eighteenth century, the different trades were called “mysteries” (mystères);<sup>225</sup> into their secrets none but those duly initiated could penetrate. Modern industry rent the veil that concealed from men their own social process of production, and that turned the various, spontaneously divided branches of production into so many riddles, not only to outsiders, but even to the initiated. The principle which it pursued, of resolving each process into its constituent movements, without any regard to their possible execution by the hand of man, created the new modern science of technology. The varied, apparently unconnected, and petrified forms of the industrial processes now resolved themselves into so many conscious and systematic applications of natural science to the attainment of given useful effects. Technology also discovered the few main fundamental forms of motion, which, despite the diversity of the instruments used, are necessarily taken by every productive action of the human body; just as the science of mechanics sees in the most complicated machinery nothing but the continual repetition of the simple mechanical powers.

Modern industry never looks upon and treats the existing form of a process as final. The technical basis of that industry is therefore revolutionary, while all earlier modes of production were essentially conservative.<sup>226</sup> By means of machinery, chemical processes and other methods, it is continually causing changes not only in the technical basis of production, but also in the functions of the labourer, and in the social combinations of the labour-process. At the same time, it thereby also revolutionises the division of labour within the society, and incessantly launches masses of capital and of workpeople from one branch of production to another. But if modern industry, by its very nature, therefore necessitates variation of labour, fluency of function, universal mobility of the labourer, on the other hand, in its capitalistic form, it reproduces the old division of labour with its ossified particularisations. We have seen how this absolute contradiction between the technical necessities of modern industry, and the social character inherent in its capitalistic form, dispels all fixity and security in the situation of the labourer; how it constantly threatens, by taking away the instruments of labour, to snatch from his hands his means of subsistence,<sup>227</sup> and, by suppressing his detail-function, to make him superfluous. We have seen, too, how this antagonism vents its rage in the creation of that monstrosity, an industrial reserve army, kept in misery in order to be always at the disposal of capital; in the incessant human sacrifices from among the working-class, in the most reckless squandering of labour-power and in the

devastation caused by a social anarchy which turns every economic progress into a social calamity. This is the negative side. But if, on the one hand, variation of work at present imposes itself after the manner of an overpowering natural law, and with the blindly destructive action of a natural law that meets with resistance<sup>228</sup> at all points, modern industry, on the other hand, through its catastrophes imposes the necessity of recognising, as a fundamental law of production, variation of work, consequently fitness of the labourer for varied work, consequently the greatest possible development of his varied aptitudes. It becomes a question of life and death for society to adapt the mode of production to the normal functioning of this law. Modern Industry, indeed, compels society, under penalty of death, to replace the detail-worker of to-day, grappled by life-long repetition of one and the same trivial operation, and thus reduced to the mere fragment of a man, by the fully developed individual, fit for a variety of labours, ready to face any change of production, and to whom the different social functions he performs, are but so many modes of giving free scope to his own natural and acquired powers.

One step already spontaneously taken towards effecting this revolution is the establishment of technical and agricultural schools, and of “*écoles d’enseignement professionnel*,” in which the children of the working-men receive some little instruction in technology and in the practical handling of the various implements of labour. Though the Factory Act, that first and meagre concession wrung from capital, is limited to combining elementary education with work in the factory, there can be no doubt that when the working-class comes into power, as inevitably it must, technical instruction, both theoretical and practical, will take its proper place in the working-class schools. There is also no doubt that such revolutionary ferments, the final result of which is the abolition of the old division of labour, are diametrically opposed to the capitalistic form of production, and to the economic status of the labourer corresponding to that form. But the historical development of the antagonisms, immanent in a given form of production, is the only way in which that form of production can be dissolved and a new form established. “*Ne sutor ultra crepidam*” – this *nec plus ultra* of handicraft wisdom became sheer nonsense, from the moment the watchmaker Watt invented the steam-engine, the barber Arkwright, the throstle, and the working-jeweller, Fulton, the steamship.<sup>229</sup>

So long as Factory legislation is confined to regulating the labour in factories, manufactories, &c., it is regarded as a mere interference with the exploiting rights of capital. But when it comes to regulating the so-called “home-labour,”<sup>230</sup> it is immediately viewed as a direct attack on the *patria potestas*, on parental authority. The tender-hearted English Parliament long affected to shrink from taking this step. The force of facts, however, compelled it at last to acknowledge that modern industry, in overturning the economic foundation on which was based the traditional family, and the family labour corresponding to it, had also unloosened all traditional family ties. The rights of the children had to be proclaimed. The final report of the Ch. Empl. Comm. of 1866, states:

“It is unhappily, to a painful degree, apparent throughout the whole of the evidence, that against no persons do the children of both sexes so much require protection as against their parents.” The system of unlimited exploitation of children’s labour in general and the so-called home-labour in particular is “maintained only because the parents are able, without check or control, to exercise this arbitrary and mischievous power over their young and tender offspring.... Parents must not possess the absolute power of making their children mere ‘machines to earn so much weekly wage....’ The children and young persons, therefore, in all such cases may justifiably claim from the legislature, as a natural right, that an exemption should be secured to them, from what destroys

prematurely their physical strength, and lowers them in the scale of intellectual and moral beings.”<sup>231</sup>

It was not, however, the misuse of parental authority that created the capitalistic exploitation, whether direct or indirect, of children’s labour; but, on the contrary, it was the capitalistic mode of exploitation which, by sweeping away the economic basis of parental authority, made its exercise degenerate into a mischievous misuse of power. However terrible and disgusting the dissolution, under the capitalist system, of the old family ties may appear, nevertheless, modern industry, by assigning as it does an important part in the process of production, outside the domestic sphere, to women, to young persons, and to children of both sexes, creates a new economic foundation for a higher form of the family and of the relations between the sexes. It is, of course, just as absurd to hold the Teutonic-Christian form of the family to be absolute and final as it would be to apply that character to the ancient Roman, the ancient Greek, or the Eastern forms which, moreover, taken together form a series in historical development. Moreover, it is obvious that the fact of the collective working group being composed of individuals of both sexes and all ages, must necessarily, under suitable conditions, become a source of humane development; although in its spontaneously developed, brutal, capitalistic form, where the labourer exists for the process of production, and not the process of production for the labourer, that fact is a pestiferous source of corruption and slavery.<sup>232</sup>

The necessity for a generalisation of the Factory Acts, for transforming them from an exceptional law relating to mechanical spinning and weaving – those first creations of machinery – into a law affecting social production as a whole, arose, as we have seen, from the mode in which modern industry was historically developed. In the rear of that industry, the traditional form of manufacture, of handicraft, and of domestic industry, is entirely revolutionised; manufactures are constantly passing into the factory system, and handicrafts into manufactures; and lastly, the spheres of handicraft and of the domestic industries become, in a, comparatively speaking, wonderfully short time, dens of misery in which capitalistic exploitation obtains free play for the wildest excesses. There are two circumstances that finally turn the scale: first, the constantly recurring experience that capital, so soon as it finds itself subject to legal control at one point, compensates itself all the more recklessly at other points;<sup>233</sup> secondly, the cry of the capitalists for equality in the conditions of competition, i.e., for equal restraint on all exploitation of labour.<sup>234</sup> On this point let us listen to two heart-broken cries. Messrs. Cooksley of Bristol, nail and chain, &c., manufacturers, spontaneously introduced the regulations of the Factory Act into their business.

“As the old irregular system prevails in neighbouring works, the Messrs. Cooksley are subject to the disadvantage of having their boys enticed to continue their labour elsewhere after 6 p.m. ‘This,’ they naturally say, ‘is an injustice and loss to us, as it exhausts a portion of the boy’s strength, of which we ought to have the full benefit’.”<sup>235</sup>

Mr. J. Simpson (paper box and bagmaker, London) states before the commissioners of the Ch. Empl. Comm.:

“He would sign any petition for it” (legislative interference)... “As it was, he always felt restless at night, when he had closed his place, lest others should be working later than him and getting away his orders.”<sup>236</sup>

Summarising, the Ch. Empl. Comm. says:

“It would be unjust to the larger employers that their factories should be placed under regulation, while the hours of labour in the smaller places in their own

branch of business were under no legislative restriction. And to the injustice arising from the unfair conditions of competition, in regard to hours, that would be created if the smaller places of work were exempt, would be added the disadvantage to the larger manufacturers, of finding their supply of juvenile and female labour drawn off to the places of work exempt from legislation. Further, a stimulus would be given to the multiplication of the smaller places of work, which are almost invariably the least favourable to the health, comfort, education, and general improvement of the people.”<sup>237</sup>

In its final report the Commission proposes to subject to the Factory Act more than 1,400,000 children, young persons, and women, of which number about one half are exploited in small industries and by the so-called home-work.<sup>238</sup> It says,

“But if it should seem fit to Parliament to place the whole of that large number of children, young persons and females under the protective legislation above adverted to ... it cannot be doubted that such legislation would have a most beneficent effect, not only upon the young and the feeble, who are its more immediate objects, but upon the still larger body of adult workers, who would in all these employments, both directly and indirectly, come immediately under its influence. It would enforce upon them regular and moderate hours; it would lead to their places of work being kept in a healthy and cleanly state; it would therefore husband and improve that store of physical strength on which their own well-being and that of the country so much depends; it would save the rising generation from that overexertion at an early age which undermines their constitutions and leads to premature decay; finally, it would ensure them – at least up to the age of 13 – the opportunity of receiving the elements of education, and would put an end to that utter ignorance ... so faithfully exhibited in the Reports of our Assistant Commissioners, and which cannot be regarded without the deepest pain, and a profound sense of national degradation.”<sup>239</sup>

The Tory Cabinet<sup>240</sup> announced in the Speech from the Throne, on February 5, 1867, that it had framed the proposals of the Industrial Commission of Inquiry<sup>241</sup> into Bills. To get that far, another twenty years of *experimentum in corpore vili* had been required. Already in 1840 a Parliamentary Commission of Inquiry on the labour of children had been appointed. Its Report, in 1842, unfolded, in the words of Nassau W. Senior,

“the most frightful picture of avarice, selfishness and cruelty on the part of masters and of parents, and of juvenile and infantile misery, degradation and destruction ever presented.... It may be supposed that it describes the horrors of a past age. But there is unhappily evidence that those horrors continue as intense as they were. A pamphlet published by Hardwicke about 2 years ago states that the abuses complained of in 1842, are in full bloom at the present day. It is a strange proof of the general neglect of the morals and health of the children of the working-class, that this report lay unnoticed for 20 years, during which the children, ‘bred up without the remotest sign of comprehension as to what is meant by the term morals, who had neither knowledge, nor religion, nor natural affection,’ were allowed to become the parents of the present generation.”<sup>242</sup>

The social conditions having undergone a change, Parliament could not venture to shelve the demands of the Commission of 1862, as it had done those of the Commission of 1840. Hence in 1864, when the Commission had not yet published more than a part of its reports, the earthenware industries (including the potteries), makers of paperhangings, matches, cartridges, and caps, and

fustian cutters were made subject to the Acts in force in the textile industries. In the Speech from the Throne, on 5th February, 1867, the Tory Cabinet of the day announced the introduction of Bills, founded on the final recommendations of the Commission, which had completed its labours in 1866.

On the 15th August, 1867, the Factory Acts Extension Act, and on the 21st August, the Workshops' Regulation Act received the Royal Assent; the former Act having reference to large industries, the latter to small.

The former applies to blast-furnaces, iron' and copper mills, foundries, machine shops, metal manufactories, gutta-percha works, paper mills, glass-works, tobacco manufactories, letter-press printing (including newspapers), book-binding, in short to all industrial establishments of the above kind, in which 50 individuals or more are occupied simultaneously, and for not less than 100 days during the year.

To give an idea of the extent of the sphere embraced by the Workshops' Regulation Act in its application, we cite from its interpretation clause, the following passages:

“*Handicraft* shall mean any manual labour exercised by way of trade, or for purposes of gain in, or incidental to, the making any article or part of an article, or in, or incidental to, the altering, repairing, ornamenting, finishing, or otherwise adapting for sale any article.”

“*Workshop* shall mean any room or place whatever in the open air or undercover, in which any handicraft is carried on by any child, young person, or woman, and to which and over which the person by whom such child, young person, or woman is employed, has the right of access and control.”

“*Employed* shall mean occupied in any handicraft, whether for wages or not, under a master or under a parent as herein defined.”

“*Parent* shall mean parent, guardian, or person, having the custody of, or control over, any... child or young person.”

Clause 7, which imposes a penalty for employment of children, young persons, and women, contrary to the provisions of the Act, subjects to fines, not only the occupier of the workshop, whether parent or not, but even

“the parent of, or the person deriving any direct benefit from the labour of, or having the control over, the child, young person or woman.”

The Factory Acts Extension Act, which affects the large establishments, derogates from the Factory Act by a crowd of vicious exceptions and cowardly compromises with the masters.

The Workshops' Regulation Act, wretched in all its details, remained a dead letter in the hands of the municipal and local authorities who were charged with its execution. When, in 1871, Parliament withdrew from them this power, in order to confer it on the Factory Inspectors, to whose province it thus added by a single stroke more than one hundred thousand workshops, and three hundred brickworks, care was taken at the same time not to add more than eight assistants to their already undermanned staff.<sup>243</sup>

What strikes us, then, in the English legislation of 1867, is, on the one hand, the necessity imposed on the parliament of the ruling classes, of adopting in principle measures so extraordinary, and on so great a scale, against the excesses of capitalistic exploitation; and on the other hand, the hesitation, the repugnance, and the bad faith, with which it lent itself to the task of carrying those measures into practice.

The Inquiry Commission of 1862 also proposed a new regulation of the mining industry, an industry distinguished from others by the exceptional characteristic that the interests of landlord and capitalist there join hands. The antagonism of these two interests had been favourable to Factory legislation, while on the other hand the absence of that antagonism is sufficient to explain the delays and chicanery of the legislation on mines.

The Inquiry Commission of 1840 had made revelations so terrible, so shocking, and creating such a scandal all over Europe, that to salve its conscience Parliament passed the Mining Act of 1842, in which it limited itself to forbidding the employment underground in mines of children under 10 years of age and females.

Then another Act, The Mines' Inspecting Act of 1860, provides that mines shall be inspected by public officers nominated specially for that purpose, and that boys between the ages of 10 and 12 years shall not be employed, unless they have a school certificate, or go to school for a certain number of hours. This Act was a complete dead letter owing to the ridiculously small number of inspectors, the meagreness of their powers, and other causes that will become apparent as we proceed.

One of the most recent Blue books on mines is the "Report from the Select Committee on Mines, together with &c. Evidence, 23rd July, 1866." This Report is the work of a Parliamentary Committee selected from members of the House of Commons, and authorised to summon and examine witnesses. It is a thick folio volume in which the Report itself occupies only five lines to this effect; that the committee has nothing to say, and that more witnesses must be examined!

The mode of examining the witnesses reminds one of the cross-examination of witnesses in English courts of justice, where the advocate tries, by means of impudent, unexpected, equivocal and involved questions, put without connexion, to intimidate, surprise, and confound the witness, and to give a forced meaning to the answers extorted from him. In this inquiry the members of the committee themselves are the cross-examiners, and among them are to be found both mine-owners and mine exploiters; the witnesses are mostly working coal miners. The whole farce is too characteristic of the spirit of capital, not to call for a few extracts from this Report. For the sake of conciseness I have classified them. I may also add that every question and its answer are numbered in the English Blue books.

**1. Employment in mines of boys of 10 years and upwards.** – In the mines the work, inclusive of going and returning, usually lasts 14 or 15 hours, sometimes even from 3, 4 and 5 o'clock a.m., till 5 and 6 o'clock p.m. (n. 6, 452, 83). The adults work in two shifts, of eight hours each; but there is no alternation with the boys, on account of the expense (n. 80, 203, 204). The younger boys are chiefly employed in opening and shutting the ventilating doors in the various parts of the mine; the older ones are employed on heavier work, in carrying coal, &c. (n. 122, 739, 1747). They work these long hours underground until their 18th or 22nd year, when they are put to miner's work proper (n. 161). Children and young persons are at present worse treated, and harder worked than at any previous period (n. 1663-1667). The miners demand almost unanimously an act of Parliament prohibiting the employment in mines of children under 14. And now Hussey Vivian (himself an exploiter of mines) asks:

"Would not the opinion of the workman depend upon the poverty of the workman's family?" Mr. Bruce: "Do you not think it would be a very hard case, where a parent had been injured, or where he was sickly, or where a father was dead, and there was only a mother, to prevent a child between 12 and 14 earning 1s. 7d. a day for the good of the family? ... You must lay down a general rule? ... Are you prepared to recommend legislation which would prevent the employment of children under 12 and 14, whatever the state of their parents might be?" "Yes."

(ns. 107-110). Vivian: "Supposing that an enactment were passed preventing the employment of children under the age of 14, would it not be probable that ... the parents of children would seek employment for their children in other directions, for instance, in manufacture?" "Not generally I think" (n. 174). Kinnaird: "Some of the boys are keepers of doors?" "Yes." "Is there not generally a very great draught every time you open a door or close it?" "Yes, generally there is." "It sounds a very easy thing, but it is in fact rather a painful one?" "He is imprisoned there just the same as if he was in a cell of a gaol." Bourgeois Vivian: "Whenever a boy is furnished with a lamp cannot he read?" "Yes, he can read, if he finds himself in candles.... I suppose he would be found fault with if he were discovered reading; he is there to mind his business, he has a duty to perform, and he has to attend to it in the first place, and I do not think it would be allowed down the pit." (ns. 139, 141, 143, 158, 160).

**II. Education.** – The working miners want a law for the compulsory education of their children, as in factories. They declare the clauses of the Act of 1860, which require a school certificate to be obtained before employing boys of 10 and 12 years of age, to be quite illusory. The examination of the witnesses on this subject is truly droll.

"Is it (the Act) required more against the masters or against the parents?" "It is required against both I think." "You cannot say whether it is required against one more than against the other?" "No; I can hardly answer that question." (ns. 115, 116). "Does there appear to be any desire on the part of the employers that the boys should have such hours as to enable them to go to school?" "No; the hours are never shortened for that purpose." (n. 137) Mr. Kinnaird: "Should you say that the colliers generally improve their education; have you any instances of men who have, since they began to work, greatly improved their education, or do they not rather go back, and lose any advantage that they may have gained?" "They generally become worse: they do not improve; they acquire bad habits; they get on to drinking and gambling and such like, and they go completely to wreck." (n. 211.) "Do they make any attempt of the kind (for providing instruction) by having schools at night?" "There are few collieries where night schools are held, and perhaps at those collieries a few boys do go to those schools; but they are so physically exhausted that it is to no purpose that they go there." (n. 454.) "You are then," concludes the bourgeois, "against education?" "Most certainly not; but," &c. (n. 443.) "But are they (the employers) not compelled to demand them (school certificates)?" "By law they are; but I am not aware that they are demanded by the employers." "Then it is your opinion, that this provision of the Act as to requiring certificates, is not generally carried out in the collieries?" "It is not carried out." (ns. 443, 444.) "Do the men take a great interest in this question (of education)?" "The majority of them do." (n. 717.) "Are they very anxious to see the law enforced?" "The majority are." (n. 718.) "Do you think that in this country any law that you pass ... can really be effectual unless the population themselves assist in putting it into operation?" "Many a man might wish to object to employing a boy, but he would perhaps become marked by it." (n. 720.) "Marked by whom?" "By his employers." (n. 721.) "Do you think that the employers would find any fault with a man who obeyed the law...?" "I believe they would." (n. 722.) "Have you ever heard of any workman objecting to employ a boy between 10 and 12, who could not write or read?" "It is not left to men's

option.” (n. 123.) “Would you call for the interference of Parliament?” “I think that if anything effectual is to be done in the education of the colliers’ children, it will have to be made compulsory by Act of Parliament.” (n. 1634.) “Would you lay that obligation upon the colliers only, or all the workpeople of Great Britain?” “I came to speak for the colliers.” (n. 1636.) “Why should you distinguish them (colliery boys) from other boys?” “Because I think they are an exception to the rule.” (n. 1638.) “In what respect?” “In a physical respect.” (n. 1639.) “Why should education be more valuable to them than to other classes of lads?” “I do not know that it is more valuable; but through the over-exertion in mines there is less chance for the boys that are employed there to get education, either at Sunday schools, or at day schools.” (n. 1640.) “It is impossible to look at a question of this sort absolutely by itself?” (n. 1644.) “Is there a sufficiency of schools?” – “No”... (n. 1646). “If the State were to require that every child should be sent to school, would there be schools for the children to go to?” “No; but I think if the circumstances were to spring up, the schools would be forthcoming.” (n. 1647.) “Some of them (the boys) cannot read and write at all, I suppose?” “The majority cannot... The majority of the men themselves cannot.” (ns. 705, 725.)

**III. Employment of women.** – Since 1842 women are no more employed underground, but are occupied on the surface in loading the coal, &c., in drawing the tubs to the canals and railway waggons, in sorting, &c. Their numbers have considerably increased during the last three or four years. (n. 1727.) They are mostly the wives, daughters, and widows of the working miners, and their ages range from 12 to 50 or 60 years. (ns. 645, 1779.)

“What is the feeling among the working miners as to the employment of women?” “I think they generally condemn it.” (n. 648.) “What objection do you see to it?” “I think it is degrading to the sex.” (n. 649.) “There is a peculiarity of dress?” “Yes ... it is rather a man’s dress, and I believe in some cases, it drowns all sense of decency.” “Do the women smoke?” “Some do.” “And I suppose it is very dirty work?” “Very dirty.” “They get black and grimy?” “As black as those who are down the mines ... I believe that a woman having children (and there are plenty on the banks that have) cannot do her duty to her children.” (ns. 650-654, 701.) “Do you think that those widows could get employment anywhere else, which would bring them in as much wages as that (from 8s. to 10s. a week)?” “I cannot speak to that.” (n. 709.) “You would still be prepared, would you,” (flint-hearted fellow!) “to prevent their obtaining a livelihood by these means?” “I would.” (n. 710.) “What is the general feeling in the district ... as to the employment of women?” “The feeling is that it is degrading; and we wish as miners to have more respect to the fair sex than to see them placed on the pit bank... Some part of the work is very hard; some of these girls have raised as much as 10 tons of stuff a day.” (ns. 1715, 1717.) “Do you think that the women employed about the collieries are less moral than the women employed in the factories?” “. ..the percentage of bad ones may be a little more ... than with the girls in the factories.” (n. 1237.) “But you are not quite satisfied with the state of morality in the factories?” “No.” (n. 1733.) “Would you prohibit the employment of women in factories also?” “No, I would not.” (n. 1734.) “Why not?” “I think it a more honourable occupation for them in the mills.” (n. 1735.) “Still it is injurious to their morality, you think?” “Not so much as working on the pit bank; but it is more on the social position I take it; I do not take it on its moral ground alone. The

degradation, in its social bearing on the girls, is deplorable in the extreme. When these 400 or 500 girls become colliers' wives, the men suffer greatly from this degradation, and it causes them to leave their homes and drink." (n. 1736.) "You would be obliged to stop the employment of women in the ironworks as well, would you not, if you stopped it in the collieries?" "I cannot speak for any other trade." (n. 1737.) "Can you see any difference in the circumstances of women employed in ironworks, and the circumstances of women employed above ground in collieries?" "I have not ascertained anything as to that." (n. 1740.) "Can you see anything that makes a distinction between one class and the other?" "I have not ascertained that, but I know from house to house visitation, that it is a deplorable state of things in our district..." (n. 1741.) "Would you interfere in every case with the employment of women where that employment was degrading?" "It would become injurious, I think, in this way: the best feelings of Englishmen have been gained from the instruction of a mother. ..." (n. 1750.) "That equally applies to agricultural employments, does it not?" "Yes, but that is only for two seasons, and we have work all the four seasons." (n. 1751.) "They often work day and night, wet through to the skin, their constitution undermined and their health ruined." "You have not inquired into that subject perhaps?" "I have certainly taken note of it as I have gone along, and certainly I have seen nothing parallel to the effects of the employment of women on the pit bank.... It is the work of a man... a strong man." (ns. 1753, 1793, 1794.) "Your feeling upon the whole subject is that the better class of colliers who desire to raise themselves and humanise themselves, instead of deriving help from the women, are pulled down by them?" "Yes." (n. 1808.) After some further crooked questions from these bourgeois, the secret of their "sympathy" for widows, poor families, &c., comes out at last. "The coal proprietor appoints certain gentlemen to take the oversight of the workings, and it is their policy, in order to receive approbation, to place things on the most economical basis they can, and these girls are employed at from 1s. up to 1s. 6d. a day, where a man at the rate of 2s. 6d. a day would have to be employed." (n. 1816.)

#### IV. Coroner's inquests. –

"With regard to coroner's inquests in your district, have the workmen confidence in the proceedings at those inquests when accidents occur?" "No; they have not." (n. 360.) "Why not?" "Chiefly because the men who are generally chosen, are men who know nothing about mines and such like." "Are not workmen summoned at all upon the juries?" "Never but as witnesses to my knowledge." "Who are the people who are generally summoned upon these juries?" "Generally tradesmen in the neighbourhood ... from their circumstances they are sometimes liable to be influenced by their employers ... the owners of the works. They are generally men who have no knowledge, and can scarcely understand the witnesses who are called before them, and the terms which are used and such like." "Would you have the jury composed of persons who had been employed in mining?" "Yes, partly... they (the workmen) think that the verdict is not in accordance with the evidence given generally." (ns. 361, 364, 366, 368, 371, 375.) "One great object in summoning a jury is to have an impartial one, is it not?" "Yes, I should think so." "Do you think that the juries would be impartial if they were composed to a considerable extent of workmen?" "I cannot see any motive which the

workmen would have to act partially ... they necessarily have a better knowledge of the operations in connexion with the mine." "You do not think there would be a tendency on the part of the workmen to return unfairly severe verdicts?" "No, I think not." (ns. 378, 379, 380.)

**V. False weights and measures.** – The workmen demand to be paid weekly instead of fortnightly, and by weight instead of by cubical contents of the tubs; they also demand protection against the use of false weights, &c. (n. 1071.)

"If the tubs were fraudulently increased, a man could discontinue working by giving 14 days' notice?" "But if he goes to another place, there is the same thing going on there." (n. 1071.) "But he can leave that place where the wrong has been committed?" "It is general; wherever he goes, he has to submit to it." (n. 1072.) "Could a man leave by giving 14 days' notice?" "Yes." (n. 1073.) And yet they are not satisfied!

**VI. Inspection of mines.** – Casualties from explosions are not the only things the workmen suffer from. (n. 234, sqq.)

"Our men complained very much of the bad ventilation of the collieries ... the ventilation is so bad in general that the men can scarcely breathe; they are quite unfit for employment of any kind after they have been for a length of time in connexion with their work; indeed, just at the part of the mine where I am working, men have been obliged to leave their employment and come home in consequence of that ... some of them have been out of work for weeks just in consequence of the bad state of the ventilation where there is not explosive gas ... there is plenty of air generally in the main courses, yet pains are not taken to get air into the workings where men are working." "Why do you not apply to the inspector?" "To tell the truth there are many men who are timid on that point; there have been cases of men being sacrificed and losing their employment in consequence of applying to the inspector." "Why is he a marked man for having complained?" "Yes..... And he finds it difficult to get employment in another mine?" "Yes." "Do you think the mines in your neighbourhood are sufficiently inspected to insure a compliance with the provisions of the Act?" "No; they are not inspected at all ... the inspector has been down just once in the pit, and it has been going seven years.... In the district to which I belong there are not a sufficient number of inspectors. We have one old man more than 70 years of age to inspect more than 130 collieries." "You wish to have a class of sub-inspectors?" "Yes." (ns. 234, 241, 251, 254, 274, 275, 554, 276, 293.) "But do you think it would be possible for Government to maintain such an army of inspectors as would be necessary to do all that you want them to do, without information from the men?" "No, I should think it would be next to impossible...." "It would be desirable the inspectors should come oftener?" "Yes, and without being sent for." (n. 280, 277.) "Do you not think that the effect of having these inspectors examining the collieries so frequently would be to shift the responsibility (!) of supplying proper ventilation from the owners of the collieries to the Government officials?" "No, I do not think that, I think that they should make it their business to enforce the Acts which are already in existence." (n. 285.) "When you speak of sub-inspectors, do you mean men at a less salary, and of an inferior stamp to the present inspectors?" "I would not have them inferior, if you could get them otherwise." (n. 294.) "Do you merely want more inspectors, or do you want a

lower class of men as an inspector?” “A man who would knock about, and see that things are kept right; a man who would not be afraid of himself.” (n. 295.) “If you obtained your wish in getting an inferior class of inspectors appointed, do you think that there would be no danger from want of skill, &c?” “I think not, I think that the Government would see after that, and have proper men in that position.” (n. 297.)

This kind of examination becomes at last too much even for the chairman of the committee, and he interrupts with the observation:

“You want a class of men who would look into all the details of the mine, and would go into all the holes and corners, and go into the real facts ... they would report to the chief inspector, who would then bring his scientific knowledge to bear on the facts they have stated?” (ns. 298, 299.) “Would it not entail very great expense if all these old workings were kept ventilated?” “Yes, expense might be incurred, but life would be at the same time protected.” (n. 531.)

A working miner objects to the 17th section of the Act of 1860; he says,

“At the present time, if the inspector of mines finds a part of the mine unfit to work in, he has to report it to the mine-owner and the Home Secretary. After doing that, there is given to the owner 20 days to look over the matter; at the end of 20 days he has the power to refuse making any alteration in the mine; but, when he refuses, the mine-owner writes to the Home Secretary, at the same time nominating five engineers, and from those five engineers named by the mine-owner himself, the Home Secretary appoints one, I think, as arbitrator, or appoints arbitrators from them; now we think in that case the mine-owner virtually appoints his own arbitrator.” (n. 581.)

Bourgeois examiner, himself a mine-owner:

“But ... is this a merely speculative objection?” (n. 586.) “Then you have a very poor opinion of the integrity of mining engineers?” “It is most certainly unjust and inequitable.” (n. 588.) “Do not mining engineers possess a sort of public character, and do not you think that they are above making such a partial decision as you apprehend?” “I do not wish to answer such a question as that with respect to the personal character of those men. I believe that in many cases they would act very partially indeed, and that it ought not to be in their hands to do so, where men’s lives are at stake.” (n. 589.)

This same bourgeois is not ashamed to put this question: “Do you not think that the mine-owner also suffers loss from an explosion?” Finally, “Are not you workmen in Lancashire able to take care of your own interests without calling in the Government to help you?” “No.” (n. 1042.)

In the year 1865 there were 3,217 coal mines in Great Britain, and 12 inspectors. A Yorkshire mine-owner himself calculates (*Times*, 26th January, 1867), that putting on one side their office work, which absorbs all their time, each mine can be visited but once in ten years by an inspector. No wonder that explosions have increased progressively, both in number and extent (sometimes with a loss of 200-300 men), during the last ten years. These are the beauties of “free” capitalist production! [*This sentence has been added to the English text in conformity with the 4th German edition. – Ed.*]

The very defective Act, passed in 1872, is the first that regulates the hours of labour of the children employed in mines, and makes exploiters and owners, to a certain extent, responsible for so-called accidents.

The Royal Commission appointed in 1867 to inquire into the employment in agriculture of children, young persons, and women, has published some very important reports. Several attempts to apply the principles of the Factory Acts, but in a modified form, to agriculture have been made, but have so far resulted in complete failure. All that I wish to draw attention to here is the existence of an irresistible tendency towards the general application of those principles.

If the general extension of factory legislation to all trades for the purpose of protecting the working-class both in mind and body has become inevitable, on the other hand, as we have already pointed out, that extension hastens on the general conversion of numerous isolated small industries into a few combined industries carried on upon a large scale; it therefore accelerates the concentration of capital and the exclusive predominance of the factory system. It destroys both the ancient and the transitional forms, behind which the dominion of capital is still in part concealed, and replaces them by the direct and open sway of capital; but thereby it also generalises the direct opposition to this sway. While in each individual workshop it enforces uniformity, regularity, order, and economy, it increases by the immense spur which the limitation and regulation of the working day give to technical improvement, the anarchy and the catastrophes of capitalist production as a whole, the intensity of labour, and the competition of machinery with the labourer. By the destruction of petty and domestic industries it destroys the last resort of the "redundant population," and with it the sole remaining safety-valve of the whole social mechanism. By maturing the material conditions, and the combination on a social scale of the processes of production, it matures the contradictions and antagonisms of the capitalist form of production, and thereby provides, along with the elements for the formation of a new society, the forces for exploding the old one.<sup>244</sup>

## Section 10: Modern Industry and Agriculture

The revolution called forth by modern industry in agriculture, and in the social relations of agricultural producers, will be investigated later on. In this place, we shall merely indicate a few results by way of anticipation. If the use of machinery in agriculture is for the most part free from the injurious physical effect it has on the factory operative, its action in superseding the labourers is more intense, and finds less resistance, as we shall see later in detail. In the counties of Cambridge and Suffolk, for example, the area of cultivated land has extended very much within the last 20 years (up to 1868), while in the same period the rural population has diminished, not only relatively, but absolutely. In the United States it is as yet only virtually that agricultural machines replace labourers; in other words, they allow of the cultivation by the farmer of a larger surface, but do not actually expel the labourers employed. In 1861 the number of persons occupied in England and Wales in the manufacture of agricultural machines was 1,034, whilst the number of agricultural labourers employed in the use of agricultural machines and steam-engines did not exceed 1,205.

In the sphere of agriculture, modern industry has a more revolutionary effect than elsewhere, for this reason, that it annihilates the peasant, that bulwark of the old society, and replaces him by the wage-labourer. Thus the desire for social changes, and the class antagonisms are brought to the same level in the country as in the towns. The irrational, old-fashioned methods of agriculture are replaced by scientific ones. Capitalist production completely tears asunder the old bond of union which held together agriculture and manufacture in their infancy. But at the same time it creates the material conditions for a higher synthesis in the future, viz., the union of agriculture and industry on the basis of the more perfected forms they have each acquired during their temporary separation. Capitalist production, by collecting the population in great centres, and causing an ever-increasing preponderance of town population, on the one hand concentrates the historical

motive power of society; on the other hand, it disturbs the circulation of matter between man and the soil, i.e., prevents the return to the soil of its elements consumed by man in the form of food and clothing; it therefore violates the conditions necessary to lasting fertility of the soil. By this action it destroys at the same time the health of the town labourer and the intellectual life of the rural labourer.<sup>245</sup> But while upsetting the naturally grown conditions for the maintenance of that circulation of matter, it imperiously calls for its restoration as a system, as a regulating law of social production, and under a form appropriate to the full development of the human race. In agriculture as in manufacture, the transformation of production under the sway of capital, means, at the same time, the martyrdom of the producer; the instrument of labour becomes the means of enslaving, exploiting, and impoverishing the labourer; the social combination and organisation of labour-processes is turned into an organised mode of crushing out the workman's individual vitality, freedom, and independence. The dispersion of the rural labourers over larger areas breaks their power of resistance while concentration increases that of the town operatives. In modern agriculture, as in the urban industries, the increased productiveness and quantity of the labour set in motion are bought at the cost of laying waste and consuming by disease labour-power itself. Moreover, all progress in capitalistic agriculture is a progress in the art, not only of robbing the labourer, but of robbing the soil; all progress in increasing the fertility of the soil for a given time, is a progress towards ruining the lasting sources of that fertility. The more a country starts its development on the foundation of modern industry, like the United States, for example, the more rapid is this process of destruction.<sup>246</sup> Capitalist production, therefore, develops technology, and the combining together of various processes into a social whole, only by sapping the original sources of all wealth—the soil and the labourer.

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<sup>1</sup> Mill should have said, “of any human being not fed by other people's labour,” for, without doubt, machinery has greatly increased the number of well-to-do idlers.

<sup>2</sup> See, for instance, Hutton: “Course of Mathematics.”

<sup>3</sup> “From this point of view we may draw a sharp line of distinction between a tool and a machine: spades, hammers, chisels, &c., combinations of levers and of screws, in all of which, no matter how complicated they may be in other respects, man is the motive power, ... all this falls under the idea of a tool; but the plough, which is drawn by animal power, and wind-mills, &c., must be classed among machines.” (Wilhelm Schulz: “Die Bewegung der Produktion.” Zürich, 1843, p. 38.) In many respects a book to be recommended.

<sup>4</sup> Before his time, spinning machines, although very imperfect ones, had already been used, and Italy was probably the country of their first appearance. A critical history of technology would show how little any of the inventions of the 18th century are the work of a single individual. Hitherto there is no such book. Darwin has interested us in the history of Nature's Technology, i.e., in the formation of the organs of plants and animals, which organs serve as instruments of production for sustaining life. Does not the history of the productive organs of man, of organs that are the material basis of all social organisation, deserve equal attention? And would not such a history be easier to compile, since, as Vico says, human history differs from natural history in this, that we have made the former, but not the latter? Technology discloses man's mode of dealing with Nature, the process of production by which he sustains his life, and thereby also lays bare the mode of formation of his social relations, and of the mental conceptions that flow from them. Every history of religion, even, that fails to take account of this material basis, is uncritical. It is, in reality, much easier to discover by analysis the earthly core of the misty creations of religion, than, conversely, it is, to develop from the actual relations of life the corresponding celestialised forms of those relations. The latter method is the only materialistic, and therefore the only scientific one. The weak points in the abstract materialism of natural science, a materialism that excludes history and its process, are at once evident from the

abstract and ideological conceptions of its spokesmen, whenever they venture beyond the bounds of their own speciality.

<sup>5</sup> Especially in the original form of the power-loom, we recognise, at the first glance, the ancient loom. In its modern form, the power-loom has undergone essential alterations.

<sup>6</sup> It is only during the last 15 years (i.e., since about 1850), that a constantly increasing portion of these machine tools have been made in England by machinery, and that not by the same manufacturers who make the machines. Instances of machines for the fabrication of these mechanical tools are, the automatic bobbin-making engine, the cardsetting engine, shuttle-making machines, and machines for forging mule and throstle spindles.

<sup>7</sup> Moses says: "Thou shalt not muzzle the ox that treads the corn." The Christian philanthropists of Germany, on the contrary, fastened a wooden board round the necks of the serfs, whom they used as a motive power for grinding, in order to prevent them from putting flour into their mouths with their hands.

<sup>8</sup> It was partly the want of streams with a good fall on them, and partly their battles with superabundance of water in other respects, that compelled the Dutch to resort to wind as a motive power. The wind-mill itself they got from Germany, where its invention was the origin of a pretty squabble between the nobles, the priests, and the emperor, as to which of those three the wind "belonged." The air makes bondage, was the cry in Germany, at the same time that the wind was making Holland free. What it reduced to bondage in this case, was not the Dutchman, but the land for the Dutchman. In 1836, 12,000 windmills of 6,000 horse-power were still employed in Holland, to prevent two-thirds of the land from being reconverted into morasses.

<sup>9</sup> It was, indeed, very much improved by Watt's first so-called single acting engine; but, in this form, it continued to be a mere machine for raising water, and the liquor from salt mines.

<sup>10</sup> "The union of all these simple instruments, set in motion by a single motor, constitutes a machine." (Babbage, l.c.)

<sup>11</sup> In January, 1861, John C. Morton read before the Society of Arts a paper on "The forces employed in agriculture." He there states: "Every improvement that furthers the uniformity of the land makes the steam-engine more and more applicable to the production of pure mechanical force.... Horse-power is requisite wherever crooked fences and other obstructions prevent uniform action. These obstructions are vanishing day by day. For operations that demand more exercise of will than actual force, the only power applicable is that controlled every instant by the human mind-in other words, man-power." Mr. Morton then reduces steam-power, horse-power, and man-power, to the unit in general use for steam-engines, namely, the force required to raise 33,000 lbs. one foot in one minute, and reckons the cost of one horse-power from a steam-engine to be 3d., and from a horse to be 5½d. per hour. Further, if a horse must fully maintain its health, it can work no more than 8 hours a day. Three at the least out of every seven horses used on tillage land during the year can be dispensed with by using steam-power, at an expense not greater than that which, the horses dispensed with, would cost during the 3 or 4 months in which alone they can be used effectively. Lastly, steam-power, in those agricultural operations in which it can be employed, improves, in comparison with horse-power, the quality of the work. To do the work of a steam-engine would require 66 men, at a total cost of 15s. an hour, and to do the work of a horse, 32 men, at a total cost of 8s. an hour.

<sup>12</sup> Faulhaber, 1625; De Caus, 1688.

<sup>13</sup> The modern turbine frees the industrial exploitation of water-power from many of its former fetters.

<sup>14</sup> "In the early days of textile manufactures, the locality of the factory depended upon the existence of a stream having a sufficient fall to turn a water-wheel; and, although the establishment of the water-mills was the commencement of the breaking up of the domestic system of manufacture, yet the mills

necessarily situated upon streams, and frequently at considerable distances the one from the other, formed part of a rural, rather than an urban system; and it was not until the introduction of the steam-power as a substitute for the stream that factories were congregated in towns, and localities where the coal and water required for the production of steam were found in sufficient quantities. The steam-engine is the parent of manufacturing towns.” (A. Redgrave in “Reports of the Insp. of Fact., 30th April, 1860,” p. 36.)

<sup>15</sup> From the standpoint of division of labour in Manufacture, weaving was not simple, but, on the contrary, complicated manual labour; and consequently the power-loom is a machine that does very complicated work. It is altogether erroneous to suppose that modern machinery originally appropriated those operations alone, which division of labour had simplified. Spinning and weaving were, during the manufacturing period, split up into new species, and the implements were modified and improved; but the labour itself was in no way divided, and it retained its handicraft character. It is not the labour, but the instrument of labour, that serves as the starting-point of the machine.

<sup>16</sup> Before the epoch of Mechanical Industry, the wool manufacture was the predominating manufacture in England. Hence it was in this industry that, in the first half of the 18th century, the most experiments were made. Cotton, which required less careful preparation for its treatment by machinery, derived the benefit of the experience gained on wool, just as afterwards the manipulation of wool by machinery was developed on the lines of cotton-spinning and weaving by machinery. It was only during the 10 years immediately preceding 1866, that isolated details of the wool manufacture, such as woolcombing, were incorporated in the factory system. “The application of power to the process of combing wool ... extensively in operation since the introduction of the combing-machine, especially Lister’s ... undoubtedly had the effect of throwing a very large number of men out of work. Wool was formerly combed by hand, most frequently in the cottage of the comber. It is now very generally combed in the factory, and hand-labour is superseded, except in some particular kinds of work, in which hand-combed wool is still preferred. Many of the hand-combers found employment in the factories, but the produce of the hand-combers bears so small a proportion to that of the machine, that the employment of a very large number of combers has passed away.” (“Rep. of Insp. of Fact. for 31st Oct., 1856,” p. 16.)

<sup>17</sup> “The principle of the factory system, then, is to substitute ... the partition of a process into its essential constituents, for the division or graduation of labour among artisans.” (Andrew Ure: “The Philosophy of Manufactures,” Lond., 1835, p. 20.)

<sup>18</sup> The power-loom was at first made chiefly of wood; in its improved modern form it is made of iron. To what an extent the old forms of the instruments of production influenced their new forms at first starting, is shown by, amongst other things, the most superficial comparison of the present power-loom with the old one, of the modern blowing apparatus of a blast-furnace with the first inefficient mechanical reproduction of the ordinary bellows, and perhaps more strikingly than in any other way, by the attempts before the invention of the present locomotive, to construct a locomotive that actually had two feet, which after the fashion of a horse, it raised alternately from the ground. It is only after considerable development of the science of mechanics, and accumulated practical experience, that the form of a machine becomes settled entirely in accordance with mechanical principles, and emancipated from the traditional form of the tool that gave rise to it.

<sup>19</sup> Eli Whitney’s cotton gin had until very recent times undergone less essential changes than any other machine of the 18th century. It is only during the last decade (i.e., since 1856) that another American, Mr. Emery, of Albany, New York, has rendered Whitney’s gin antiquated by an improvement as simple as it is effective.

<sup>20</sup> “The Industry of Nations,” Lond., 1855, Part II., p. 239. This work also remarks: ‘Simple and outwardly unimportant as this appendage to lathes may appear, it is not, we believe, averring too much

to state, that its influence in improving and extending the use of machinery has been as great as that produced by Watt's improvements of the steam-engine itself. Its introduction went at once to perfect all machinery, to cheapen it, and to stimulate invention and improvement."

<sup>21</sup> One of these machines, used for forging paddle-wheel shafts in London, is called "Thor." It forges a shaft of 16½ tons with as much ease as a blacksmith forges a horseshoe.

<sup>22</sup> Wood-working machines that are also capable of being employed on a small scale are mostly American inventions.

<sup>23</sup> Science, generally speaking, costs the capitalist nothing, a fact that by no means hinders him from exploiting it. The science of others is as much annexed by capital as the labour of others. Capitalistic appropriation and personal appropriation, whether of science or of material wealth, are, however, totally different things. Dr. Ure himself deplors the gross ignorance of mechanical science existing among his dear machinery-exploiting manufacturers, and Liebig can a tale unfold about the astounding ignorance of chemistry displayed by English chemical manufacturers.

<sup>24</sup> Ricardo lays such stress on this effect of machinery (of which, in other connexions, he takes no more notice than he does of the general distinction between the labour process and the process of creating surplus-value), that he occasionally loses sight of the value given up by machines to the product, and puts machines on the same footing as natural forces. Thus "Adam Smith nowhere undervalues the services which the natural agents and machinery perform for us, but he very justly distinguishes the nature of the value which they add to commodities... as they perform their work gratuitously, the assistance which they afford us, adds nothing to value in exchange." (Ric., l.c., pp. 336, 337.) This observation of Ricardo is of course correct in so far as it is directed against J. B. Say, who imagines that machines render the "service" of creating value which forms a part of "profits."

<sup>25</sup> A horse-power is equal to a force of 33,000 foot-pounds per minute, i.e., to a force that raises 33,000 pounds one foot in a minute, or one pound 33,000 feet. This is the horse power meant in the text. In ordinary language, and also here and there in quotations in this work, a distinction is drawn between the "nominal" and the "commercial" or "indicated" horse-power of the same engine. The old or nominal horse-power is calculated exclusively from the length of piston-stroke, and the diameter of the cylinder, and leaves pressure of steam and piston speed out of consideration. It expresses practically this: This engine would be one of 50 horse-power, if it were driven with the same low pressure of steam, and the same slow piston speed, as in the days of Boulton and Watt. But the two latter factors have increased enormously since those days. In order to measure the mechanical force exerted today by an engine, an indicator has been invented which shows the pressure of the steam in the cylinder. The piston speed is easily ascertained. Thus the "indicated" or "commercial" horse-power of an engine is expressed by a mathematical formula, involving diameter of cylinder, length of stroke, piston speed, and steam pressure, simultaneously, and showing what multiple of 33,000 pounds is really raised by the engine in a minute. Hence, one "nominal" horse-power may exert three, four, or even five "indicated" or "real" horse-powers. This observation is made for the purpose of explaining various citations in the subsequent pages. — *F. E.*

<sup>26</sup> The reader who is imbued with capitalist notions will naturally miss here the "interest" that the machine, in proportion to its capital value, adds to the product. It is, however, easily seen that since a machine no more creates new value than any other part of constant capital, it cannot add any value under the name of "interest." It is also evident that here, where we are treating of the production of surplus-value, we cannot assume *a priori* the existence of any part of that value under the name of interest. The capitalist mode of calculating, which appears, *primâ facie*, absurd, and repugnant to the laws of the creation of value, will be explained in the third book of this work.

<sup>27</sup> This portion of value which is added by the machinery, decreases both absolutely and relatively, when the machinery does away with horses and other animals that are employed as mere moving

forces, and not as machines for changing the form of matter. It may here be incidentally observed, that Descartes, in defining animals as mere machines, saw with eyes of the manufacturing period, while to eyes of the middle ages, animals were assistants to man, as they were later to Von Haller in his "Restauration der Staatswissenschaften." That Descartes, like Bacon, anticipated an alteration in the form of production, and the practical subjugation of Nature by Man, as a result of the altered methods of thought, is plain from his "Discours de la Méthode." He there says: "Il est possible (by the methods he introduced in philosophy) de parvenir à des connaissances fort utiles à la vie, et qu'au lieu de cette philosophie spéculative qu'on enseigne dans les écoles, on en peut trouver une pratique, par laquelle, connaissant la force et les actions du feu, de l'eau, de l'air, des astres, et de tous les autres corps qui nous environnent, aussi distinctement que nous connaissons les divers métiers de nos artisans, nous les pourrions employer en même façon à tous les usages auxquels ils sont propres, et ainsi nous rendre comme maîtres et possesseurs de la nature" and thus "contribuer au perfectionnement de la vie humaine." [It is possible to attain knowledge very useful in life and, in place of the speculative philosophy taught in the schools, one can find a practical philosophy by which, given that we know the powers and the effectiveness of fire, water, air, the stars, and all the other bodies that surround us, as well and as accurately as we know the various trades of our craftsmen, we shall be able to employ them in the same manner as the latter to all uses to which they are adapted, and thus as it were make ourselves the masters and possessors of nature, and thus contributing to the perfection of human life.] In the preface to Sir Dudley North's "Discourses upon Trade" (1691) it is stated, that Descartes' method had begun to free Political Economy from the old fables and superstitious notions of gold, trade, &c. On the whole, however, the early English economists sided with Bacon and Hobbes as their philosophers; while, at a later period, the philosopher [...] of Political Economy in England, France, and Italy, was Locke.

<sup>28</sup> According to the annual report (1863) of the Essen chamber of commerce, there was produced in 1862, at the cast-steel works of Krupp, with its 161 furnaces, thirty-two steam-engines (in the year 1800 this was about the number of all the steam-engines working in Manchester), and fourteen steam-hammers (representing in all 1,236 horse-power) forty-nine forges, 203 tool-machines, and about 2,400 workmen - thirteen million pounds of cast steel. Here there are not two workmen to each horse-power.

<sup>29</sup> Babbage estimates that in Java the spinning labour alone adds 117% to the value of the cotton. At the same period (1832) the total value added to the cotton by machinery and labour in the fine-spinning industry, amounted to about 33% of the value of the cotton. ("On the Economy of Machinery," pp. 165, 166.)

<sup>30</sup> Machine printing also economises colour.

<sup>31</sup> See Paper read by Dr. Watson, Reporter on Products to the Government of India, before the Society of Arts, 17th April, 1860.

<sup>32</sup> "These mute agents (machines) are always the produce of much less labour than that which they displace, even when they are of the same money-value." (Ricardo, l.c., p. 40.)

<sup>33</sup> Hence in a communistic society there would be a very different scope for the employment of machinery than there can be in a bourgeois society.

<sup>34</sup> "Employers of labour would not unnecessarily retain two sets of children under thirteen.... In fact one class of manufacturers, the spinners of woollen yarn, now rarely employ children under thirteen years of age, i.e., half-timers. They have introduced improved and new machinery of various kinds, which altogether supersedes the employment of children (i.e., under 13 years); f. i., I will mention one process as an illustration of this diminution in the number of children, wherein by the addition of an apparatus, called a piecing machine, to existing machines, the work of six or four half-timers, according to the peculiarity of each machine, can be performed by one young person (over 13 years)...

the half-time system ‘stimulated’ the invention of the piecing machine.” (Reports of Insp. of Fact. for 31st Oct., 1858.)

<sup>35</sup> “Wretch” is the recognised term in English Political Economy for the agricultural labourer.

<sup>36</sup> “Machinery ... can frequently not be employed until labour (he means wages) rises.” (Ricardo, *l.c.*, p. 479.)

<sup>37</sup> See “Report of the Social Science Congress, at Edinburgh.” Oct., 1863.

<sup>38</sup> Dr. Edward Smith, during the cotton crisis caused by the American Civil War, was sent by the English Government to Lancashire, Cheshire, and other places, to report on the sanitary condition of the cotton operatives. He reported, that from a hygienic point of view, and apart from the banishment of the operatives from the factory atmosphere, the crisis had several advantages. The women now had sufficient leisure to give their infants the breast, instead of poisoning them with “Godfrey’s cordial.” They had time to learn to cook. Unfortunately the acquisition of this art occurred at a time when they had nothing to cook. But from this we see how capital, for the purposes of its self-expansion, has usurped the labour necessary in the home of the family. This crisis was also utilised to teach sewing to the daughters of the workmen in sewing schools. An American revolution and a universal crisis, in order that the working girls, who spin for the whole world, might learn to sew!

<sup>39</sup> “The numerical increase of labourers has been great, through the growing substitution of female for male, and above all, of childish for adult labour. Three girls of 13, at wages of from 6 shillings to 8 shillings a week, have replaced the one man of mature age, of wages varying from 18 shillings to 45 shillings.” (Th. de Quincey: “The Logic of Political Econ.,” London, 1844. Note to p. 147.) Since certain family functions, such as nursing and suckling children, cannot be entirely suppressed, the mothers confiscated by capital, must try substitutes of some sort. Domestic work, such as sewing and mending, must be replaced by the purchase of ready-made articles. Hence, the diminished expenditure of labour in the house is accompanied by an increased expenditure of money. The cost of keeping the family increases, and balances the greater income. In addition to this, economy and judgment in the consumption and preparation of the means of subsistence becomes impossible. Abundant material relating to these facts, which are concealed by official Political Economy, is to be found in the Reports of the Inspectors of Factories, of the Children’s Employment Commission, and more especially in the Reports on Public Health.

<sup>40</sup> In striking contrast with the great fact, that the shortening of the hours of labour of women and children in English factories was exacted from capital by the male operatives, we find in the latest reports of the Children’s Employment Commission traits of the operative parents in relation to the traffic in children, that are truly revolting and thoroughly like slave-dealing. But the Pharisee of a capitalist, as may be seen from the same reports, denounces this brutality which he himself creates, perpetuates, and exploits, and which he moreover baptises “freedom of labour.” “Infant labour has been called into aid ... even to work for their own daily bread. Without strength to endure such disproportionate toil, without instruction to guide their future life, they have been thrown into a situation physically and morally polluted. The Jewish historian has remarked upon the overthrow of Jerusalem by Titus that it was no wonder it should have been destroyed, with such a signal destruction, when an inhuman mother sacrificed her own offspring to satisfy the cravings of absolute hunger.” (“Public Economy Concentrated.” Carlisle, 1833, p. 66.)

<sup>41</sup> A. Redgrave in “Reports of Insp. of Fact. for 31st October, 1858,” pp. 40, 41.

<sup>42</sup> “Children’s Employment Commission, Fifth Report,” London, 1866, p. 81, n. 31. [*Added in the 4th German edition. — The Bethnal Green silk industry is now almost destroyed. — F. E.*]

<sup>43</sup> “Children’s Employment Commission, Third Report,” London, 1864, p. 53, n. 15.

<sup>44</sup> *l.c.*, Fifth Report, p. 22, n. 137.

<sup>45</sup> “Sixth Report on Public Health,” Lond., 1864, p. 34.

<sup>46</sup> “It (the inquiry of 1861)... showed, moreover, that while, with the described circumstances, infants perish under the neglect and mismanagement which their mothers’ occupations imply, the mothers become to a grievous extent denaturalised towards their offspring - commonly not troubling themselves much at the death, and even sometimes... taking direct measures to insure it.” (l.c.)

<sup>47</sup> l.c., p. 454.

<sup>48</sup> l.c., pp. 454-463. “Report by Dr. Henry Julian Hunter on the excessive mortality of infants in some rural districts of England.”

<sup>49</sup> l.c., p. 35 and pp. 455, 456.

<sup>50</sup> l.c., p. 456.

<sup>51</sup> In the agricultural as well as in the factory districts the consumption of opium among the grown-up labourers, both male and female, is extending daily. “To push the sale of opiate... is the great aim of some enterprising wholesale merchants. By druggists it is considered the leading article.” (l.c., p. 459.) Infants that take opiates “shrank up into little old men,” or “wizened like little monkeys.” (l.c., p. 460.) We here see how India and China avenged themselves on England.

<sup>52</sup> l.c., p. 37.

<sup>53</sup> “Rep. of Insp. of Fact. for 31st Oct., 1862,” p. 59. Mr. Baker was formerly a doctor.

<sup>54</sup> L. Horner in “Reports of Insp. of Fact. for 30th June, 1857,” p. 17.

<sup>55</sup> L. Horner in “Rep. of Insp. of Fact. for 31st Oct., 1855,” pp. 18, 19.

<sup>56</sup> Sir John Kincaid in “Rep. of Insp. of Fact. for 31st Oct., 1858,” pp. 31, 32.

<sup>57</sup> L. Horner in “Reports, &c., for 31st Oct., 1857,” pp. 17, 18.

<sup>58</sup> Sir J. Kincaid in “Reports, &c., 31st Oct., 1856,” p. 66

<sup>59</sup> A. Redgrave in “Rep. of Insp. of Fact., 31st Oct., 1857,” pp. 41-42. In those industries where the Factory Act proper (not the Print Works Act referred to in the text) has been in force for some time, the obstacles in the way of the education clauses have, in recent years, been overcome. In industries not under the Act, the views of Mr. J. Geddes, a glass manufacturer, still extensively prevail. He informed Mr. White, one of the Inquiry Commissioners: “As far as I can see, the greater amount of education which a part of the working-class has enjoyed for some years past is an evil. It is dangerous, because it makes them independent.” (“Children’s Empl. Comm., Fourth Report,” Lond., 1865, p. 253.)

<sup>60</sup> “Mr. E., a manufacturer ... informed me that he employed females exclusively at his power-looms ... gives a decided preference to married females, especially those who have families at home dependent on them for support; they are attentive, docile, more so than unmarried females, and are compelled to use their utmost exertions to procure the necessaries of life. Thus are the virtues, the peculiar virtues of the female character to be perverted to her injury – thus all that is most dutiful and tender in her nature is made a means of her bondage and suffering.” (Ten Hours’ Factory Bill. The Speech of Lord Ashley, March 15th, Lond., 1844, p. 20.)

<sup>61</sup> “Since the general introduction of machinery, human nature has been forced far beyond its average strength.” (Rob. Owen: “Observations on the Effects of the Manufacturing System,” 2nd Ed., London, 1817.)

<sup>62</sup> The English, who have a tendency to look upon the earliest form of appearance of a thing as the cause of its existence, are in the habit of attributing the long hours of work in factories to the extensive kidnapping of children, practised by capitalists in the infancy of the factory system, on workhouses and orphanages, by means of which robbery, unresisting material for exploitation was procured. Thus, for instance, Ficiden, himself a manufacturer, says: “It is evident that the long hours of work were

brought about by the circumstance of so great a number of destitute children being supplied from different parts of the country, that the masters were independent of the hands, and that having once established the custom by means of the miserable materials they had procured in this way, they could impose it on their neighbours with the greater facility.” (J. Ficiden: “The Curse of the Factory System,” Lond., 1836, p. I 1.) With reference to the labour of women, Saunders, the factory inspector, says in his report of 1844: “Amongst the female operatives there are some women who, for many weeks in succession, except for a few days, are employed from 6 a. m. till midnight, with less than 2 hours for meals, so that on 5 days of the week they have only 6 hours left out of the 24, for going to and from their homes and resting in bed.”

<sup>63</sup> “Occasion... injury to the delicate moving parts of metallic mechanism by inaction.” (Ure, l.c., p. 281.)

<sup>64</sup> The Manchester Spinner (*Times*, 26th Nov., 1862) before referred to says in relation to this subject: “It (namely, the “allowance for deterioration of machinery”) is also intended to cover the loss which is constantly arising from the superseding of machines before they are worn out, by others of a new and better construction.”

<sup>65</sup> “It has been estimated, roughly, that the first individual of a newly-invented machine will cost about five times as much as the construction of the second.” (Babbage, l.c., p. 349.)

<sup>66</sup> “The improvements which took place not long ago in frames for making patent net were so great that a machine in good repair which had cost £1,200, sold a few years after for £60 ... improvements succeeded each other so rapidly, that machines which had never been finished were abandoned in the hands of their makers, because new improvements had superseded their utility.” (Babbage, l.c., p. 233.) In these stormy, go-ahead times, therefore, the tulle manufacturers soon extended the working day, by means of double sets of hands, from the original 8 hours to 24.

<sup>67</sup> “It is self-evident, that, amid the ebbings and flowings of the markets and the alternate expansions and contractions of demand, occasions will constantly recur, in which the manufacturer may employ additional floating capital without employing additional fixed capital... if additional quantities of raw material can be worked up without incurring an additional expense for buildings and machinery.” (R. Torrens: “On Wages and Combination.” London, 1834, p. 64.)

<sup>68</sup> This circumstance is mentioned only for the sake of completeness, for I shall not consider the rate of profit, i.e., the ratio of the surplus-value to the total capital advanced, until I come to the third book.

<sup>69</sup> Senior, “Letters on the Factory Act.” London, 1837, pp. 13, 14.

<sup>70</sup> “The great proportion of fixed to circulating capital ... makes long hours of work desirable.” With the increased use of machinery, &c., “the motives to long hours of work will become greater, as the only means by which a large proportion of fixed capital can be made profitable.” (l.c., pp. 11-13.) “There are certain expenses upon a mill which go on in the same proportion whether the mill be running short or full time, as, for instance, rent rates, and taxes, insurance against fire, wages of several permanent servants, deterioration of machinery, with various other charges upon a manufacturing establishment, the proportion of which to profits increases as the production decreases.” (“Rep. of Insp. of Fact. for 31st Oct., 1862,” p. 19.)

<sup>71</sup> Why it is, that the capitalist, and also the political economists who are imbued with his views, are unconscious of this immanent contradiction, will appear from the first part of the third book.

<sup>72</sup> It is one of the greatest merits of Ricardo to have seen in machinery not only the means of producing commodities, but of creating a “redundant population.”

<sup>73</sup> F. Biese. “Die Philosophie des Aristoteles,” Vol. 2. Berlin, 1842, p. 408.

<sup>74</sup> I give below the translation of this poem by Stolberg, because it brings into relief, quite in the spirit of former quotations referring to division of labour, the antithesis between the views of the ancients

and the moderns. "Spare the hand that grinds the corn, Oh, miller girls, and softly sleep. Let Chanticleer announce the morn in vain! Deo has commanded the work of the girls to be done by the Nymphs, and now they skip lightly over the wheels, so that the shaken axles revolve with their spokes and pull round the load of the revolving stones. Let us live the life of our fathers, and let us rest from work and enjoy the gifts that the Goddess sends us."

"Schonet der mahlenden Hand, o Müllerinnen, und schlafet  
Sanft! es verkünde der Hahn euch den Morgen umsonst!  
Däo hat die Arbeit der Mädchen den Nymphen befohlen,  
Und itzt hüpfen sic leicht über die Räder dahin,  
Daß die erschütterten Achsen mit ihren Speichen sich wälzen,  
Und im Kreise die Last drehen des wälzenden Steins.  
Laßt uns leben das Leben der Väter, und laßt uns der Gaben  
Arbeitslos uns freun, welche die Göttin uns schenkt."

(Gedichte aus dem Griechischen übersetzt von Christian Graf zu Stolberg, Hamburg, 1782.)

<sup>75</sup> There are, of course, always differences, in the intensities of the labour in various industries. But these differences are, as Adam Smith has shown, compensated to a partial extent by minor circumstances, peculiar to each sort of labour. Labour-time, as a measure of value, is not, however, affected in this case, except in so far as the duration of labour, and the degree of its intensity, are two antithetical and mutually exclusive expressions for one and the same quantity of labour.

<sup>76</sup> Especially by piece-work, a form we shall investigate in Part VI. of this book.

<sup>77</sup> See "Rep. of Insp. of Fact. for 31st October, 1865."

<sup>78</sup> Rep. of Insp. of Fact. for 1844 and the quarter ending 30th April, 1845, pp. 20-21.

<sup>79</sup> I.c., p. 19. Since the wages for piece-work were unaltered, the weekly wages depended on the quantity produced.

<sup>80</sup> I.c., p. 20.

<sup>81</sup> The moral element played an important part in the above experiments. The workpeople told the factory inspector: "We work with more spirit, we have the reward ever before us of getting away sooner at night, and one active and cheerful spirit pervades the whole mill, from the youngest piecer to the oldest hand, and we can greatly help each other." (I.c., p. 21.)

<sup>82</sup> John Fielden, I.c., p. 32.

<sup>83</sup> Lord Ashley, I.c., pp. 6-9, *passim*.

<sup>84</sup> Rep. of Insp. of Fact. for Quarter ending 30th September, 1844, and from 1st October, 1844, to 30th April, 1845, p. 20.

<sup>85</sup> I.c., p. 22.

<sup>86</sup> "Rep. of Insp. of Fact. for 31st October, 1862," p. 62.

<sup>87</sup> This was altered in the "Parliamentary Return" of 1862. In it the actual horse-power of the modern steam engines and water wheels appears in place of the nominal. The doubling spindles, too, are no longer included in the spinning spindles (as was the case in the "Returns" of 1839, 1850, and 1856); further, in the case of woollen mills, the number of "gigs" is added, a distinction made between jute and hemp mills on the one hand and flax mills on the other, and finally stocking-weaving is for the first time inserted in the report.

<sup>88</sup> "Rep. of Insp. of Fact. for 31st October, 1856," pp. 13-14, 20 and 1852, p. 23.

<sup>89</sup> I.c., pp. 14-15.

<sup>90</sup> I.c., p. 20.

<sup>91</sup> “Reports, &c., for 31st October, 1858,” pp. 9-10. Compare “Reports, &c., for 30th April, 1860,” p. 30, sqq.

<sup>92</sup> “Reports of Insp. of Fact. for 31st Oct., 1862,” pp. 100 and 130.

<sup>93</sup> On 2 modern power-looms a weaver now makes in a week of 60 hours 26 pieces of certain quality, length, and breadth; while on the old power-looms he could make no more than 4 such pieces. The cost of weaving a piece of such cloth had already soon after 1850 fallen from 2s. 9d. to 5 1/8d.

“Thirty years ago (1841) one spinner with three placers was not required to attend to more than one pair of mules with 300-324 spindles. At the present time (1871) he has to mind with the help of 5 piecers 2,200 spindles, and produces not less than seven times as much yarn as in 1841.” (Alex. Redgrave, Factory Inspector – in the *Journal of Arts*, 5th January, 1872.)

<sup>94</sup> “Rep. of Insp. of Fact. for 31st Oct., 1861,” pp. 25, 26.

<sup>95</sup> The agitation for a working day of 8 hours has now (1867) begun in Lancashire among the factory operatives.

<sup>96</sup> The following few figures indicate the increase in the “factories” of the United Kingdom since 1848:

|                                 | Quantity<br>Exported.<br>1848. | Quantity<br>Exported.<br>1851. | Quantity<br>Exported.<br>1860. | Quantity<br>Exported.<br>1865. |
|---------------------------------|--------------------------------|--------------------------------|--------------------------------|--------------------------------|
| <b>COTTON</b>                   |                                |                                |                                |                                |
| Cotton yarn                     | lbs.<br>135,831,162            | lbs.<br>143,966,106            | lbs.<br>197,343,655            | lbs.<br>103,751,455            |
| Sewing thread                   | —                              | lbs.<br>4,392,176              | lbs.<br>6,297,554              | lbs.<br>4,648,611              |
| Cotton cloth                    | yds.<br>1,091,373,930          | yds.<br>1,543,161,789          | yds.<br>2,776,218,427          | yds.<br>2,015,237,851          |
| <b>FLAX &amp; HEMP</b>          |                                |                                |                                |                                |
| Yarn                            | lbs.<br>11,722,182             | lbs.<br>18,841,326             | lbs.<br>31,210,612             | lbs.<br>36,777,334             |
| Cloth                           | yds.<br>88,901,519             | yds.<br>129,106,753            | yds.<br>143,996,773            | yds.<br>247,012,529            |
| <b>SILK</b>                     |                                |                                |                                |                                |
| Yarn                            | lbs.<br>466,825                | lbs.<br>462,513                | lbs.<br>897,402                | lbs.<br>812,589                |
| Cloth                           | —                              | yds.<br>1,181,455              | yds.<br>1,307,293              | yds.<br>2,869,837              |
| <b>WOOL</b>                     |                                |                                |                                |                                |
| Woollen and<br>Worsted<br>yarns | —                              | lbs.<br>14,670,880             | lbs.<br>27,533,968             | lbs.<br>31,669,267             |
| Cloth                           | —                              | yds.<br>151,231,153            | yds.<br>190,371,507            | yds.<br>278,837,418            |

|                        | Value<br>Exported.<br><b>1848.</b><br>£ | Value<br>Exported.<br><b>1851.</b><br>£ | Value<br>Exported.<br><b>1860.</b><br>£ | Value<br>Exported.<br><b>1865.</b><br>£ |
|------------------------|---|---|---|---|
| <b>COTTON</b>          |   |   |   |   |
| Yarn                   | 5,927,831                               | 6,634,026                               | 9,870,875                               | 10,351,049                              |
| Cloth                  | 16,753,369                              | 23,454,810                              | 42,141,505                              | 46,903,796                              |
| <b>FLAX &amp; HEMP</b> |   |   |   |   |
| Yarn                   | 493,449                                 | 951,426                                 | 1,801,272                               | 2,505,497                               |
| Cloth                  | 2,802,789                               | 4,107,396                               | 4,804,803                               | 9,155,358                               |
| <b>SILK</b>            |   |   |   |   |
| Yarn                   | 77,789                                  | 196,380                                 | 826,107                                 | 768,064                                 |
| Cloth                  | —                                       | 1,130,398                               | 1,587,303                               | 1,409,221                               |
| <b>WOOL</b>            |   |   |   |   |
| Yarn                   | 776,975                                 | 1,484,544                               | 3,843,450                               | 5,424,047                               |
| Cloth                  | 5,733,828                               | 8,377,183                               | 12,156,998                              | 20,102,259                              |

See the Blue books “Statistical Abstract of the United Kingdom,” Nos. 8 and 13. Lond., 1861 and 1866. In Lancashire the number of mills increased only 4 per cent. between 1839 and 1850; 19 per cent. between 1850 and 1856; and 33 per cent. between 1856 and 1862; while the persons employed in them during each of the above periods of 11 years increased absolutely, but diminished relatively. (See “Rep. of Insp. of Fact., for 31st Oct., 1862,” p. 63.) The cotton trade preponderates in Lancashire. We may form an idea of the stupendous nature of the cotton trade in that district when we consider that, of the gross number of textile factories in the United Kingdom, it absorbs 45.2 per cent., of the spindles 83.3 per cent., of the power-looms 81.4 per cent., of the mechanical horse-power 72.6 per cent., and of the total number of persons employed 58.2 per cent. (l.c., pp. 62-63.)

<sup>97</sup> Ure, l.c., p. 18.

<sup>98</sup> Ure, l.c., P. 3 1. See Karl Marx, l.c., pp. 140-141.

<sup>99</sup> It looks very like intentional misleading by statistics (which misleading it would be possible to prove in detail in other cases too), when the English factory legislation excludes from its operation the

class of labourers last mentioned in the text, while the parliamentary returns expressly include in the category of factory operatives, not only engineers, mechanics, &c., but also managers, salesmen, messengers, warehousemen, packers, &c., in short everybody, except the owner of the factory himself.

<sup>100</sup> Ure grants this. He says, "in case of need," the workmen can be moved at the will of the manager from one machine to another, and he triumphantly exclaims: "Such a change is in flat contradiction with the old routine, that divides the labour, and to one workman assigns the task of fashioning the head of a needle, to another the sharpening of the point." He had much better have asked himself, why this "old routine" is departed from in the automatic factory, only "in case of need."

<sup>101</sup> When distress is very great, as, for instance, during the American Civil War, the factory operative is now and then set by the Bourgeois to do the roughest of work, such as road-making, &c.. The English "ateliers nationaux" [national workshops] of 1862 and the following years, established for the benefit of the destitute cotton operatives, differ from the French of 1848 in this, that in the latter the workmen had to do unproductive work at the expense of the state, in the former they had to do productive municipal work to the advantage of the bourgeois, and that, too, cheaper than the regular workmen, with whom they were thus thrown into competition. "The physical appearance of the cotton operatives is unquestionably improved. This I attribute ... as to the men, to outdoor labour on public works." ("Rep. of Insp. of Fact., 31st Oct., 1863," p. 59.) The writer here alludes to the Preston factory operatives, who were employed on Preston Moor.

<sup>102</sup> An example: The various mechanical apparatus introduced since the Act of 1844 into woollen mills, for replacing the labour of children. So soon as it shall happen that the children of the manufacturers themselves have to go through a course of schooling as helpers in the mill, this almost unexplored territory of mechanics will soon make remarkable progress. "Of machinery, perhaps self-acting mules are as dangerous as any other kind. Most of the accidents from them happen to little children, from their creeping under the mules to sweep the floor whilst the mules are in motion. Several 'minders' have been fined for this offence, but without much general benefit. If machine makers would only invent a self-sweeper, by whose use the necessity for these little children to creep under the machinery might be prevented, it would be a happy addition to our protective measures." ("Reports of Insp. of Fact. for 31st. Oct., 1866," p. 63.)

<sup>103</sup> So much then for Proudhon's wonderful idea: he "construes" machinery not as a synthesis of instruments of labour, but as a synthesis of detail operations for the benefit of the labourer himself.

<sup>104</sup> F. Engels, l.c., p. 217. Even an ordinary and optimist Free-trader, like Mr. Molinari, goes so far as to say, "Un homme s'use plus vite en surveillant, quinze heures par jour, l'évolution uniforme d'un mécanisme, qu'en exerçant, dans le même espace de temps, sa force physique. Ce travail de surveillance qui servirait peut-être d'utile gymnastique à l'intelligence, s'il n'était pas trop prolongé, détruit à la longue, par son excès, et l'intelligence, et le corps même." [A man becomes exhausted more quickly when he watches over the uniform motion of mechanism for fifteen hours a day, than when he applies his physical strength over the same period of time. This labour of surveillance, which might perhaps serve as a useful exercise for the mind, if it did not go on too long, destroys both the mind and the body in the long run, through excessive application] (G. de Molinari: "Études Économiques." Paris, 1846.)

<sup>105</sup> F. Engels, l.c., p. 216.

<sup>106</sup> "The Master Spinners' and Manufacturers' Defence Fund. Report of the Committee." Manchester, 1854, p. 17. We shall see hereafter, that the "master" can sing quite another song, when he is threatened with the loss of his "living" automaton.

<sup>107</sup> Ure, l.c., p. 15. Whoever knows the life history of Arkwright, will never dub this barber-genius "noble." Of all the great inventors of the 18th century, he was incontestably the greatest thief of other people's inventions and the meanest fellow.

<sup>108</sup> “The slavery in which the bourgeoisie has bound the proletariat, comes nowhere more plainly into daylight than in the factory system. In it all freedom comes to an end both at law and in fact. The workman must be in the factory at half past five. If he come a few minutes late, he is punished; if he come 10 minutes late, he is not allowed to enter until after breakfast, and thus loses a quarter of a day’s wage. He must eat, drink and sleep at word of command.... The despotic bell calls him from his bed, calls him from breakfast and dinner. And how does he fare in the mill? There the master is the absolute law-giver. He makes what regulations he pleases; he alters and makes additions to his code at pleasure; and if he insert the veriest nonsense, the courts say to the workman: Since you have entered into this contract voluntarily, you must now carry it out .... These workmen are condemned to live, from their ninth year till their death, under this mental and bodily torture.” (F. Engels, *l.c.*, p. 217, sq.)

What, “the courts say,” I will illustrate by two examples. One occurs at Sheffield at the end of 1866. In that town a workman had engaged himself for 2 years in a steelworks. In consequence of a quarrel with his employer he left the works, and declared that under no circumstances would he work for that master any more. He was prosecuted for breach of contract, and condemned to two months’ imprisonment. (If the master break the contract, he can be proceeded against only in a civil action, and risks nothing but money damages.) After the workman has served his two months, the master invites him to return to the works, pursuant to the contract. Workman says: No, he has already been punished for the breach. The master prosecutes again, the court condemns again, although one of the judges, Mr. Shee, publicly denounces this as a legal monstrosity, by which a man can periodically, as long as he lives, be punished over and over again for the same offence or crime. This judgment was given not by the “Great Unpaid,” the provincial Dogberries, but by one of the highest courts of justice in London. — [Added in the 4th German edition. — This has now been done away with. With few exceptions, e.g., when public gas-works are involved, the worker in England is now put on an equal footing with the employer in case of breach of contract and can be sued only civilly. — F. E.]

The second case occurs in Wiltshire at the end of November 1863. About 30 power-loom weavers, in the employment of one Harrup, a cloth manufacturer at Leower’s Mill, Westbury Leigh, struck work because master Harrup indulged in the agreeable habit of making deductions from their wages for being late in the morning; 6d. for 2 minutes; 1s. for 3 minutes, and 1s. 6d. for ten minutes. This is at the rate of 9s. per hour, and £4 10s. 0d. per diem; while the wages of the weavers on the average of a year, never exceeded 10s. to 12s. weekly. Harrup also appointed a boy to announce the starting time by a whistle, which he often did before six o’clock in the morning; and if the hands were not all there at the moment the whistle ceased, the doors were closed, and those hands who were outside were fined: and as there was no clock on the premises, the unfortunate hands were at the mercy of the young Harrup-inspired time-keeper. The hands on strike, mothers of families as well as girls, offered to resume work if the timekeeper were replaced by a clock, and a more reasonable scale of fines were introduced. Harrup summoned 19 women and girls before the magistrates for breach of contract. To the utter indignation of all present, they were each mulcted in a fine of 6d. and 2s. 6d. for costs. Harrup was followed from the court by a crowd of people who hissed him. A favourite operation with manufacturers is to punish the workpeople by deductions made from their wages on account of faults in the material worked on. This method gave rise in 1866 to a general strike in the English pottery districts. The reports of the Ch. Empl. Com. (1863-1866), give cases where the worker not only receives no wages, but becomes, by means of his labour, and of the penal regulations, the debtor to boot, of his worthy master. The late cotton crisis also furnished edifying examples of the sagacity shown by the factory autocrats in making deductions from wages. Mr. R. Baker, the Inspector of Factories, says, “I have myself had lately to direct prosecutions against one cotton mill occupier for having in these pinching and painful times deducted 10d. a piece from some of the young workers employed by him, for the surgeon’s certificate (for which he himself had only paid 6d.), when only allowed by the law to deduct 3d., and by custom nothing at all .... And I have been informed of another, who, in order to keep without the law, but to attain the same object, charges the poor children

who work for him a shilling each, as a fee for learning them the art and mystery of cotton spinning, so soon as they are declared by the surgeon fit and proper persons for that occupation. There may therefore be undercurrent causes for such extraordinary exhibitions as strikes, not only wherever they arise, but particularly at such times as the present, which without explanation, render them inexplicable to the public understanding." He alludes here to a strike of power-loom weavers at Darwen, June, 1863. ("Reports of Insp. of Fact. for 30 April, 1863," pp. 50-51.) The reports always go beyond their official dates.

<sup>109</sup> The protection afforded by the Factory Acts against dangerous machinery has had a beneficial effect. "But ... there are other sources of accident which did not exist twenty years since; one especially, viz., the increased speed of the machinery. Wheels, rollers, spindles and shuttles are now propelled at increased and increasing rates; fingers must be quicker and defter in their movements to take up the broken thread, for, if placed with hesitation or carelessness, they are sacrificed.... A large number of accidents are caused by the eagerness of the workpeople to get through their work expeditiously. It must be remembered that it is of the highest importance to manufacturers that their machinery should be in motion, i.e., producing yarns and goods. Every minute's stoppage is not only a loss of power, but of production, and the workpeople are urged by the overlookers, who are interested in the quantity of work turned off, to keep the machinery in motion, and it is no less important to those of the operatives who are paid by the weight or piece, that the machines should be kept in motion. Consequently, although it is strictly forbidden in many, nay in most factories, that machinery should be cleaned while in motion, it is nevertheless the constant practice in most, if not in all, that the workpeople do, unreproved, pick out waste, wipe rollers and wheels, &c., while their frames are in motion. Thus from this cause only, 906 accidents have occurred during the six months.... Although a great deal of cleaning is constantly going on day by day, yet Saturday is generally the day set apart for the thorough cleaning of the machinery, and a great deal of this is done while the machinery is in motion." Since cleaning is not paid for, the workpeople seek to get done with it as speedily as possible. Hence "the number of accidents which occur on Fridays, and especially on Saturdays, is much larger than on any other day. On the former day the excess is nearly 12 per cent. over the average number of the four first days of the week, and on the latter day the excess is 25 per cent. over the average of the preceding five days; or, if the number of working-hours on Saturday being taken into account — 7½ hours on Saturday as compared with 10½ on other days — there is an excess of 65 per cent. on Saturdays over the average of the other five days." ("Rep. of Insp. of Fact., 31st Oct., 1866," pp. 9, 15, 16, 17.)

<sup>110</sup> In Part I. of Book III. I shall give an account of a recent campaign by the English manufacturers against the Clauses in the Factory Acts that protect the "hands" against dangerous machinery. For the present, let this one quotation from the official report of Leonard Horner suffice: "I have heard some mill-owners speak with inexcusable levity of some of the accidents; such, for instance, as the loss of a finger being a trifling matter. A working-man's living and prospects depend so much upon his fingers, that any loss of them is a very serious matter to him. When I have heard such inconsiderate remarks made, I have usually put this question: Suppose you were in want of an additional workman, and two were to apply, both equally well qualified in other respects, but one had lost a thumb or a forefinger, which would you engage? There never was a hesitation as to the answer...." The manufacturers have "mistaken prejudices against what they have heard represented as a pseudo-philanthropic legislation." ("Rep. of Insp. of Fact., 31st Oct., 1855.") These manufacturers are clever folk, and not without reason were they enthusiastic for the slave-holders' rebellion.

<sup>111</sup> In those factories that have been longest subject to the Factory Acts, with their compulsory limitation of the hours of labour, and other regulations, many of the older abuses have vanished. The very improvement of the machinery demands to a certain extent "improved construction of the

buildings,” and this is an advantage to the workpeople. (See “Rep. of Insp. of Fact. for 31st Oct., 1863,” p. 109.)

<sup>112</sup> See amongst others, John Houghton: “Husbandry and Trade Improved.” London, 1727. “The Advantages of the East India Trade, 1720.” John Bellers, l.c. “The masters and their workmen are, unhappily, in a perpetual war with each other. The invariable object of the former is to get their work done as cheaply as possible; and they do not fail to employ every artifice to this purpose, whilst the latter are equally attentive to every occasion of distressing their masters into a compliance with higher demands.” (“An Enquiry into the Causes of the Present High Price of Provisions,” pp. 61-62. Author, the Rev. Nathaniel Forster, quite on the side of the workmen.)

<sup>113</sup> In old-fashioned manufactures the revolts of the workpeople against machinery, even to this day, occasionally assume a savage character, as in the case of the Sheffield file cutters in 1865.

<sup>114</sup> Sir James Steuart also understands machinery quite in this sense. “Je considère donc les machines comme des moyens d’augmenter (virtuellement) le nombre des gens industriels qu’on n’est pas obligé de nourrir.... En quoi l’effet d’une machine diffère-t-il de celui de nouveaux habitants?” (French trans. t. I., l. I., ch. XIX.) More naïve is Petty, who says, it replaces “Polygamy.” The above point of view is, at the most, admissible only for some parts of the United States. On the other hand, “machinery can seldom be used with success to abridge the labour of an individual; more time would be lost in its construction than could be saved by its application. It is only really useful when it acts on great masses, when a single machine can assist the work of thousands. It is accordingly in the most populous countries, where there are most idle men, that it is most abundant.... It is not called into use by a scarcity of men, but by the facility with which they can be brought to work in masses.” (Piercy Ravenstone: “Thoughts on the Funding System and its Effects.” London, 1824, p. 45.)

<sup>115</sup> [*Note in the 4th German edition.* — This applies to Germany too. Where in our country agriculture on a large scale exists, hence particularly in the East, it has become possible only in consequence of the clearing of the estates (“Bauernlegen”), a practice which became widespread in the 16th century and was particularly so since 1648. — *F. E.*]

<sup>116</sup> “Machinery and labour are in constant competition.” Ricardo, l.c., p. 479.

<sup>117</sup> The competition between hand-weaving and power-weaving in England, before the passing of the Poor Law of 1833, was prolonged by supplementing the wages, which had fallen considerably below the minimum, with parish relief. “The Rev. Mr. Turner was, in 1827, rector of Wilmslow in Cheshire, a manufacturing district. The questions of the Committee of Emigration, and Mr. Turner’s answers, show how the competition of human labour is maintained against machinery. ‘Question: Has not the use of the power-loom superseded the use of the hand-loom? Answer: Undoubtedly; it would have superseded them much more than it has done, if the hand-loom weavers were not enabled to submit to a reduction of wages.’ ‘Question: But in submitting he has accepted wages which are insufficient to support him, and looks to parochial contribution as the remainder of his support? Answer: Yes, and in fact the competition between the hand-loom and the power-loom is maintained out of the poor-rates.’ Thus degrading pauperism or expatriation, is the benefit which the industrious receive from the introduction of machinery, to be reduced from the respectable and in some degree independent mechanic, to the cringing wretch who lives on the debasing bread of charity. This they call a temporary inconvenience.” (“A Prize Essay on the Comparative Merits of Competition and Co-operation.” Lond., 1834, p. 29.)

<sup>118</sup> “The same cause which may increase the revenue of the country” (i.e., as Ricardo explains in the same passage, the revenues of landlords and capitalists, whose wealth, from the economic point of view, forms the Wealth of the Nation), “may at the same time render the population redundant and deteriorate the condition of the labourer.” (Ricardo, l.c., p. 469.) “The constant aim and the tendency of every improvement in machinery is, in fact, to do away entirely with the labour of man, or to lessen

its price by substituting the labour of women and children for that of grown-up men, or of unskilled for that of skilled workmen.” (Ure, *l.c.*, t. I., p. 35.)

<sup>119</sup> “Rep. Insp. Fact. for 31st October, 1858,” p. 43.

<sup>120</sup> “Rep. Insp. Fact. for 31st October, 1856,” p. 15.

<sup>121</sup> Ure, *l.c.*, p. 19. “The great advantage of the machinery employed in brick-making consists in this, that the employer is made entirely independent of skilled labourers.” (“Ch. Empl. Comm. V. Report,” Lond., 1866, p. 130, n. 46.) Mr. A. Sturrock, superintendent of the machine department of the Great Northern Railway, says, with regard to the building of locomotives, &c.: “Expensive English workmen are being less used every day. The production of the workshops of England is being increased by the use of improved tools and these tools are again served by a low class of labour... Formerly their skilled labour necessarily produced all the parts of engines. Now the parts of engines are produced by labour with less skill, but with good tools. By tools, I mean engineer’s machinery, lathes, planing machines, drills, and so on.” (“Royal Com. on Railways,” Lond., 1867, Minutes of Evidence, n. 17, 862 and 17, 863.)

<sup>122</sup> Ure, *l.c.*, p. 20.

<sup>123</sup> Ure, *l.c.*, p. 321.

<sup>124</sup> Ure, *l.c.*, p. 23.

<sup>125</sup> “Rep. Insp. Fact., 31st Oct., 1863,” pp. 108,109.

<sup>126</sup> *l.c.*, p. 109. The rapid improvement of machinery, during the crisis, allowed the English manufacturers, immediately after the termination of the American Civil War, and almost in no time, to glut the markets of the world again. Cloth, during the last six months of 1866, was almost unsaleable. Thereupon began the consignment of goods to India and China, thus naturally making the glut more intense. At the beginning of 1867 the manufacturers resorted to their usual way out of the difficulty, viz., reducing wages 5 per cent. The workpeople resisted, and said that the only remedy was to work short time, 4 days a-week; and their theory was the correct one. After holding out for some time, the self-elected captains of industry had to make up their minds to short time, with reduced wages in some places, and in others without.

<sup>127</sup> “The relation of master and man in the blown-flint bottle trades amounts to a chronic strike.” Hence the impetus given to the manufacture of pressed glass, in which the chief operations are done by machinery. One firm in Newcastle, who formerly produced 350,000 lbs. of blown-flint glass, now produces in its place 3,000,500 lbs. of pressed glass. (“Ch. Empl. Comm., Fourth Rep.,” 1865, pp. 262-263.)

<sup>128</sup> Gaskell. “The Manufacturing Population of England,” London, 1833, pp. 3, 4.

<sup>129</sup> W. Fairbairn discovered several very important applications of machinery to the construction of machines, in consequence of strikes in his own workshops.

<sup>130</sup> Ure, *l.c.*, pp. 368-370

<sup>131</sup> Ure, *l.c.*, pp. 368, 7, 370, 280, 281, 321, 370, 475.

<sup>132</sup> Ricardo originally was also of this opinion, but afterwards expressly disclaimed it with the scientific impartiality and love of truth characteristic of him. See *l.c.*, ch. xxxi. “On Machinery.”

<sup>133</sup> *Nota bene.* My illustration is entirely on the lines of those given by the above named economists.

<sup>134</sup> A disciple of Ricardo, in answer to the insipidities of J. B. Say, remarks on this point: “Where division of labour is well developed, the skill of the labourer is available only in that particular branch in which it has been acquired; he himself is a sort of machine. It does not therefore help matters one jot, to repeat in parrot fashion, that things have a tendency to find their level. On looking around us we cannot but see, that they are unable to find their level for a long time; and that when they do find it,

the level is always lower than at the commencement of the process.” (“An Inquiry into those Principles Respecting the Nature of Demand,” &c., Lond. 1821, p. 72.)

<sup>135</sup> MacCulloch, amongst others, is a past master in this pretentious cretinism. “If,” he says, with the affected naïveté of a child of 8 years, “if it be advantageous, to develop the skill of the workman more and more, so that he is capable of producing, with the same or with a less quantity of labour, a constantly increasing quantity of commodities, it must also be advantageous, that he should avail himself of the help of such machinery as will assist him most effectively in the attainment of this result.” (MacCulloch: “Princ. of Pol. Econ.,” Lond. 1830, p. 166.)

<sup>136</sup> “The inventor of the spinning machine has ruined India, a fact, however, that touches us but little.” A. Thiers: *De la propriété*. — M. Thiers here confounds the spinning machine with the power-loom, “a fact, however, that touches us but little.”

<sup>137</sup> According to the census of 1861 (Vol. II., Lond., 1863), the number of people employed in coal mines in England and Wales, amounted to 246,613 of which 73,545 were under, and 173,067 were over 20 years. Of those under 20, 835 were between 5 and 10 years, 30,701 between 10 and 15 years, 42,010 between 15 and 19 years. The number employed in iron, copper, lead, tin, and other mines of every description, was 319, 222.

<sup>138</sup> In England and Wales, in 1861, there were employed in making machinery, 60,807 persons, including the masters and their clerks, &c., also all agents and business people connected with this industry, but excluding the makers of small machines, such as sewing-machines, &c., as also the makers of the operative parts of machines, such as spindles. The total number of civil engineers amounted to 3,329.

<sup>139</sup> Since iron is one of the most important raw materials; let me here state that, in 1861, there were in England and Wales 125,771 operative iron founders, of whom 123,430 were males, 2,341 females. Of the former 30,810 were under, and 92,620 over 20 years.

<sup>140</sup> “A family of four grown-up persons, with two children as winders, earned at the end of the last, and the beginning of the present century, by ten hours’ daily labour, £4 a week. If the work was very pressing, they could earn more.... Before that, they had always suffered from a deficient supply of yarn.” (Gaskell, *l.c.*, pp. 25-27.)

<sup>141</sup> F. Engels, in “Lage, &c.,” points out the miserable condition of a large number of those who work on these very articles of luxury. See also numerous instances in the “Reports of the Children’s Employment Commission.”

<sup>142</sup> In 1861, in England and Wales, there were 94,665 sailors in the merchant service.

<sup>143</sup> Of these only 177,596 are males above 13 years of age.

<sup>144</sup> Of these, 30,501 are females.

<sup>145</sup> Of these, 137,447 males. None are included in the 1,208,648 who do not serve in private houses. Between 1861 and 1870 the number of male servants nearly doubled itself. It increased to 267,671. In the year 1847 there were 2,694 gamekeepers (for the landlords’ preserves), in 1869 there were 4,921. The young servant girls in the houses of the London lower middle class are in common parlance called “slaveys.”

<sup>146</sup> Ganilh, on the contrary, considers the final result of the factory system to be an absolutely less number of operatives, at whose expense an increased number of “gens honnêtes” live and develop their well-known “perfectibilité perfectible.” Little as he understands the movement of production, at least he feels, that machinery must needs be a very fatal institution, if its introduction converts busy workmen into paupers, and its development calls more slaves of labour into existence than it has suppressed. It is not possible to bring out the cretinism of his standpoint, except by his own words: “Les classes condamnées à produire et à consommer diminuent, et les classes qui dirigent le travail,

qui soulagent, consolent, et éclairent toute la population, se multiplient ... et s'approprient tous les bienfaits qui résultent de la diminution des frais du travail, de l'abondance des productions, et du bon marché des consommations. Dans cette direction, l'espèce humaine s'élève aux plus hautes conceptions du génie, pénètre dans les profondeurs mystérieuses de la religion, établit les principes salutaires de la morale (which consists in 's'approprier tous les beinfaits,' &c.), les lois tutélaires de la liberté (liberty of 'les classes condamnées à produire?') et du pouvoir, de l'obéissance et de la justice, du devoir et de la l'humanité." [The classes condemned to produce and to consume diminish, and the classes which direct labour, which relieve, console and enlighten the whole population, multiply ... and appropriate all the benefits which result from the diminution of the costs of labour, from the abundance of products and the cheapness of consumer goods. In this way, the human species rises to the highest creations of genius, penetrates the mysterious depths of religion, and establishes the salutary principles of morality, the laws for the protection of liberty, and power, of obedience and justice, of obligation and humanity] For this twaddle, see "Des Systèmes d'Economie Politique, &c., Par M. Ch. Ganilh," 2ème ed., Paris, 1821, t. I, p. 224, and see p. 212.

<sup>147</sup> "Reports of Insp. of Fact., 31 Oct., 1865," p. 58, sq. At the same time, however, means of employment for an increased number of hands was ready in 110 new mills with 11,625 looms, 628,576 spindles and 2,695 total horse-power of steam and water (l.c.).

<sup>148</sup> "Reports, &c., for 31 Oct., 1862," p. 79. At the end of 1871, Mr. A. Redgrave, the factory inspector, in a lecture given at Bradford, in the New Mechanics' Institution, said: "What has struck me for some time past is the altered appearance of the woollen factories. Formerly they were filled with women and children, now machinery seems to do all the work. At my asking for an explanation of this from a manufacturer, he gave me the following: 'Under the old system I employed 63 persons; after the introduction of improved machinery I reduced my hands to 33, and lately, in consequence of new and extensive alterations, I have been in a position to reduce those 33 to 13'."

<sup>149</sup> See "Reports, &c., 31 Oct., 1856," p. 16.

<sup>150</sup> "The sufferings of the hand-loom weavers were the subject of an inquiry by a Royal Commission, but although their distress was acknowledged and lamented, the amelioration of their condition was left, and probably necessarily so, to the chances and changes of time, which it may now be hoped" [20 years later!] "have nearly obliterated those miseries, and not improbably by the present great extention of the power-loom." ("Rep. Insp. of Fact., 31 Oct., 1856," p. 15.)

<sup>151</sup> Other ways in which machinery affects the production of raw material will be mentioned in the third book.

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| EXPORT OF COTTON FROM INDIA TO GREAT BRITAIN. |                  |
|---|------------------|
| 1846. —                                       | 34,540,143 lbs.  |
| 1860. —                                       | 204,141,168 lbs. |
| 1865. —                                       | 445,947,600 lbs. |
| EXPORT OF WOOL FROM INDIA TO GREAT BRITAIN.   |                  |
| 1846. —                                       | 4,570,581 lbs.   |
| 1860. —                                       | 20,214,173 lbs.  |

|         |                 |
|---------|-----------------|
| 1865. — | 20,679,111 lbs. |
|---------|-----------------|

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| EXPORT OF WOOL FROM THE CAPE<br>TO GREAT BRITAIN.  |                  |
|--|------------------|
| 1846. —  | 2,958,457 lbs.   |
| 1860. —  | 16,574,345 lbs.  |
| 1865. —  | 29,920,623 lbs.  |
| EXPORT OF WOOL FROM AUSTRALIA<br>TO GREAT BRITAIN. |                  |
| 1846. —  | 21,789,346 lbs.  |
| 1860. —  | 59,166,616 lbs.  |
| 1865. —  | 109,734,261 lbs. |

<sup>154</sup> The economic development of the United States is itself a product of European, more especially of English modern industry. In their present form (1866) the States must still be considered a European colony. [*Added in the 4th German edition.* — “*Since then they have developed into country whose industry holds second place in the world, without on that account entirely losing their colonial character.*” — *F. E.*]

| EXPORT OF COTTON FROM THE<br>UNITED STATES TO GREAT BRITAIN             |                    |            |
|---|--------------------|------------|
| 1846. —   | 401,949,393 lbs.   |            |
| 1852. —   | 765,630,543 lbs.   |            |
| 1859. —   | 961,707,264 lbs.   |            |
| 1860. —   | 1,115,890,608 lbs. |            |
| EXPORT OF CORN, &c., FROM THE<br>UNITED STATES TO GREAT BRITAIN<br>1862 |                    |            |
| Wheat, cwts   | 16,202,312         | 41,033,503 |
| Barley, cwts  | 3,669,653          | 6,624,800  |
| Oats, cwts  | 3,174,801          | 4,496,994  |
| Rye, cwts   | 388,749            | 7,108      |

|                                       |           |            |
|---------------------------------------|-----------|------------|
| Flour, cwts                           | 3,819,440 | 7,207,113  |
| Buckwheat, cwts                       | 1,054     | 19,571     |
| Maize, cwts                           | 5,473,161 | 11,694,818 |
| Bere or Bigg (a sort of Barley), cwts | 2,039     | 7,675      |
| Peas, cwts                            | 811,620   | 1,024,722  |
| Beans, cwts                           | 1,822,972 | 2,037,137  |
| Total exports                         | —         | 74,083,441 |

<sup>155</sup> In an appeal made in July, 1866, to the Trade Societies of England, by the shoemakers of Leicester, who had been thrown on the streets by a lock-out, it is stated: "Twenty years ago the Leicester shoe trade was revolutionised by the introduction of riveting in the place of stitching. At that time good wages could be earned. Great competition was shown between the different firms as to which could turn out the neatest article. Shortly afterwards, however a worse kind of competition sprang up, namely, that of underselling one another in the market. The injurious consequences soon manifested themselves in reductions of wages, and so sweepingly quick was the fall in the price of labour, that many firms now pay only one half of the original wages. And yet, though wages sink lower and lower, profits appear, with each alteration in the scale of wages, to increase." Even bad times are utilised by the manufacturers, for making exceptional profits by excessive lowering of wages, i.e., by a direct robbery of the labourer's means of subsistence. One example (it has reference to the crisis in the Coventry silk weaving): "From information I have received from manufacturers as well as workmen, there seems to be no doubt that wages have been reduced to a greater extent than either the competition of the foreign producers, or other circumstances have rendered necessary ... the majority of weavers are working at a reduction of 30 to 40 per cent. in their wages. A piece of ribbon for making which the weaver got 6s. or 7s. five years back, now only brings them 3s. 3d. or 3s. 6d.; other work is now priced at 2s. and 2s. 3d. which was formerly priced at 4s. and 4s. 3d. The reduction in wage seems to have been carried to a greater extent than is necessary for increasing demand. Indeed, the reduction in the cost of weaving, in the case of many descriptions of ribbons, has not been accompanied by any corresponding reduction in the selling price of the manufactured article." (Mr. F. D. Longe's Report. "Ch. Emp. Com., V. Rep., 1866," p. 114, 1.)

<sup>156</sup> Conf "Reports of Insp. of Fact., 31st October, 1862," p. 30.

<sup>157</sup> *l.c.*, p. 19.

<sup>158</sup> "Rep. Insp. of Fact., 31st October, 1863," pp. 41-45.

<sup>159</sup> *l.c.*, pp. 41-42

<sup>160</sup> *l.c.*, p. 57.

<sup>161</sup> *l.c.*, pp. 50-51.

<sup>162</sup> *l.c.*, pp. 62-63.

<sup>163</sup> "Rep. &c., 30th April, 1864," p. 27.

<sup>164</sup> From a letter of Mr. Harris, Chief Constable of Bolton, in "Rep. of Insp. of Fact., 31st October, 1865," pp. 61-62.

<sup>165</sup> In an appeal, dated 1863, of the factory operatives of Lancashire, &c., for the purpose of forming a society for organised emigration, we find the following: "That a large emigration of factory workers is now absolutely essential to raise them from their present prostrate condition, few will deny; but to show that a continuous stream of emigration is at all times demanded, and, without which it is impossible for them to maintain their position in ordinary times, we beg to call attention to the subjoined facts: — In 1814 the official value of cotton goods exported was £17,665,378, whilst the real marketable value was £20,070,824. In 1858 the official value of cotton goods exported, was £182,221,681; but the real or marketable value was only £43,001,322, being a ten-fold quantity sold for little more than double the former price. To produce results so disadvantageous to the country generally, and to the factory workers in particular, several causes have co-operated, which, had circumstances permitted, we should have brought more prominently under your notice; suffice it for the present to say that the most obvious one is the constant redundancy of labour, without which a trade so ruinous in its effects never could have been carried on, and which requires a constantly extending market to save it from annihilation. Our cotton mills may be brought to a stand by the periodical stagnations of trade, which, under present arrangements, are as inevitable as death itself; but the human mind is constantly at work, and although we believe we are under the mark in stating that six millions of persons have left these shores during the last 25 years, yet, from the natural increase of population, and the displacement of labour to cheapen production, a large percentage of the male adults in the most prosperous times find it impossible to obtain work in factories on any conditions whatever." ("Reports of Insp. of Fact., 30th April 1863," pp. 51-52.) We shall, in a later chapter, see how our friends, the manufacturers, endeavoured, during the catastrophe in the cotton trade, to prevent by every means, including State interference, the emigration of the operatives.

<sup>166</sup> "Ch. Empt. Comm. III. Report, 1864," p. 108, n. 447.

<sup>167</sup> In the United States the restoration, in this way, of handicrafts based on machinery is frequent; and therefore, when the inevitable transition to the factory system shall take place, the ensuing concentration will, compared with Europe and even with England, stride on in seven-league boots.

<sup>168</sup> See "Rep. of Insp. of Fact., 31st Oct., 1865," p. 64.

<sup>169</sup> Mr. Gillott erected in Birmingham the first steel-pen factory on a large scale. It produced, so early as 1851, over 180,000,000 of pens yearly, and consumed 120 tons of steel. Birmingham has the monopoly of this industry in the United Kingdom, and at present produces thousands of millions of steel-pens. According to the Census of 1861, the number of persons employed was 1,428, of whom 1,268 females from 5 years of age upwards.

<sup>170</sup> "Ch. Empl. Comm. II. Rep. 1864," p. LXVIII., n. 415.

<sup>171</sup> And now forsooth children are employed at file-cutting in Sheffield.

<sup>172</sup> "Ch. Empl. Comm., V. Rep. 1866," p. 3, n. 24; p. 6, n. 55, 56; p. 7, n. 59, 60.

<sup>173</sup> *I.c.*, pp. 114, 115, n. 6, 7. The commissioner justly remarks that though as a rule machines take the place of men, here literally young persons replace machines.

<sup>174</sup> See the Report on the rag trade, and numerous details in "Public Health, VIII. Rep." Lond. 1866, app., pp. 196, 208.

<sup>175</sup> "Ch. Empl. Comm. V. Rep., 1866," pp. xvi-xviii, n. 86-97, and pp. 130-133, n. 39-71. See also III. Rep., 1864, pp. 48, 56.

<sup>176</sup> "Public Health. Sixth Rep.," Lond. 1864, pp. 29, 31.

<sup>177</sup> *I.c.*, p. 30. Dr. Simon remarks that the mortality among the London tailors and printers between the ages of 25 and 35 is in fact much greater, because the employers in London obtain from the country a great number of young people up to 30 years of age, as "apprentices" and "improvers," who come for the purpose of being perfected in their trade. These figure in the census as Londoners, they swell out

the number of heads on which the London death-rate is calculated, without adding proportionally to the number of deaths in that place. The greater part of them in fact return to the country, and especially in cases of severe illness. (l.c.)

<sup>178</sup> I allude here to hammered nails, as distinguished from nails cut out and made by machinery. See “Child. Empl. Comm., Third Rep.,” pp. xi., xix., n. 125-130, p. 52, n. 11, p. 114, n. 487, p. 137, n. 674.

<sup>179</sup> “Ch. Empl. Comm., II. Rep.,” p. xxii, n. 166.

<sup>180</sup> “Ch. Empl. Comm., II. Rep., 1864,” pp. xix., xx., xxi.

<sup>181</sup> l.c., pp. xxi., xxii.

<sup>182</sup> l.c., pp. xxix., xxx.

<sup>183</sup> l.c., pp. xi., xii.

<sup>184</sup> “Child. Empl. Comm., I. Rep. 1863,” p. 185.

<sup>185</sup> In England millinery and dressmaking are for the most part carried on, on the premises of the employer, partly by workwomen who live there, partly by women who live off the premises.

<sup>186</sup> Mr. White, a commissioner, visited a military clothing manufactory that employed 1,000 to 1,200 persons, almost all females, and a shoe manufactory with 1,300 persons; of these nearly one half were children and young persons.

<sup>187</sup> An instance. The weekly report of deaths by the Registrar-General dated 26th Feb., 1864, contains 5 cases of death from starvation. On the same day *The Times* reports another case. Six victims of starvation in one week!

<sup>188</sup> “Child. Empl. Comm., Second Rep., 1864,” p. lxxvii., n. 406-9, p. 84, n. 124, p. lxxiii, n. 441, p. 68, n. 6, p. 84, n. 126, p. 78, n. 85, p. 76, n. 69, p. lxxii, n. 483.

<sup>189</sup> “The rental of premises required for workrooms seems the element which ultimately determines the point; and consequently it is in the metropolis, that the old system of giving work out to small employers and families has been longest retained, and earliest returned to.” (l.c., p. 83, n. 123.) The concluding statement in this quotation refers exclusively to shoemaking.

<sup>190</sup> In glove-making and other industries where the condition of the work-people is hardly distinguishable from that of paupers, this does not occur.

<sup>191</sup> l.c., p. 83, n. 122.

<sup>192</sup> In the wholesale boot and shoe trade of Leicester alone, there were in 1864, 800 sewing-machines already in use.

<sup>193</sup> l.c., p. 84, n. 124.

<sup>194</sup> Instances: The Army Clothing Depot at Pimlico, London, the Shirt factory of Tillie and Henderson at Londonderry, and the clothes factory of Messrs. Tait at Limerick which employs about 1,200 hands.

<sup>195</sup> “Tendency to Factory System” (l.c., p. lxxvii). “The whole employment is at this time in a state of transition, and is undergoing the same Change as that effected in the lace trade, weaving, &c.” (l.c., n. 405.) “A complete revolution” (l.c., p. xlvi., n. 318). At the date of the Child. Empl. Comm. of 1840 stocking making was still done by manual labour. Since 1846 various sorts of machines have been introduced, which are now driven by steam. The total number of persons of both sexes and of all ages from 3 years upwards, employed in stocking making in England, was in 1862 about 129,000. Of these only 4,063 were, according to the Parliamentary Return of the 11th February, 1862, working under the Factory Acts.

<sup>196</sup> Thus, e.g., in the earthenware trade, Messrs. Cochrane, of the Britain Pottery, Glasgow, report: “To keep up our quantity we have gone extensively into machines wrought by unskilled labour, and every

day convinces us that we can produce a greater quantity than by the old method.” (“Rep. of Insp. of Fact., 31st Oct., 1865,” p. 13.) “The effect of the Fact. Acts is to force on the further introduction of machinery” (l.c., pp. 13-14).

<sup>197</sup> Thus, after the extension of the Factory Act to the potteries, great increase of powerjiggers in place of hand-moved jiggers.

<sup>198</sup> “Report of Insp. of Fact., 31st Oct., 1865,” pp. 96 and 127.

<sup>199</sup> The introduction of this and other machinery into match-making caused in one department alone 230 young persons to be replaced by 32 boys and girls of 14 to 17 years of age. This saving in labour was carried still further in 1865, by the employment of steam power.

<sup>200</sup> “Ch. Empl. Comm., 11. Rep., 1864,” p. ix., n. 50.

<sup>201</sup> “Rep. of Insp. of Fact., 31st Oct., 1865,” p. 22.

<sup>202</sup> “But it must be borne in mind that those improvements, though carried out fully in some establishments, are by no means general, and are not capable of being brought into use in many of the old manufactories without an expenditure of capital beyond the means of many of the present occupiers.” “I cannot but rejoice,” writes Sub-Insp. May, “that notwithstanding the temporary disorganisation which inevitably follows the introduction of such a measure (as the Factory Act Extension Act), and is, indeed, directly indicative of the evils which it was intended to remedy, &c.” (Rep. of Insp. of Fact., 31st Oct., 1865.)

<sup>203</sup> With blast furnaces, for instance, “work towards the end of the week being generally much increased in duration in consequence of the habit of the men of idling on Monday and occasionally during a part or the whole of Tuesday also.” (“Child. Empl. Comm., III. Rep.,” p. vi.) “The little masters generally have very irregular hours. They lose two or three days, and then work all night to make it up.... They always employ their own children, if they have any.” (l.c., p. vii.) “The want of regularity in coming to work, encouraged by the possibility and practice of making up for this by working longer hours.” (l.c., p. xviii.) “In Birmingham ... an enormous amount of time is lost ... idling part of the time, slaving the rest.” (l.c., p. xi.)

<sup>204</sup> “Child. Empl. Comm., IV., Rep.,” p. xxxii., “The extension of the railway system is said to have contributed greatly to this custom of giving sudden orders, and the consequent hurry, neglect of meal-times, and late hours of the workpeople.” (l.c., p. xxxi.)

<sup>205</sup> “Ch. Empl. Comm. IV. Rep.,” pp. xxxv., n. 235, 237.

<sup>206</sup> “Ch. Empl. Comm. IV. Rep.,” p. 127, n. 56.

<sup>207</sup> “With respect to the loss of trade by non-completion of shipping orders in time, I remember that this was the pet argument of the factory masters in 1832 and 1833. Nothing that can be advanced now on this subject, could have the force that it had then, before steam had halved all distances and established new regulations for transit. It quite failed at that time of proof when put to the test, and again it will certainly fail should it have to be tried.” (“Reports of Insp. of Fact., 31 Oct., 1862,” pp. 54, 55.)

<sup>208</sup> “Ch. Empl. Comm. IV. Rep.,” p. xviii, n. 118.

<sup>209</sup> John Bellers remarked as far back as 1699: “The uncertainty of fashions does increase necessitous poor. It has two great mischiefs in it. 1st, The journeymen are miserable in winter for want of work, the mercers and master-weavers not daring to lay out their stocks to keep the journeymen employed before the spring comes, and they know what the fashion will then be; 2ndly, In the spring the journeymen are not sufficient, but the master-weavers must draw in many prentices, that they may supply the trade of the kingdom in a quarter or half a year, which robs the plough of hands, drains the

country of labourers, and in a great part stocks the city with beggars, and starves some in winter that are ashamed to beg.” (“Essays about the Poor, Manufactures, &c.,” p. 9.)

<sup>210</sup> “Ch. Empl. Comm. V. Rep.,” p. 171, n. 34.

<sup>211</sup> The evidence of some Bradford export-houses is as follows: “Under these circumstances, it seems clear that no boys need be worked longer than from 8 a.m. to 7 or 7.30 p.m., in making up. It is merely a question of extra hands and extra outlay. If some masters were not so greedy, the boys would not work late; an extra machine costs only £16 or £18; much of such over-time as does occur is to be referred to an insufficiency of appliances, and a want of space.” “Ch. Empl. Comm. V. Rep.,” p. 171, n. 35, 36, 38.

<sup>212</sup> I.c. A London manufacturer, who in other respects looks upon the compulsory regulation of the hours of labour as a protection for the workpeople against the manufacturers, and for the manufacturers themselves against the wholesale trade, states: “The pressure in our business is caused by the shippers, who want, e.g., to send the goods by sailing vessel so as to reach their destination at a given season, and at the same time want to pocket the difference in freight between a sailing vessel and a steamship, or who select the earlier of two steamships in order to be in the foreign market before their competitors.”

<sup>213</sup> “This could be obviated,” says a manufacturer, “at the expense of an enlargement of the works under the pressure of a General Act of Parliament.” I.c., p. x., n. 38.

<sup>214</sup> I.c., p. xv., n. 72. sqq.

<sup>215</sup> “Rep. Insp. Fact., 31st October, 1865,” p. 127.

<sup>216</sup> It has been found out by experiment, that with each respiration of average intensity made by a healthy average individual, about 25 cubic inches of air are consumed, and that about 20 respirations are made in each minute. Hence the air inhaled in 24 hours by each individual is about 720,000 cubic inches, or 416 cubic feet. It is clear, however, that air which has been once breathed, can no longer serve for the same process until it has been purified in the great workshop of Nature. According to the experiments of Valentin and Brunner, it appears that a healthy man gives off about 1,300 cubic inches of carbonic acid per hour; this would give about 8 ounces of solid carbon thrown off from the lungs in 24 hours. “Every man should have at least 800 cubic feet.” (Huxley.)

<sup>217</sup> According to the English Factory Act, parents cannot send their children under 14 years of age into Factories under the control of the Act, unless at the same time they allow them to receive elementary education. The manufacturer is responsible for compliance with the Act. “Factory education is compulsory, and it is a condition of labour.” (“Rep. Insp. Fact., 31st Oct., 1865,” p. 111.)

<sup>218</sup> On the very advantageous results of combining gymnastics (and drilling in the case of boys) with compulsory education for factory children and pauper scholars, see the speech of N. W. Senior at the seventh annual congress of “The National Association for the Promotion of Social Science,” in “Report of Proceedings, &c.,” Lond. 1863, pp. 63, 64, also the “Rep. Insp. Fact., 31st Oct., 1865,” pp. 118, 119, 120, 126, sqq.

<sup>219</sup> “Rep. Insp. Fact., 31st Oct., 1865,” p. 118. A silk manufacturer naively states to the Children’s Employment Commissioners: “I am quite sure that the true secret of producing efficient workpeople is to be found in uniting education and labour from a period of childhood. Of course the occupation must not be too severe, nor irksome, or unhealthy. But of the advantage of the union I have no doubt. I wish my own children could have some work as well as play to give variety to their schooling.” (“Ch. Empl. Comm. V. Rep.,” p. 82, n. 36.)

<sup>220</sup> Senior, I.c., p. 66. How modern industry, when it has attained to a certain pitch, is capable, by the revolution it effects in the mode of production and in the social conditions of production, of also revolutionising people’s minds, is strikingly shown by a comparison of Senior’s speech in 1863, with

his philippic against the Factory Act of 1833; or by a comparison, of the views of the congress above referred to, with the fact that in certain country districts of England poor parents are forbidden, on pain of death by starvation, to educate their children. Thus, e.g., Mr. Snell reports it to be a common occurrence in Somersetshire that, when a poor person claims parish relief, he is compelled to take his children from school. Mr. Wollarton, the clergyman at Feltham, also tells of cases where all relief was denied to certain families “because they were sending their children to school!”

<sup>221</sup> Wherever handicraft-machines, driven by men, compete directly or indirectly with more developed machines driven by mechanical power, a great change takes place with regard to the labourer who drives the machine. At first the steam-engine replaces this labourer, afterwards he must replace the steam-engine. Consequently the tension and the amount of tambour-power expended become monstrous, and especially so in the case of the children who are condemned to this torture. Thus Mr. Longe; one of the commissioners, found in Coventry and the neighbourhood boys of from 10 to 15 years employed in driving the ribbon-looms, not to mention younger children who had to drive smaller machines. “It is extraordinarily fatiguing work. The boy is a mere substitute for steam power.” (“Ch. Empl. Comm. V, Rep. 1866;” p. 114, n. 6.) As to the fatal consequences of “this system of slavery,” as the official report styles it, see *l.c.*, p. 114 sqq.

<sup>222</sup> *l.c.*, p. 3, n. 24.

<sup>223</sup> *l.c.*, P. 7, n. 60.

<sup>224</sup> “In some parts of the Highlands of Scotland, not many years ago, every peasant, according to the Statistical Account, made his own shoes of leather tanned by himself. Many a shepherd and cottar too, with his wife and children, appeared at Church in clothes which had been touched by no hands but their own, since they were shorn from the sheep and sown in the flaxfield. In the preparation of these. it is added, scarcely a single article had been purchased, except the awl, needle, thimble, and a very few parts of the iron-work employed in the weaving. The dyes, *toci*, were chiefly extracted by the women from trees, shrubs and herbs.” (Dugald Stewart’s “Works,” Hamilton’s Ed., Vol. viii., pp. 327-328.)

<sup>225</sup> In the celebrated “*Livre des métiers*” of Etienne Boileau, we find it prescribed that a journeyman on being admitted among the masters had to swear “to love his brethren with brotherly love, to support them in their respective trades, not wilfully to betray the secrets of the trade, and besides, in the interests of all, not to recommend his own wares by calling the attention of the buyer to defects in the articles made by others.”

<sup>226</sup> “The bourgeoisie cannot exist without continually revolutionising the instruments of production, and thereby the relations of production and all the social relations. Conservation, in an unaltered form, of the old modes of production was on the contrary the first condition of existence for all earlier industrial classes. Constant revolution in production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation, distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses his real conditions of life, and his relations with his kind.” (F. Engels und Karl Marx: “*Manifest der Kommunistischen Partei.*” Lond. 1848, p. 5.)

<sup>227</sup> “You take my life

When you do take the means whereby I live.”

Shakespeare.

<sup>228</sup> A French workman, on his return from San-Francisco, writes as follows: “I never could have believed, that I was capable of working at the various occupations I was employed on in California. I was firmly convinced that I was fit for nothing but letter-press printing.... Once in the midst of this

world of adventurers, who change their occupation as often as they do their shirt, egad, I did as the others. As mining did not turn out remunerative enough, I left it for the town, where in succession I became typographer, slater, plumber, &c. In consequence of thus finding out that I am fit to any sort of work, I feel less of a mollusk and more of a man.” (A. Corbon, “De l’enseignement professionnel,” 2ème ed., p. 50.)

<sup>229</sup> John Bellers, a very phenomenon in the history of Political Economy, saw most clearly at the end of the 17th century, the necessity for abolishing the present system of education and division of labour, which beget hypertrophy and atrophy at the two opposite extremities of society. Amongst other things he says this: “An idle learning being little better than the learning of idleness.... Bodily labour, it’s a primitive institution of God.... Labour being as proper for the bodies’ health as eating is for its living; for what pains a man saves by ease, he will find in disease.... Labour adds oil to the lamp of life, when thinking inflames it.... A childish silly employ” (a warning this, by presentiment, against the Basedows and their modern imitators) “leaves the children’s minds silly,” (“Proposals for Raising a Colledge of Industry of all Useful Trades and Husbandry.” Lond., 1696, pp. 12, 14, 18.)

<sup>230</sup> This sort of labour goes on mostly in small workshops, as we have seen in the lacemaking and straw-plaiting trades, and as could be shown more in detail from the metal trades of Sheffield, Birmingham, &c.

<sup>231</sup> “Ch. Empl. Comm., V. Rep.,” p. xxv., n. 162, and II. Rep., p. xxxviii., n. 285, 289, p. xxv., xxvi., n. 191.

<sup>232</sup> “Factory labour may be as pure and as excellent as domestic labour, and perhaps more so.” (“Rep. Insp. of Fact., 31st October, 1865,” p. 129.)

<sup>233</sup> “Rep. Insp. of Fact., 31st October, 1865,” pp. 27-32.

<sup>234</sup> Numerous instances will be found in “Rep. of Insp. of Fact.”

<sup>235</sup> “Ch. Empl. Comm., V. Rep.,” p. x., n. 35.

<sup>236</sup> “Ch. Empl. Comm., V. Rep.,” p. ix., n. 28.

<sup>237</sup> I.c., p. xxv., n. 165-167. As to the advantages of large scale, compared with small scale, industries, see “Ch. Empl. Comm., III. Rep.,” p. 13, n. 144, p. 25, n. 121, p. 26, n. 125, p. 27, n. 140, &c.

<sup>238</sup> The trades proposed to be brought under the Act were the following: Lace-making, stocking-weaving, straw-plaiting, the manufacture of wearing apparel with its numerous sub-divisions, artificial flower-making, shoemaking, hat-making, glove-making, tailoring, all metal works, from blast furnaces down to needleworks, &c., paper-mills, glassworks, tobacco factories, India-rubber works, braid-making (for weaving), hand-carpetmaking, umbrella and parasol making, the manufacture of spindles and spools, letterpress printing, book-binding, manufacture of stationery (including paper bags, cards, coloured paper, &c.), rope-making, manufacture of jet ornaments, brick-making, silk manufacture by hand, Coventry weaving, salt works, tallow chandlers, cement works, sugar refineries, biscuit-making, various industries connected with timber, and other mixed trades.

<sup>239</sup> I.c., p. xxv., n. 169.

<sup>240</sup> Here (from “The Tory Cabinet..... to “Nassau W. Senior”) the English text has been altered in conformity with the 4th German edition. — Ed.

<sup>241</sup> The Factory Acts Extension Act was passed on August 12, 1867. It regulates all foundries, smithies, and metal manufactories, including machine shops; furthermore glass-works, paper mills, gutta-percha and India-rubber works, tobacco manufactories, letter-press printing and book-binding works, and, lastly, all workshops in which more than 50 persons are employed. The Hours of Labour Regulation Act, passed on August 17, 1867, regulates the smaller workshops and the so-called domestic industries. I shall revert to these Acts and to the new Mining Act of 1872 in Volume II.

<sup>242</sup> Senior, "Social Science Congress," pp. 55-58.

<sup>243</sup> The "personnel" of this staff consisted of 2 inspectors, 2 assistant inspectors and 41 sub-inspectors. Eight additional sub-inspectors were appointed in 1871. The total cost of administering the Acts in England, Scotland, and Ireland amounted for the year 1871-72 to no more than £25,347, inclusive of the law expenses incurred by prosecutions of offending masters.

<sup>244</sup> Robert Owen, the father of Co-operative Factories and Stores, but who, as before remarked, in no way shared the illusions of his followers with regard to the bearing of these isolated elements of transformation, not only practically made the factory system the sole foundation of his experiments, but also declared that system to be theoretically the starting-point of the social revolution. Herr Vissering, Professor of Political Economy in the University of Leyden, appears to have a suspicion of this when, in his "Handboek van Practische Staatshuishoudkunde, 1860-62," which reproduces all the platitudes of vulgar economy, he strongly supports handicrafts against the factory system.

[*Added in the 4th German edition* — The "hopelessly bewildering tangle of contradictory enactments" (S. 314) (present volume, p. 284) which English legislation called into life by means of the mutually conflicting Factory Acts, the Factory Acts Extension Act and the Workshops' Act, finally became intolerable, and thus all legislative enactments on this subject were codified in the Factory and Workshop Act of 1878. Of course no detailed critique of this English industrial code now in effect can be presented here. The following remarks will have to suffice. The Act comprises:

1) **Textile Mills.** Here everything remains about as it was: children more than 10 years of age may work 5½ hours a day; or 6 hours and Saturday off; young persons and women, 10 hours on 5 days, and at most 6½ on Saturday.

2) **Non-Textile Factories.** Here the regulations are brought closer than before to those of No. 1, but there are still several exceptions which favour the capitalists and which in certain cases may be expanded by special permission of the Home Secretary.

3) **Workshops,** defined approximately as in the former Act; as for the children, young workers and women employed there, the workshops are about on a par with the non-textile factories, but again conditions are easier in details.

4) **Workshops** in which no children or young workers are employed, but only persons of both sexes above the age of 18; this category enjoy still easier conditions.

5) **Domestic Workshops,** where only members of the family are employed, in the family dwelling: still more elastic regulations and simultaneously the restriction that the inspector may, without special permission of the ministry or a court, enter only rooms not used also for dwelling purposes; and lastly unrestricted freedom for straw-plaiting and lace and glove-making by members of the family. With all its defects this Act, together with the Swiss Federal Factory Law of March 23, 1877, is still by far the best piece of legislation in this field. A comparison of it with the said Swiss federal law is of particular interest because it clearly demonstrates the merits and demerits of the two legislative methods — the English, "historical" method, which intervenes when occasion requires, and the continental method, which is built up on the traditions of the French Revolution and generalises more. Unfortunately, due to insufficient inspection personnel, the English code is still largely a dead letter with regard to its application to workshops. — *F. E.*]

<sup>245</sup> "You divide the people into two hostile camps of clownish boors and emasculated dwarfs. Good heavens! a nation divided into agricultural and commercial interests, calling itself sane; nay, styling itself enlightened and civilised, not only in spite of, but in consequence of this monstrous and unnatural division." (David Urquhart, *l.c.*, p. 119.) This passage shows, at one and the same time, the strength and the weakness of that kind of criticism which knows how to judge and condemn the present, but not how to comprehend it.

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<sup>246</sup> See Liebig: “Die Chemie in ihrer Anwendung auf Agricultur und Physiologie,” 7. Auflage, 1862, and especially the “Einleitung in die Naturgesetze des Feldbaus,” in the 1st Volume. To have developed from the point of view of natural science, the negative, i.e., destructive side of modern agriculture, is one of Liebig’s immortal merits. His summary, too, of the history of agriculture, although not free from gross errors, contains flashes of light. It is, however, to be regretted that he ventures on such haphazard assertions as the following: “By greater pulverising and more frequent ploughing, the circulation of air in the interior of porous soil is aided, and the surface exposed to the action of the atmosphere is increased and renewed; but it is easily seen that the increased yield of the land cannot be proportional to the labour spent on that land, but increases in a much smaller proportion. This law,” adds Liebig, “was first enunciated by John Stuart Mill in his ‘Principles of Pol. Econ.,’ Vol. 1, p. 17, as follows: ‘That the produce of land increases, *caeteris paribus*, in a diminishing ratio to the increase of the labourers employed’ (Mill here introduces in an erroneous form the law enunciated by Ricardo’s school, for since the ‘decrease of the labourers employed,’ kept even pace in England with the advance of agriculture, the law discovered in, and applied to, England, could have no application to that country, at all events), ‘is the universal law of agricultural industry.’ This is very remarkable, since Mill was ignorant of the reason for this law.” (Liebig, l.c., Bd. I., p. 143 and Note.) Apart from Liebig’s wrong interpretation of the word “labour,” by which word he understands something quite different from what Political Economy does, it is, in any case, “very remarkable” that he should make Mr. John Stuart Mill the first propounder of a theory which was first published by James Anderson in A. Smith’s days, and was repeated in various works down to the beginning of the 19th century; a theory which Malthus, that master in plagiarism (the whole of his population theory is a shameless plagiarism), appropriated to himself in 1815; which West developed at the same time as, and independently of, Anderson; which in the year 1817 was connected by Ricardo with the general theory of value, then made the round of the world as Ricardo’s theory, and in 1820 was vulgarised by James Mill, the father of John Stuart Mill; and which, finally, was reproduced by John Stuart Mill and others, as a dogma already quite commonplace, and known to every schoolboy. It cannot be denied that John Stuart Mill owes his, at all events, “remarkable” authority almost entirely to such *quid-pro-quos*.

## **Part 5: Production of Absolute and Relative Surplus-Value**

## Chapter 16: Absolute and Relative Surplus-Value

In considering the labour-process, we began (see Chapter VII.) by treating it in the abstract, apart from its historical forms, as a process between man and Nature. We there stated, "If we examine the whole labour-process, from the point of view of its result, it is plain that both the instruments and the subject of labour are means of production, and that the labour itself is productive labour." And in Note 2, same page, we further added: "This method of determining, from the standpoint of the labour-process alone, what is productive labour, is by no means directly applicable to the case of the capitalist process of production." We now proceed to the further development of this subject.

So far as the labour-process is purely individual, one and the same labourer unites in himself all the functions, that later on become separated. When an individual appropriates natural objects for his livelihood, no one controls him but himself. Afterwards he is controlled by others. A single man cannot operate upon Nature without calling his own muscles into play under the control of his own brain. As in the natural body head and hand wait upon each other, so the labour-process unites the labour of the hand with that of the head. Later on they part company and even become deadly foes. The product ceases to be the direct product of the individual, and becomes a social product, produced in common by a collective labourer, *i.e.*, by a combination of workmen, each of whom takes only a part, greater or less, in the manipulation of the subject of their labour. As the co-operative character of the labour-process becomes more and more marked, so, as a necessary consequence, does our notion of productive labour, and of its agent the productive labourer, become extended. In order to labour productively, it is no longer necessary for you to do manual work yourself; enough, if you are an organ of the collective labourer, and perform one of its subordinate functions. The first definition given above of productive labour, a definition deduced from the very nature of the production of material objects, still remains correct for the collective labourer, considered as a whole. But it no longer holds good for each member taken individually.

On the other hand, however, our notion of productive labour becomes narrowed. Capitalist production is not merely the production of commodities, it is essentially the production of surplus-value. The labourer produces, not for himself, but for capital. It no longer suffices, therefore, that he should simply produce. He must produce surplus-value. That labourer alone is productive, who produces surplus-value for the capitalist, and thus works for the self-expansion of capital. If we may take an example from outside the sphere of production of material objects, a schoolmaster is a productive labourer when, in addition to belabouring the heads of his scholars, he works like a horse to enrich the school proprietor. That the latter has laid out his capital in a teaching factory, instead of in a sausage factory, does not alter the relation. Hence the notion of a productive labourer implies not merely a relation between work and useful effect, between labourer and product of labour, but also a specific, social relation of production, a relation that has sprung up historically and stamps the labourer as the direct means of creating surplus-value. To be a productive labourer is, therefore, not a piece of luck, but a misfortune. In Book IV. which treats of the history of the theory, it will be more clearly seen, that the production of surplus-value has at all times been made, by classical political economists, the distinguishing characteristic of the productive labourer. Hence their definition of a productive labourer changes with their comprehension of the nature of surplus-value. Thus the Physiocrats insist that only agricultural

labour is productive, since that alone, they say, yields a surplus-value. And they say so because, with them, surplus-value has no existence except in the form of rent.

The prolongation of the working day beyond the point at which the labourer would have produced just an equivalent for the value of his labour-power, and the appropriation of that surplus labour by capital, this is production of absolute surplus-value. It forms the general groundwork of the capitalist system, and the starting-point for the production of relative surplus-value. The latter pre-supposes that the working day is already divided into two parts, necessary labour, and surplus labour. In order to prolong the surplus labour, the necessary labour is shortened by methods whereby the equivalent for the wages is produced in less time. The production of absolute surplus-value turns exclusively upon the length of the working day; the production of relative surplus-value, revolutionises out and out the technical processes of labour, and the composition of society. It therefore pre-supposes a specific mode, the capitalist mode of production, a mode which, along with its methods, means, and conditions, arises and develops itself spontaneously on the foundation afforded by the formal subjection of labour to capital. In the course of this development, the formal subjection is replaced by the real subjection of labour to capital.

It will suffice merely to refer to certain intermediate forms, in which surplus labour is not extorted by direct compulsion from the producer, nor the producer himself yet formally subjected to capital. In such forms capital has not yet acquired the direct control of the labour-process. By the side of independent producers who carry on their handicrafts and agriculture in the traditional old-fashioned way, there stands the usurer or the merchant, with his usurer's capital or merchant's capital, feeding on them like a parasite. The predominance, in a society, of this form of exploitation excludes the capitalist mode of production; to which mode, however, this form may serve as a transition, as it did towards the close of the Middle Ages. Finally, as is shown by modern "domestic industry," some intermediate forms are here and there reproduced in the background of Modern Industry, though their physiognomy is totally changed.

If, on the one hand, the mere formal subjection of labour to capital suffices for the production of absolute surplus-value, if, *e.g.*, it is sufficient that handicraftsmen who previously worked on their own account, or as apprentices of a master, should become wage labourers under the direct control of a capitalist; so, on the other hand, we have seen, how the methods of producing relative surplus-value, are, at the same time, methods of producing absolute surplus-value. Nay, more, the excessive prolongation of the working day turned out to be the peculiar product of Modern Industry. Generally speaking, the specifically capitalist mode of production ceases to be a mere means of producing relative surplus-value, so soon as that mode has conquered an entire branch of production; and still more so, so soon as it has conquered all the important branches. It then becomes the general, socially predominant form of production. As a special method of producing relative surplus-value, it remains effective only, first, in so far as it seizes upon industries that previously were only formally subject to capital, that is, so far as it is propagandist; secondly, in so far as the industries that have been taken over by it, continue to be revolutionised by changes in the methods of production.

From one standpoint, any distinction between absolute and relative surplus-value appears illusory. Relative surplus-value is absolute, since it compels the absolute prolongation of the working day beyond the labour-time necessary to the existence of the labourer himself. Absolute surplus-value is relative, since it makes necessary such a development of the productiveness of labour, as will allow of the necessary labour-time being confined to a portion of the working day. But if we keep in mind the behaviour of surplus-value, this appearance of identity vanishes. Once the capitalist mode of production is established and become general, the difference between

absolute and relative surplus-value makes itself felt, whenever there is a question of raising the rate of surplus-value. Assuming that labour-power is paid for at its value, we are confronted by this alternative: given the productiveness of labour and its normal intensity, the rate of surplus-value can be raised only by the actual prolongation of the working day; on the other hand, given the length of the working day, that rise can be effected only by a change in the relative magnitudes of the components of the working day, viz., necessary labour and surplus labour; a change which, if the wages are not to fall below the value of labour-power, presupposes a change either in the productiveness or in the intensity of the labour.

If the labourer wants all his time to produce the necessary means of subsistence for himself and his race, he has no time left in which to work gratis for others. Without a certain degree of productiveness in his labour, he has no such superfluous time at his disposal; without such superfluous time, no surplus labour, and therefore no capitalists, no slave-owners, no feudal lords, in one word, no class of large proprietors.<sup>1</sup>

Thus we may say that surplus-value rests on a natural basis; but this is permissible only in the very general sense, that there is no natural obstacle absolutely preventing one man from disburdening himself of the labour requisite for his own existence, and burdening another with it, any more, for instance, than unconquerable natural obstacle prevent one man from eating the flesh of another.<sup>2</sup> No mystical ideas must in any way be connected, as sometimes happens, with this historically developed productiveness of labour. It is only after men have raised themselves above the rank of animals, when therefore their labour has been to some extent socialised, that a state of things arises in which the surplus labour of the one becomes a condition of existence for the other. At the dawn of civilisation the productiveness acquired by labour is small, but so too are the wants which develop with and by the means of satisfying them. Further, at that early period, the portion of society that lives on the labour of others is infinitely small compared with the mass of direct producers. Along with the progress in the productiveness of labour, that small portion of society increases both absolutely and relatively.<sup>3</sup> Besides, capital with its accompanying relations springs up from an economic soil that is the product of a long process of development. The productiveness of labour that serves as its foundation and starting-point, is a gift, not of nature, but of a history embracing thousands of centuries.

Apart from the degree of development, greater or less, in the form of social production, the productiveness of labour is fettered by physical conditions. These are all referable to the constitution of man himself (race, &c.), and to surrounding nature. The external physical conditions fall into two great economic classes, (1) Natural wealth in means of subsistence, *i.e.*, a fruitful soil, waters teeming with fish, &c., and (2), natural wealth in the instruments of labour, such as waterfalls, navigable rivers, wood, metal, coal, &c. At the dawn of civilisation, it is the first class that turns the scale; at a higher stage of development, it is the second. Compare, for example, England with India, or in ancient times, Athens and Corinth with the shores of the Black Sea.

The fewer the number of natural wants imperatively calling for satisfaction, and the greater the natural fertility of the soil and the favourableness of the climate, so much less is the labour-time necessary for the maintenance and reproduction of the producer. So much greater therefore can be the excess of his labours for others over his labour for himself. Diodorus long ago remarked this in relation to the ancient Egyptians.

“It is altogether incredible how little trouble and expense the bringing up of their children causes them. They cook for them the first simple food at hand; they also give them the lower part of the papyrus stem to eat, so far as it can be roasted in the fire, and the roots and stalks of marsh plants, some raw, some boiled and

roasted. Most of the children go without shoes and unclothed, for the air is so mild. Hence a child, until he is grown up, costs his parents not more, on the whole, than twenty drachmas. It is this, chiefly, which explains why the population of Egypt is so numerous, and, therefore, why so many great works can be undertaken.”<sup>4</sup>

Nevertheless the grand structures of ancient Egypt are less due to the extent of its population than to the large proportion of it that was freely disposable. Just as the individual labourer can do more surplus labour in proportion as his necessary labour-time is less, so with regard to the working population. The smaller the part of it which is required for the production of the necessary means of subsistence, so much the greater is the part that can be set to do other work.

Capitalist production once assumed, then, all other circumstances remaining the same, and given the length of the working day, the quantity of surplus labour will vary with the physical conditions of labour, especially with the fertility of the soil. But it by no means follows from this that the most fruitful soil is the most fitted for the growth of the capitalist mode of production. This mode is based on the dominion of man over nature. Where nature is too lavish, she “keeps him in hand, like a child in leading-strings.” She does not impose upon him any necessity to develop himself.<sup>5</sup> It is not the tropics with their luxuriant vegetation, but the temperate zone, that is the mother-country of capital. It is not the mere fertility of the soil, but the differentiation of the soil, the variety of its natural products, the changes of the seasons, which form the physical basis for the social division of labour, and which, by changes in the natural surroundings, spur man on to the multiplication of his wants, his capabilities, his means and modes of labour. It is the necessity of bringing a natural force under the control of society, of economising, of appropriating or subduing it on a large scale by the work of man’s hand, that first plays the decisive part in the history of industry. Examples are, the irrigation works in Egypt,<sup>6</sup> Lombardy, Holland, or in India and Persia where irrigation by means of artificial canals, not only supplies the soil with the water indispensable to it, but also carries down to it, in the shape of sediment from the hills, mineral fertilisers. The secret of the flourishing state of industry in Spain and Sicily under the dominion of the Arabs lay in their irrigation works.<sup>7</sup>

Favourable natural conditions alone, give us only the possibility, never the reality, of surplus labour, nor, consequently, of surplus-value and a surplus-product. The result of difference in the natural conditions of labour is this, that the same quantity of labour satisfies, in different countries, a different mass of requirements,<sup>8</sup> consequently, that under circumstances in other respects analogous, the necessary labour-time is different. These conditions affect surplus labour only as natural limits, *i.e.*, by fixing the points at which labour for others can begin. In proportion as industry advances, these natural limits recede. In the midst of our West European society, where the labourer purchases the right to work for his own livelihood only by paying for it in surplus labour, the idea easily takes root that it is an inherent quality of human labour to furnish a surplus-product.<sup>9</sup> But consider, for example, an inhabitant of the eastern islands of the Asiatic Archipelago, where sago grows wild in the forests.

“When the inhabitants have convinced themselves, by boring a hole in the tree, that the pith is ripe, the trunk is cut down and divided into several pieces, the pith is extracted, mixed with water and filtered: it is then quite fit for use as sago. One tree commonly yields 300 lbs., and occasionally 500 to 600 lbs. There, then, people go into the forests, and cut bread for themselves, just as with us they cut fire-wood.”<sup>10</sup>

Suppose now such an eastern bread-cutter requires 12 working hours a week for the satisfaction of all his wants. Nature’s direct gift to him is plenty of leisure time. Before he can apply this

leisure time productively for himself, a whole series of historical events is required; before he spends it in surplus labour for strangers, compulsion is necessary. If capitalist production were introduced, the honest fellow would perhaps have to work six days a week, in order to appropriate to himself the product of one working day. The bounty of Nature does not explain why he would then have to work 6 days a week, or why he must furnish 5 days of surplus labour. It explains only why his necessary labour-time would be limited to one day a week. But in no case would his surplus-product arise from some occult quality inherent in human labour.

Thus, not only does the historically developed social productiveness of labour, but also its natural productiveness, appear to be productiveness of the capital with which that labour is incorporated.

Ricardo never concerns himself about the origin of surplus-value. He treats it as a thing inherent in the capitalist mode of production, which mode, in his eyes, is the natural form of social production. Whenever he discusses the productiveness of labour, he seeks in it, not the cause of surplus-value, but the cause that determines the magnitude of that value. On the other hand, his school has openly proclaimed the productiveness of labour to be the originating cause of profit (read: Surplus-value). This at all events is a progress as against the mercantilists who, on their side, derived the excess of the price over the cost of production of the product, from the act of exchange, from the product being sold above its value. Nevertheless, Ricardo's school simply shirked the problem, they did not solve it. In fact these bourgeois economists instinctively saw, and rightly so, that it is very dangerous to stir too deeply the burning question of the origin of surplus-value. But what are we to think of John Stuart Mill, who, half a century after Ricardo, solemnly claims superiority over the mercantilists, by clumsily repeating the wretched evasions of Ricardo's earliest vulgarisers?

Mill says:

“The cause of profit is that labour produces more than is required for its support.”

So far, nothing but the old story; but Mill wishing to add something of his own, proceeds:

“To vary the form of the theorem; the reason why capital yields a profit, is because food, clothing, materials and tools, last longer than the time which was required to produce them.”

He here confounds the duration of labour-time with the duration of its products. According to this view, a baker whose product lasts only a day, could never extract from his workpeople the same profit, as a machine maker whose products endure for 20 years and more. Of course it is very true, that if a bird's nest did not last longer than the time it takes in building, birds would have to do without nests.

This fundamental truth once established, Mill establishes his own superiority over the mercantilists.

“We thus see,” he proceeds, “that profit arises, not from the incident of exchange, but from the productive power of labour; and the general profit of the country is always what the productive power of labour makes it, whether any exchange takes place or not. If there were no division of employments, there would be no buying or selling, but there would still be profit.”

For Mill then, exchange, buying and selling, those general conditions of capitalist production, are but an incident, and there would always be profits even without the purchase and sale of labour-power!

“If,” he continues, “the labourers of the country collectively produce twenty per cent more than their wages, profits will be twenty per cent, whatever prices may or may not be.” This is, on the

one hand, a rare bit of tautology; for if labourers produce a surplus-value of 20% for the capitalist, his profit will be to the total wages of the labourers as 20:100. On the other hand, it is absolutely false to say that “profits will be 20%.” They will always be less, because they are calculated upon the *sum total* of the capital advanced. If, for example, the capitalist have advanced £500, of which £400 is laid out in means of production and £100 in wages, and if the rate of surplus-value be 20%, the rate of profit will be 20:500, *i.e.*, 4% and not 20%.

Then follows a splendid example of Mill’s method of handling the different historical forms of social production.

“I assume, throughout, the state of things which, where the labourers and capitalists are separate classes, prevails, with few exceptions, universally; namely, that the capitalist advances the whole expenses, including the entire remuneration of the labourer.”

Strange optical illusion to see everywhere a state of things which as yet exists only exceptionally on our earth.<sup>11</sup> But let us finish – Mill is willing to concede,

“that he should do so is not a matter of inherent necessity.” On the contrary: “the labourer might wait, until the production is complete, for all that part of his wages which exceeds mere necessities: and even for the whole, if he has funds in hand sufficient for his temporary support. But in the latter case, the labourer is to that extent really a capitalist in the concern, by supplying a portion of the funds necessary for carrying it on.”

Mill might have gone further and have added, that the labourer who advances to himself not only the necessities of life but also the means of production, is in reality nothing but his own wage-labourer. He might also have said that the American peasant proprietor is but a serf who does enforced labour for himself instead of for his lord.

After thus proving clearly, that even if capitalist production had no existence, still it would always exist, Mill is consistent enough to show, on the contrary, that it has no existence, even when it does exist.

“And even in the former case” (when the workman is a wage labourer to whom the capitalist advances all the necessities of life, he the labourer), “may be looked upon in the same light,” (*i.e.*, as a capitalist), “since, contributing his labour at less than the market-price, (!) he may be regarded as lending the difference (?) to his employer and receiving it back with interest, &c.”<sup>12</sup>

In reality, the labourer advances his labour gratuitously to the capitalist during, say one week, in order to receive the market price at the end of the week, &c., and it is this which, according to Mill, transforms him into a capitalist. On the level plain, simple mounds look like hills; and the imbecile flatness of the present bourgeoisie is to be measured by the altitude of its great intellects.

<sup>1</sup> “The very existence of the master-capitalists, as a distinct class, is dependent on the productiveness of industry.” (Ramsay, *l.c.*, p. 206.) “If each man’s labour were but enough to produce his own food, there could be no property.” (Ravenstone, *l.c.* p. 14, 15.)

<sup>2</sup> According to a recent calculation, there are yet at least 4,000,000 cannibals in those parts of the earth which have already been explored.

<sup>3</sup> “Among the wild Indians in America, almost everything is the labourer’s, 99 parts of a hundred are to be put upon the account of labour. In England, perhaps, the labourer has not 2/3.” (The Advantages of the East India Trade, &c., p. 73.)

<sup>4</sup> Diodorus, l.c., l. I., c. 80.

<sup>5</sup> “The first (natural wealth) as it is most noble and advantageous, so doth it make the people careless, proud, and given to all excesses; whereas the second enforceth vigilancy, literature, arts and policy.” (England’s Treasure by Foreign Trade. Or the Balance of our Foreign Trade is the Rule of our Treasure. Written by Thomas Mun of London, merchant, and now published for the common good by his son John Mun. London, 1669, p. 181, 182.) “Nor can I conceive a greater curse upon a body of people, than to be thrown upon a spot of land, where the productions for subsistence and food were, in great measure, spontaneous, and the climate required or admitted little care for raiment and covering... there may be an extreme on the other side. A soil incapable of produce by labour is quite as bad as a soil that produces plentifully without any labour.” (An Inquiry into the Present High Price of Provisions. Lond. 1767, p. 10.)

<sup>6</sup> The necessity for predicting the rise and fall of the Nile created Egyptian astronomy, and with it the dominion of the priests, as directors of agriculture. “Le solstice est le moment de l’année ou commence la crue du Nil, et celui que les Egyptiens ont du observer avec le plus d’attention.... C’était cette année tropique qu’il leur importait de marquer pour se diriger dans leurs opérations agricoles. Ils durent donc chercher dans le ciel un signe apparent de son retour.” [The solstice is the moment of the year when the Nile begins to rise, and it is the moment the Egyptians have had to watch for with the greatest attention ... It was the evolution of the tropical year which they had to establish firmly so as to conduct their agricultural operations in accordance with it. They therefore had to search the heavens for a visible sign of the solstice’s return.] (Cuvier: Discours sur les révolutions du globe, ed. Hoefer, Paris, 1863, p. 141.)

<sup>7</sup> One of the material bases of the power of the state over the small disconnected producing organisms in India, was the regulation of the water supply. The Mahometan rulers of India understood this better than their English successors. It is enough to recall to mind the famine of 1866, which cost the lives of more than a million Hindus in the district of Orissa, in the Bengal presidency.

<sup>8</sup> “There are no two countries which furnish an equal number of the necessaries of life in equal plenty, and with the same quantity of labour. Men’s wants increase or diminish with the severity or temperateness of the climate they live in; consequently, the proportion of trade which the inhabitants of different countries are obliged to carry on through necessity cannot be the same, nor is it practicable to ascertain the degree of variation farther than by the degrees of Heat and Cold; from whence one may make this general conclusion, that the quantity of labour required for a certain number of people is greatest in cold climates, and least in hot ones; for in the former men not only want more clothes, but the earth more cultivating than in the latter.” (An Essay on the Governing Causes of the Natural Rate of Interest. Lond. 1750. p. 60.) The author of this epoch-making anonymous work is J. Massy. Hume took his theory of interest from it.

<sup>9</sup> “Chaque travail doit (this appears also to be part of the *droits et devoirs du citoyen* [rights and duties of the citizen]) laisser un excédent.” [All labour must leave a surplus] Proudhon.

<sup>10</sup> F. Schouw: “Die Erde, die Pflanze und der Mensch,” 2. Ed. Leipz. 1854, p. 148.

<sup>11</sup> In earlier editions of *Capital* the quotation from John Stuart Mill, “I assume throughout...of the labourer,” had been given incorrectly, the words “where the labourers and capitalists are separate classes” having been left out. Marx, in a letter dated November 28, 1878, pointed this out to Danielson, the Russian translator of *Capital*, adding:

“The next two sentences, viz. ‘Strange optical illusion to see everywhere a state of things which as yet exists only exceptionally on our earth. But let us finish’ - should be deleted and the following sentence substituted:

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“Mr. Mill is good enough to believe that this state of things is not an absolute necessity, even in that economic system in which ‘labourers and capitalists are separate classes.’”

The substance of this note has been taken from the *Volksausgabe*. The quotation from Mill is from his *Principles of Political Economy*, Book II, Chap XV, 5.

<sup>12</sup> J. St. Mill. *Principles of Pol. Econ.* Lond. 1868, p. 252-53 passim.

## Chapter 17: Changes of Magnitude in the Price of Labour-Power and in Surplus-Value

The value of labour-power is determined by the value of the necessaries of life habitually required by the average labourer. The quantity of these necessaries is known at any given epoch of a given society, and can therefore be treated as a constant magnitude. What changes, is the value of this quantity. There are, besides, two other factors that enter into the determination of the value of labour-power. One, the expenses of developing that power, which expenses vary with the mode of production; the other, its natural diversity, the difference between the labour-power of men and women, of children and adults. The employment of these different sorts of labour-power, an employment which is, in its turn, made necessary by the mode of production, makes a great difference in the cost of maintaining the family of the labourer, and in the value of the labour-power of the adult male. Both these factors, however, are excluded in the following investigation.<sup>1</sup>

I assume (1) that commodities are sold at their value; (2) that the price of labour-power rises occasionally above its value, but never sinks below it.

On this assumption we have seen that the relative magnitudes of surplus-value and of price of labour-power are determined by three circumstances; (1) the length of the working day, or the extensive magnitude of labour; (2) the normal intensity of labour, its intensive magnitude, whereby a given quantity of labour is expended in a given time; (3) the productiveness of labour, whereby the same quantum of labour yields, in a given time, a greater or less quantum of product, dependent on the degree of development in the conditions of production. Very different combinations are clearly possible, according as one of the three factors is constant and two variable, or two constant and one variable, or lastly, all three simultaneously variable. And the number of these combinations is augmented by the fact that, when these factors simultaneously vary, the amount and direction of their respective variations may differ. In what follows the chief combinations alone are considered.

### Section 1: Length of the Working day and Intensity of Labour Constant. Productiveness of Labour Variable

On these assumptions the value of labour-power, and the magnitude of surplus-value, are determined by three laws.

(1.) A working day of given length always creates the same amount of value, no matter how the productiveness of labour, and, with it, the mass of the product, and the price of each single commodity produced, may vary.

If the value created by a working day of 12 hours be, say, six shillings, then, although the mass of the articles produced varies with the productiveness of labour, the only result is that the value represented by six shillings is spread over a greater or less number of articles.

(2.) Surplus-value and the value of labour-power vary in opposite directions. A variation in the productiveness of labour, its increase or diminution, causes a variation in the opposite direction in the value of labour-power, and in the same direction in surplus-value.

The value created by a working day of 12 hours is a constant quantity, say, six shillings. This constant quantity is the sum of the surplus-value plus the value of the labour-power, which latter

value the labourer replaces by an equivalent. It is self-evident, that if a constant quantity consists of two parts, neither of them can increase without the other diminishing. Let the two parts at starting be equal; 3 shillings value of labour-power, 3 shillings surplus-value. Then the value of the labour-power cannot rise from three shillings to four, without the surplus-value falling from three shillings to two; and the surplus-value cannot rise from three shillings to four, without the value of labour-power falling from three shillings to two. Under these circumstances, therefore, no change can take place in the absolute magnitude, either of the surplus-value, or of the value of labour-power, without a simultaneous change in their relative magnitudes, *i.e.*, relatively to each other. It is impossible for them to rise or fall simultaneously.

Further, the value of labour-power cannot fall, and consequently surplus-value cannot rise, without a rise in the productiveness of labour. For instance, in the above case, the value of the labour-power cannot sink from three shillings to two, unless an increase in the productiveness of labour makes it possible to produce in 4 hours the same quantity of necessaries as previously required 6 hours to produce. On the other hand, the value of the labour-power cannot rise from three shillings to four, without a decrease in the productiveness of labour, whereby eight hours become requisite to produce the same quantity of necessaries, for the production of which six hours previously sufficed. It follows from this, that an increase in the productiveness of labour causes a fall in the value of labour-power and a consequent rise in surplus-value, while, on the other hand, a decrease in such productiveness causes a rise in the value of labour-power, and a fall in surplus-value.

In formulating this law, Ricardo overlooked one circumstance; although a change in the magnitude of the surplus-value or surplus labour causes a change in the opposite direction in the magnitude of the value of labour-power, or in the quantity of necessary labour, it by no means follows that they vary in the same proportion. They do increase or diminish by the same quantity. But their proportional increase or diminution depends on their original magnitudes before the change in the productiveness of labour took place. If the value of the labour-power be 4 shillings, or the necessary labour time 8 hours, and the surplus-value be 2 shillings, or the surplus labour 4 hours, and if, in consequence of an increase in the productiveness of labour, the value of the labour-power fall to 3 shillings, or the necessary labour to 6 hours, the surplus-value will rise to 3 shillings, or the surplus labour to 6 hours. The same quantity, 1 shilling or 2 hours, is added in one case and subtracted in the other. But the proportional change of magnitude is different in each case. While the value of the labour-power falls from 4 shillings to 3, *i.e.*, by 1/4 or 25%, the surplus-value rises from 2 shillings to 3, *i.e.*, by 1/2 or 50%. It therefore follows that the proportional increase or diminution in surplus-value, consequent on a given change in the productiveness of labour, depends on the original magnitude of that portion of the working day which embodies itself in surplus-value; the smaller that portion, the greater is the proportional change; the greater that portion, the less is the proportional change.

(3.) Increase or diminution in surplus-value is always consequent on, and never the cause of, the corresponding diminution or increase in the value of labour-power.<sup>2</sup>

Since the working day is constant in magnitude, and is represented by a value of constant magnitude, since, to every variation in the magnitude of surplus-value, there corresponds an inverse variation in the value of labour-power, and since the value of labour-power cannot change, except in consequence of a change in the productiveness of labour, it clearly follows, under these conditions, that every change of magnitude in surplus-value arises from an inverse change of magnitude in the value of labour-power. If, then, as we have already seen, there can be no change of absolute magnitude in the value of labour-power, and in surplus-value, unaccompanied by a change in their relative magnitudes, so now it follows that no change in their

relative magnitudes is possible, without a previous change in the absolute magnitude of the value of labour-power.

According to the third law, a change in the magnitude of surplus-value, presupposes a movement in the value of labour-power, which movement is brought about by a variation in the productiveness of labour. The limit of this change is given by the altered value of labour-power. Nevertheless, even when circumstances allow the law to operate, subsidiary movements may occur. For example: if in consequence of the increased productiveness of labour, the value of labour-power falls from 4 shillings to 3, or the necessary labour time from 8 hours to 6, the price of labour-power may possibly not fall below 3s. 8d., 3s. 6d., or 3s. 2d., and the surplus-value consequently not rise above 3s. 4d., 3s. 6d., or 3s. 10d. The amount of this fall, the lowest limit of which is 3 shillings (the new value of labour-power), depends on the relative weight, which the pressure of capital on the one side, and the resistance of the labourer on the other, throws into the scale.

The value of labour-power is determined by the value of a given quantity of necessaries. It is the value and not the mass of these necessaries that varies with the productiveness of labour. It is, however, possible that, owing to an increase of productiveness, both the labourer and the capitalist may simultaneously be able to appropriate a greater quantity of these necessaries, without any change in the price of labour-power or in surplus-value. If the value of labour-power be 3 shillings, and the necessary labour time amount to 6 hours, if the surplus-value likewise be 3 shillings, and the surplus labour 6 hours, then if the productiveness of labour were doubled without altering the ratio of necessary labour to surplus labour, there would be no change of magnitude in surplus-value and price of labour-power. The only result would be that each of them would represent twice as many use-values as before; these use-values being twice as cheap as before. Although labour-power would be unchanged in price, it would be above its value. If, however, the price of labour-power had fallen, not to 1s. 6d., the lowest possible point consistent with its new value, but to 2s. 10d. or 2s. 6d., still this lower price would represent an increased mass of necessaries. In this way it is possible with an increasing productiveness of labour, for the price of labour-power to keep on falling, and yet this fall to be accompanied by a constant growth in the mass of the labourer's means of subsistence. But even in such case, the fall in the value of labour-power would cause a corresponding rise of surplus-value, and thus the abyss between the labourer's position and that of the capitalist would keep widening.<sup>3</sup>

Ricardo was the first who accurately formulated the three laws we have above stated. But he falls into the following errors: (1) he looks upon the special conditions under which these laws hold good as the general and sole conditions of capitalist production. He knows no change, either in the length of the working day, or in the intensity of labour; consequently with him there can be only one variable factor, viz., the productiveness of labour; (2), and this error vitiates his analysis much more than (1), he has not, any more than have the other economists, investigated surplus-value as such, *i.e.*, independently of its particular forms, such as profit, rent, &c. He therefore confounds together the laws of the rate of surplus-value and the laws of the rate of profit. The rate of profit is, as we have already said, the ratio of the surplus-value to the total capital advanced; the rate of surplus-value is the ratio of the surplus-value to the variable part of that capital. Assume that a capital C of £500 is made up of raw material, instruments of labour, &c. (c) to the amount of £400; and of wages (v) to the amount of £100; and further, that the surplus-value (s) = £100. Then we have rate of surplus-value  $s/v = £100/£100 = 100\%$ . But the rate of profit  $s/c = £100/£500 = 20\%$ . It is, besides, obvious that the rate of profit may depend on circumstances that in no way affect the rate of surplus-value. I shall show in Book III. that, with a given rate of

surplus-value, we may have any number of rates of profit, and that various rates of surplus-value may, under given conditions, express themselves in a single rate of profit.

## **Section 2: Working day Constant. Productiveness of Labour Constant. Intensity of Labour Variable**

Increased intensity of labour means increased expenditure of labour in a given time. Hence a working day of more intense labour is embodied in more products than is one of less intense labour, the length of each day being the same. Increased productiveness of labour also, it is true, will supply more products in a given working day. But in this latter case, the value of each single product falls, for it costs less labour than before; in the former case, that value remains unchanged, for each article costs the same labour as before. Here we have an increase in the number of products, unaccompanied by a fall in their individual prices: as their number increases, so does the sum of their prices. But in the case of increased productiveness, a given value is spread over a greater mass of products. Hence the length of the working day being constant, a day's labour of increased intensity will be incorporated in an increased value, and, the value of money remaining unchanged, in more money. The value created varies with the extent to which the intensity of labour deviates from its normal intensity in the society. A given working day, therefore, no longer creates a constant, but a variable value; in a day of 12 hours of ordinary intensity, the value created is, say 6 shillings, but with increased intensity, the value created may be 7, 8, or more shillings. It is clear that, if the value created by a day's labour increases from, say, 6 to 8 shillings then the two parts into which this value is divided, viz., price of labour-power and surplus-value, may both of them increase simultaneously, and either equally or unequally. They may both simultaneously increase from 3 shillings to 4. Here, the rise in the price of labour-power does not necessarily imply that the price has risen above the value of labour-power. On the contrary, the rise in price may be accompanied by a fall in value. This occurs whenever the rise in the price of labour-power does not compensate for its increased wear and tear.

We know that, with transitory exceptions, a change in the productiveness of labour does not cause any change in the value of labour-power, nor consequently in the magnitude of surplus-value, unless the products of the industries affected are articles habitually consumed by the labourers. In the present case this condition no longer applies. For when the variation is either in the duration or in the intensity of labour, there is always a corresponding change in the magnitude of the value created, independently of the nature of the article in which that value is embodied.

If the intensity of labour were to increase simultaneously and equally in every branch of industry, then the new and higher degree of intensity would become the normal degree for the society, and would therefore cease to be taken account of. But still, even then, the intensity of labour would be different in different countries, and would modify the international application of the law of value. The more intense working day of one nation would be represented by a greater sum of money than would the less intense day of another nation.<sup>4</sup>

## **Section 3: Productiveness and Intensity of Labour Constant. Length of the Working day Variable**

The working day may vary in two ways. It may be made either longer or shorter. From our present data, and within the limits of the assumptions made above we obtain the following laws:

(1.) The working day creates a greater or less amount of value in proportion to its length – thus, a variable and not a constant quantity of value.

(2.) Every change in the relation between the magnitudes of surplus-value and of the value of labour-power arises from a change in the absolute magnitude of the surplus labour, and consequently of the surplus-value.

(3.) The absolute value of labour-power can change only in consequence of the reaction exercised by the prolongation of surplus labour upon the wear and tear of labour-power. Every change in this absolute value is therefore the effect, but never the cause, of a change in the magnitude of surplus-value.

We begin with the case in which the working day is shortened.

(1.) A shortening of the working day under the conditions given above, leaves the value of labour-power, and with it, the necessary labour time, unaltered. It reduces the surplus labour and surplus-value. Along with the absolute magnitude of the latter, its relative magnitude also falls, *i.e.*, its magnitude relatively to the value of labour-power whose magnitude remains unaltered. Only by lowering the price of labour-power below its value could the capitalist save himself harmless.

All the usual arguments against the shortening of the working day, assume that it takes place under the conditions we have here supposed to exist; but in reality the very contrary is the case: a change in the productiveness and intensity of labour either precedes, or immediately follows, a shortening of the working day.<sup>5</sup>

(2.) Lengthening of the working day. Let the necessary labour time be 6 hours, or the value of labour-power 3 shillings; also let the surplus labour be 6 hours or the surplus-value 3 shillings. The whole working day then amounts to 12 hours and is embodied in a value of 6 shillings. If, now, the working day be lengthened by 2 hours and the price of labour-power remain unaltered, the surplus-value increases both absolutely and relatively. Although there is no absolute change in the value of labour-power, it suffers a relative fall. Under the conditions assumed in 1. there could not be a change of relative magnitude in the value of labour-power without a change in its absolute magnitude. Here, on the contrary, the change of relative magnitude in the value of labour-power is the result of the change of absolute magnitude in surplus-value.

Since the value in which a day's labour is embodied, increases with the length of that day, it is evident that the surplus-value and the price of labour-power may simultaneously increase, either by equal or unequal quantities. This simultaneous increase is therefore possible in two cases, one, the actual lengthening of the working day, the other, an increase in the intensity of labour unaccompanied by such lengthening.

When the working day is prolonged, the price of labour-power may fall below its value, although that price be nominally unchanged or even rise. The value of a day's labour-power is, as will be remembered, estimated from its normal average duration, or from the normal duration of life among the labourers, and from corresponding normal transformations of organised bodily matter into motion,<sup>6</sup> in conformity with the nature of man. Up to a certain point, the increased wear and tear of labour-power, inseparable from a lengthened working day, may be compensated by higher wages. But beyond this point the wear and tear increases in geometrical progression, and every condition suitable for the normal reproduction and functioning of labour-power is suppressed. The price of labour-power and the degree of its exploitation cease to be commensurable quantities.

## Section 4: Simultaneous Variations in the Duration, Productiveness, and Intensity of Labour

It is obvious that a large number of combinations are here possible. Any two of the factors may vary and the third remain constant, or all three may vary at once. They may vary either in the same or in different degrees, in the same or in opposite directions, with the result that the variations counteract one another, either wholly or in part. Nevertheless the analysis of every possible case is easy in view of the results given in I., II., and III. The effect of every possible combination may be found by treating each factor in turn as variable, and the other two constant for the time being. We shall, therefore, notice, and that briefly, but two important cases.

### A. Diminishing Productiveness of Labour with a Simultaneous Lengthening of the Working day

In speaking of diminishing productiveness of labour, we here refer to diminution in those industries whose products determine the value of labour-power; such a diminution, for example, as results from decreasing fertility of the soil, and from the corresponding dearness of its products. Take the working day at 12 hours and the value created by it at 6 shillings, of which one half replaces the value of the labour-power, the other forms the surplus-value. Suppose, in consequence of the increased dearness of the products of the soil, that the value of labour-power rises from 3 shillings to 4, and therefore the necessary labour time from 6 hours to 8. If there be no change in the length of the working day, the surplus labour would fall from 6 hours to 4, the surplus-value from 3 shillings to 2. If the day be lengthened by 2 hours, *i.e.*, from 12 hours to 14, the surplus labour remains at 6 hours, the surplus-value at 3 shillings\*, but the surplus-value decreases compared with the value of labour-power, as measured by the necessary labour time. If the day be lengthened by 4 hours, *viz.*, from 12 hours to 16, the proportional magnitudes of surplus-value and value of labour-power, of surplus labour and necessary labour, continue unchanged, but the absolute magnitude of surplus-value rises from 3 shillings to 4, that of the surplus labour from 6 hours to 8, an increment of 33 1/3%. Therefore, with diminishing productiveness of labour and a simultaneous lengthening of the working day, the absolute magnitude of surplus-value may continue unaltered, at the same time that its relative magnitude diminishes; its relative magnitude may continue unchanged, at the same time that its absolute magnitude increases; and, provided the lengthening of the day be sufficient, both may increase.

In the period between 1799 and 1815 the increasing price of provisions led in England to a nominal rise in wages, although the real wages, expressed in the necessaries of life, fell. From this fact West and Ricardo drew the conclusion, that the diminution in the productiveness of agricultural labour had brought about a fall in the rate of surplus-value, and they made this assumption of a fact that existed only in their imaginations, the starting-point of important investigations into the relative magnitudes of wages, profits, and rent. But, as a matter of fact, surplus-value had at that time, thanks to the increased intensity of labour, and to the prolongation of the working day, increased both in absolute and relative magnitude. This was the period in which the right to prolong the hours of labour to an outrageous extent was established;<sup>7</sup> the period that was especially characterised by an accelerated accumulation of capital here, by pauperism there.<sup>8</sup>

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\* Earlier English translations have "6 sh." instead of 3 shillings. This error was pointed out to us by a reader, we have investigated and checked with the 1872 German Edition and duly corrected an obvious error.

## B. Increasing Intensity and Productiveness of Labour with Simultaneous Shortening of the Working day

Increased productiveness and greater intensity of labour, both have a like effect. They both augment the mass of articles produced in a given time. Both, therefore, shorten that portion of the working day which the labourer needs to produce his means of subsistence or their equivalent. The minimum length of the working day is fixed by this necessary but contractile portion of it. If the whole working day were to shrink to the length of this portion, surplus labour would vanish, a consummation utterly impossible under the régime of capital. Only by suppressing the capitalist form of production could the length of the working day be reduced to the necessary labour time. But, even in that case, the latter would extend its limits. On the one hand, because the notion of “means of subsistence” would considerably expand, and the labourer would lay claim to an altogether different standard of life. On the other hand, because a part of what is now surplus labour, would then count as necessary labour; I mean the labour of forming a fund for reserve and accumulation.

The more the productiveness of labour increases, the more can the working day be shortened; and the more the working day is shortened, the more can the intensity of labour increase. From a social point of view, the productiveness increases in the same ratio as the economy of labour, which, in its turn, includes not only economy of the means of production, but also the avoidance of all useless labour. The capitalist mode of production, while on the one hand, enforcing economy in each individual business, on the other hand, begets, by its anarchical system of competition, the most outrageous squandering of labour-power and of the social means of production, not to mention the creation of a vast number of employments, at present indispensable, but in themselves superfluous.

The intensity and productiveness of labour being given, the time which society is bound to devote to material production is shorter, and as a consequence, the time at its disposal for the free development, intellectual and social, of the individual is greater, in proportion as the work is more and more evenly divided among all the able-bodied members of society, and as a particular class is more and more deprived of the power to shift the natural burden of labour from its own shoulders to those of another layer of society. In this direction, the shortening of the working day finds at last a limit in the generalisation of labour. In capitalist society spare time is acquired for one class by converting the whole life-time of the masses into labour time.

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<sup>1</sup> *Note in the 3rd German edition.* — The case considered at pages 321-324 is here of course omitted. — *F. E.*

<sup>2</sup> To this third law MacCulloch has made, amongst others, this absurd addition, that a rise in surplus-value, unaccompanied by a fall in the value of labour-power, can occur through the abolition of taxes payable by the capitalist. The abolition of such taxes makes no change whatever in the quantity of surplus-value that the capitalist extorts at first-hand from the labourer. It alters only the proportion in which that surplus-value is divided between himself and third persons. It consequently makes no alteration whatever in the relation between surplus-value and value of labour-power. MacCulloch's exception therefore proves only his misapprehension of the rule, a misfortune that as often happens to him in the vulgarisation of Ricardo, as it does to J. B. Say in the vulgarisation of Adam Smith.

<sup>3</sup> “When an alteration takes place in the productiveness of industry, and that either more or less is produced by a given quantity of labour and capital, the proportion of wages may obviously vary, whilst the quantity, which that proportion represents, remains the same, or the quantity may vary, whilst the proportion remains the same.” (“*Outlines of Political Economy, &c.*,” p. 67.)

<sup>4</sup> “All things being equal, the English manufacturer can turn out a considerably larger amount of work in a given time than a foreign manufacturer, so much as to counterbalance the difference of the working days, between 60 hours a week here, and 72 or 80 elsewhere.” (Rep. of Insp. of Fact. for 31st Oct., 1855, p. 65.) The most infallible means for reducing this qualitative difference between the English and Continental working hour would be a law shortening quantitatively the length of the working day in Continental factories.

<sup>5</sup> “There are compensating circumstances ... which the working of the Ten Hours' Act has brought to light.” (“Rep. of Insp. of Fact. for 31st Oct. 1848,” p. 7.)

<sup>6</sup> “The amount of labour which a man had undergone in the course of 24 hours might be approximately arrived at by an examination of the chemical changes which had taken place in his body, changed forms in matter indicating the anterior exercise of dynamic force.” (Grove: “On the Correlation of Physical Forces.”)

<sup>7</sup> “Corn and labour rarely march quite abreast; but there is an obvious limit, beyond which they cannot be separated. With regard to the unusual exertions made by the labouring classes in periods of dearth, which produce the fall of wages noticed in the evidence” (namely, before the Parliamentary Committee of Inquiry, 1814-15), “they are most meritorious in the individuals, and certainly favour the growth of capital. But no man of humanity could wish to see them constant and unremitted. They are most admirable as a temporary relief; but if they were constantly in action, effects of a similar kind would result from them, as from the population of a country being pushed to the very extreme limits of its food.” (Malthus: “Inquiry into the Nature and Progress of Rent,” Lond., 1815, p. 48, note.) All honour to Malthus that he lays stress on the lengthening of the hours of labour, a fact to which he elsewhere in his pamphlet draws attention, while Ricardo and others, in face of the most notorious facts, make invariability in the length of the working day the groundwork of all their investigations. But the conservative interests, which Malthus served, prevented him from seeing that an unlimited prolongation of the working day, combined with an extraordinary development of machinery, and the exploitation of women and children, must inevitably have made a great portion of the working-class “supernumerary,” particularly whenever the war should have ceased, and the monopoly of England in the markets of the world should have come to an end. It was, of course, far more convenient, and much more in conformity with the interests of the ruling classes, whom Malthus adored like a true priest, to explain this “over-population” by the eternal laws of Nature, rather than by the historical laws of capitalist production.

<sup>8</sup> “A principal cause of the increase of capital, during the war, proceeded from the greater exertions, and perhaps the greater privations of the labouring classes, the most numerous in every society. More women and children were compelled by necessitous circumstances, to enter upon laborious occupations, and former workmen were, from the same cause, obliged to devote a greater portion of their time to increase production.” (Essays on Pol. Econ., in which are illustrated the principal causes of the present national distress. Lond., 1830, p. 248.)

## Chapter 18: Various Formula for the rate of Surplus-Value

We have seen that the rate of surplus-value is represented by the following formulae:

$$\text{I. } \frac{\text{Surplus-value}}{\text{Variable Capital}} \left( \frac{s}{v} \right) = \frac{\text{Surplus-value}}{\text{Value of labour-power}} = \frac{\text{Surplus-labour}}{\text{Necessary labour}}$$

The two first of these formulae represent, as a ratio of values, that which, in the third, is represented as a ratio of the times during which those values are produced. These formulae, supplementary the one to the other, are rigorously definite and correct. We therefore find them substantially, but not consciously, worked out in classical Political Economy. There we meet with the following derivative formulae.

$$\text{II. } \frac{\text{Surplus-labour}}{\text{Working day}} = \frac{\text{Surplus-value}}{\text{Value of the Product}} = \frac{\text{Surplus-product}}{\text{Total Product}}$$

One and the same ratio is here expressed as a ratio of labour-times, of the values in which those labour-times are embodied, and of the products in which those values exist. It is of course understood that, by "Value of the Product," is meant only the value newly created in a working day, the constant part of the value of the product being excluded.

In all of these formulae (II.), the actual degree of exploitation of labour, or the rate of surplus-value, is falsely expressed. Let the working day be 12 hours. Then, making the same assumptions as in former instances, the real degree of exploitation of labour will be represented in the following proportions.

$$\frac{6 \text{ hours surplus-labour}}{6 \text{ hours necessary labour}} = \frac{\text{Surplus-value of 3 sh.}}{\text{Variable Capital of 3 sh.}} = 100\%$$

From formulae II. we get very differently,

$$\frac{6 \text{ hours surplus-labour}}{\text{Working day of 12 hours}} = \frac{\text{Surplus-value of 3 sh.}}{\text{Value created of 6 sh.}} = 50\%$$

These derivative formulae express, in reality, only the proportion in which the working day, or the value produced by it, is divided between capitalist and labourer. If they are to be treated as direct expressions of the degree of self-expansion of capital, the following erroneous law would hold good: Surplus-labour or surplus-value can never reach 100%.<sup>1</sup> Since the surplus-labour is only an aliquot part of the working day, or since surplus-value is only an aliquot part of the value created, the surplus-labour must necessarily be always less than the working day, or the surplus-value always less than the total value created. In order, however, to attain the ratio of 100:100 they must be equal. In order that the surplus-labour may absorb the whole day (i.e., an average day of any week or year), the necessary labour must sink to zero. But if the necessary labour vanish, so too does the surplus-labour, since it is only a function of the former. The ratio

$$\frac{\text{Surplus-labour or Surplus-value}}{\text{Working day Value created}}$$

can therefore never reach the limit 100/100, still less rise to 100 + x/100. But not so the rate of surplus-value, the real degree of exploitation of labour. Take, e.g., the estimate of L. de Lavergne, according to which the English agricultural labourer gets only 1/4, the capitalist (farmer) on the other hand 3/4 of the product<sup>2</sup> or its value, apart from the question of how the booty is

subsequently divided between the capitalist, the landlord, and others. According to this, this surplus-labour of the English agricultural labourer is to his necessary labour as 3:1, which gives a rate of exploitation of 300%.

The favorite method of treating the working day as constant in magnitude became, through the use of formulae II., a fixed usage, because in them surplus-labour is always compared with a working day of given length. The same holds good when the repartition of the value produced is exclusively kept in sight. The working day that has already been realized in given value, must necessarily be a day of given length.

The habit of representing surplus-value and value of labour-power as fractions of the value created – a habit that originates in the capitalist mode of production itself, and whose import will hereafter be disclosed – conceals the very transaction that characterizes capital, namely the exchange of variable capital for living labour-power, and the consequent exclusion of the labourer from the product. Instead of the real fact, we have false semblance of an association, in which labourer and capitalist divide the product in proportion to the different elements which they respectively contribute towards its formation.<sup>3</sup>

Moreover, the formulae II. can at any time be reconverted into formulae I. If, for instance, we have

$$\frac{\text{Surplus-labour of 6 hours}}{\text{Working day of 12 hours}}$$

then the necessary labour-time being 12 hours less the surplus-labour of 6 hours, we get the following result,

$$\frac{\text{Surplus-labour of 6 hours}}{\text{Necessary labour of 6 hours}} = \frac{100}{100}$$

There is a third formula which I have occasionally already anticipated; it is

$$\text{III.} \quad \frac{\text{Surplus-value}}{\text{Value of labour-power}} = \frac{\text{Surplus-labour}}{\text{Necessary labour}} = \frac{\text{Unpaid labour}}{\text{Paid labour}}$$

After the investigations we have given above, it is no longer possible to be misled, by the formula

$$\frac{\text{Unpaid labour,}}{\text{Paid labour}}$$

into concluding, that the capitalist pays for labour and not for labour-power. This formula is only a popular expression for

$$\frac{\text{Surplus-labour,}}{\text{Necessary labour}}$$

The capitalist pays the value, so far as price coincides with value, of the labour-power, and receives in exchange the disposal of the living labour-power itself. His usufruct is spread over two periods. During one the labourer produces a value that is only equal to the value of his labour-power; he produces its equivalent. This the capitalist receives in return for his advance of the price of the labour-power, a product ready made in the market. During the other period, the period of surplus-labour, the usufruct of the labour-power creates a value for the capitalist, that costs him no equivalent.<sup>4</sup> This expenditure of labour-power comes to him gratis. In this sense it is that surplus-labour can be called unpaid labour.

Capital, therefore, it not only, as Adam Smith says, the command over labour. It is essentially the command over unpaid labour. All surplus-value, whatever particular form (profit, interest, or

rent), it may subsequently crystallize into, is in substance the materialisation of unpaid labour. The secret of the self-expansion of capital resolves itself into having the disposal of a definite quantity of other people's unpaid labour.

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<sup>1</sup> Thus, e.g., in "Dritter Brief an v. Kirchmann von Rodbertus. Widerlegung der Ricardo'schen Lehre von der Grundrente und Begründung einer neuen Rententheorie." Berlin, 1851. I shall return to this letter later on; in spite of its erroneous theory of rent, it sees through the nature of capitalist production.

NOTE ADDED IN THE 3RD GERMAN EDITION: It may be seen from this how favorably Marx judged his predecessors, whenever he found in them real progress, or new and sound ideas. The subsequent publications of Robertus' letters to Rud. Meyer has shown that the above acknowledgement by Marx wants restricting to some extent. In those letters this passage occurs:

"Capital must be rescued not only from labor, but from itself, and that will be best effected, by treating the acts of the industrial capitalist as economic and political functions, that have been delegated to him with his capital, and by treating his profit as a form of salary, because we still know no other social organisation. But salaries may be regulated, and may also be reduced if they take too much from wages. The irruption of Marx into Society, as I may call his book, must be warded off.... Altogether, Marx's book is not so much an investigation into capital, as a polemic against the present form of capital, a form which he confounds with the concept itself of capital." ("Briefe, &c., von Dr. Robertus-Jagetzow, herausgg. von Dr. Rud. Meyer," Berlin, 1881, I, Bd. P.111, 46. Brief von Rodbertus.) To such ideological commonplaces did the bold attack by Robertus in his "social letters" finally dwindle down. — *F. E.*

<sup>2</sup> That part of the product which merely replaces the constant capital advanced is of course left out in this calculation. Mr. L. de Lavergne, a blind admirer of England, is inclined to estimate the share of the capitalist too low, rather than too high.

<sup>3</sup> All well-developed forms of capitalist production being forms of co-operation, nothing is, of course, easier, than to make abstraction from their antagonistic character, and to transform them by a word into some form of free association, as is done by A. de Laborde in "De l'Esprit d'Association dans tous les intérêts de la communauté". Paris 1818. H. Carey, the Yankee, occasionally performs this conjuring trick with like success, even with the relations resulting from slavery.

<sup>4</sup> Although the Physiocrats could not penetrate the mystery of surplus-value, yet this much was clear to them, viz., that it is "une richesse indépendante et disponible qu'il (the possessor) n'a point achetée et qu'il vend." [a wealth which is independent and disposable, which he ... has not bought and which he sells] (Turgot: "Réflexions sur la Formation et la Distribution des Richesses," p.11.)

## **Part 6: Wages**

## Chapter 19: The Transformation of the Value (and Respective Price) of Labour-Power into Wages

On the surface of bourgeois society the wage of the labourer appears as the price of labour, a certain quantity of money that is paid for a certain quantity of labour. Thus people speak of the value of labour and call its expression in money its necessary or natural price. On the other hand they speak of the market-prices of labour, i.e., prices oscillating above or below its natural price.

But what is the value of a commodity? The objective form of the social labour expended in its production. And how do we measure the quantity of this value? By the quantity of the labour contained in it. How then is the value, e.g., of a 12 hour working-day to be determined? By the 12 working-hours contained in a working day of 12 hours, which is an absurd tautology.<sup>1</sup>

In order to be sold as a commodity in the market, labour must at all events exist before it is sold. But, could the labourer give it an independent objective existence, he would sell a commodity and not labour.<sup>2</sup>

Apart from these contradictions, a direct exchange of money, i.e., of realized labour, with living labour would either do away with the law of value which only begins to develop itself freely on the basis of capitalist production, or do away with capitalist production itself, which rests directly on wage-labour. The working day of 12 hours embodies itself, e.g., in a money-value of 6s. Either equivalents are exchanged, and then the labourer receives 6s, for 12 hours' labour; the price of his labour would be equal to the price of his product. In this case he produces no surplus-value for the buyer of his labour, the 6s. are not transformed into capital, the basis of capitalist production vanishes. But it is on this very basis that he sells his labour and that his labour is wage-labour. Or else he receives for 12 hours' labour less than 6s., i.e., less than 12 hours' labour. Twelve hours' labour are exchanged against 10, 6, &c., hours' labour. This equalisation of unequal quantities not merely does away with the determination of value. Such a self-destructive contradiction cannot be in any way even enunciated or formulated as a law.<sup>3</sup>

It is of no avail to deduce the exchange of more labour against less, from their difference of form, the one being realized, the other living.<sup>4</sup> This is the more absurd as the value of a commodity is determined not by the quantity of labour actually realized in it, but by the quantity of living labour necessary for its production. A commodity represents, say, 6 working-hours. If an invention is made by which it can be produced in 3 hours, the value, even of the commodity already produced, falls by half. It represents now 3 hours of social labour instead of the 6 formerly necessary. It is the quantity of labour required for its production, not the realized form of that labour, by which the amount of the value of a commodity is determined.

That which comes directly face to face with the possessor of money on the market, is in fact not labour, but the labourer. What the latter sells is his labour-power. As soon as his labour actually begins, it has already ceased to belong to him; it can therefore no longer be sold by him. Labour is the substance, and the immanent measure of value, but has itself no value.<sup>5</sup>

In the expression "value of labour," the idea of value is not only completely obliterated, but actually reversed. It is an expression as imaginary as the value of the earth. These imaginary expressions, arise, however, from the relations of production themselves. They are categories for the phenomenal forms of essential relations. That in their appearance things often represent themselves in inverted form is pretty well known in every science except Political Economy.<sup>6</sup>

Classical Political Economy borrowed from every-day life the category “price of labour” without further criticism, and then simply asked the question, how is this price determined? It soon recognized that the change in the relations of demand and supply explained in regard to the price of labour, as of all other commodities, nothing except its changes i.e., the oscillations of the market-price above or below a certain mean. If demand and supply balance, the oscillation of prices ceases, all other conditions remaining the same. But then demand and supply also cease to explain anything. The price of labour, at the moment when demand and supply are in equilibrium, is its natural price, determined independently of the relation of demand and supply. And how this price is determined is just the question. Or a larger period of oscillations in the market-price is taken, e.g., a year, and they are found to cancel one the other, leaving a mean average quantity, a relatively constant magnitude. This had naturally to be determined otherwise than by its own compensating variations. This price which always finally predominates over the accidental market-prices of labour and regulates them, this “necessary price” (Physiocrats) or “natural price” of labour (Adam Smith) can, as with all other commodities, be nothing else than its value expressed in money. In this way Political Economy expected to penetrate athwart the accidental prices of labour, to the value of labour. As with other commodities, this value was determined by the cost of production. But what is the cost of production - of the labourer, i.e., the cost of producing or reproducing the labourer himself? This question unconsciously substituted itself in Political Economy for the original one; for the search after the cost of production of labour as such turned in a circle and never left the spot. What economists therefore call value of labour, is in fact the value of labour-power, as it exists in the personality of the labourer, which is as different from its function, labour, as a machine is from the work it performs. Occupied with the difference between the market-price of labour and its so-called value, with the relation of this value to the rate of profit, and to the values of the commodities produced by means of labour, &c., they never discovered that the course of the analysis had led not only from the market-prices of labour to its presumed value, but had led to the resolution of this value of labour itself into the value of labour-power. Classical economy never arrived at a consciousness of the results of its own analysis; it accepted uncritically the categories “value of labour,” “natural price of labour,” &c., as final and as adequate expressions for the value-relation under consideration, and was thus led, as will be seen later, into inextricable confusion and contradiction, while it offered to the vulgar economists a secure basis of operations for their shallowness, which on principle worships appearances only.

Let us next see how value (and price) of labour-power, present themselves in this transformed condition as wages.

We know that the daily value of labour-power is calculated upon a certain length of the labourer’s life, to which, again, corresponds a certain length of working day. Assume the habitual working day as 12 hours, the daily value of labour-power as 3s., the expression in money of a value that embodies 6 hours of labour. If the labourer receives 3s., then he receives the value of his labour-power functioning through 12 hours. If, now, this value of a day’s labour-power is expressed as the value of a day’s labour itself, we have the formula: Twelve hours’ labour has a value of 3s. The value of labour-power thus determines the value of labour, or, expressed in money, its necessary price. If, on the other hand, the price of labour-power differs from its value, in like manner the price of labour differs from its so-called value.

As the value of labour is only an irrational expression for the value of labour-power, it follows, of course, that the value of labour must always be less than the value it produces, for the capitalist always makes labour-power work longer than is necessary for the reproduction of its own value. In the above example, the value of the labour-power that functions through 12 hours is 3s., a

value for the reproduction of which 6 hours are required. The value which the labour-power produces is, on the other hand, 6s., because it, in fact, functions during 12 hours, and the value it produces depends, not on its own value, but on the length of time it is in action. Thus, we have a result absurd at first sight that labour which creates a value of 6s. possesses a value of 3s.<sup>7</sup>

We see, further: The value of 3s. by which a part only of the working day – i.e., 6 hours' labour-is paid for, appears as the value or price of the whole working day of 12 hours, which thus includes 6 hours unpaid for. The wage form thus extinguishes every trace of the division of the working day into necessary labour and surplus labour, into paid and unpaid labour. All labour appears as paid labour. In the *corvée*, the labour of the worker for himself, and his compulsory labour for his lord, differ in space and time in the clearest possible way. In slave labour, even that part of the working day in which the slave is only replacing the value of his own means of existence, in which, therefore, in fact, he works for himself alone, appears as labour for his master. All the slave's labour appears as unpaid labour.<sup>8</sup> In wage labour, on the contrary, even surplus labour, or unpaid labour, appears as paid. There the property-relation conceals the labour of the slave for himself; here the money-relation conceals the unrequited labour of the wage labourer.

Hence, we may understand the decisive importance of the transformation of value and price of labour-power into the form of wages, or into the value and price of labour itself. This phenomenal form, which makes the actual relation invisible, and, indeed, shows the direct opposite of that relation, forms the basis of all the juridical notions of both labourer and capitalist, of all the mystifications of the capitalistic mode of production, of all its illusions as to liberty, of all the apologetic shifts of the vulgar economists.

If history took a long time to get at the bottom of the mystery of wages, nothing, on the other hand, is more easy to understand than the necessity, the *raison d'être*, of this phenomenon.

The exchange between capital and labour at first presents itself to the mind in the same guise as the buying and selling of all other commodities. The buyer gives a certain sum of money, the seller an article of a nature different from money. The jurist's consciousness recognizes in this, at most, a material difference, expressed in the juridically equivalent formula: "Do ut des, do ut facias, facio ut des, facio ut facias."<sup>9</sup>

Furthermore, exchange-value and use-value, being intrinsically incommensurable magnitudes, the expressions "value of labour," "price of labour," do not seem more irrational than the expressions "value of cotton," "price of cotton." Moreover, the labourer is paid after he has given his labour. In its function of means of payment, money realizes subsequently the value or price of the article supplied – i.e., in this particular case, the value or price of the labour supplied. Finally, the use-value supplied by the labourer to the capitalist is not, in fact, his labour-power, but its function, some definite useful labour, the work of tailoring, shoemaking, spinning, &c. That this same labour is, on the other hand, the universal value-creating element, and thus possesses a property by which it differs from all other commodities, is beyond the cognizance of the ordinary mind.

Let us put ourselves in the place of the labourer who receives for 12 hours' labour, say the value produced by 6 hours' labour, say 3s. For him, in fact, his 12 hours' labour is the means of buying the 3s. The value of his labour-power may vary, with the value of his usual means of subsistence, from 3 to 4 shillings, or from 3 to 2 shillings; or, if the value of his labour-power remains constant, its price may, in consequence of changing relations of demand and supply, rise to 4s. or fall to 2s. He always gives 12 hours of labour. Every change in the amount of the equivalent that he receives appears to him, therefore, necessarily as a change in the value or price of his 12 hours' work. This circumstance misled Adam Smith, who treated the working day as a constant quantity,<sup>10</sup> to the assertion that the value of labour is constant, although the value of the means of

subsistence may vary, and the same working day, therefore, may represent itself in more or less money for the labourer.

Let us consider, on the other hand, the capitalist. He wishes to receive as much labour as possible for as little money as possible. Practically, therefore, the only thing that interests him is the difference between the price of labour-power and the value which its function creates. But, then, he tries to buy all commodities as cheaply as possible, and always accounts for his profit by simple cheating, by buying under, and selling over the value. Hence, he never comes to see that, if such a thing as the value of labour really existed, and he really paid this value, no capital would exist, his money would not be turned into capital.

Moreover, the actual movement of wages presents phenomena which seem to prove that not the value of labour-power is paid, but the value of its function, of labour itself. We may reduce these phenomena to two great classes: 1.) Change of wages with the changing length of the working day. One might as well conclude that not the value of a machine is paid, but that of its working, because it costs more to hire a machine for a week than for a day. 2.) The individual difference in the wages of different labourers who do the same kind of work. We find this individual difference, but are not deceived by it, in the system of slavery, where, frankly and openly, without any circumlocution, labour-power itself is sold. Only, in the slave system, the advantage of a labour-power above the average, and the disadvantage of a labour-power below the average, affects the slave-owner; in the wage-labour system, it affects the labourer himself, because his labour-power is, in the one case, sold by himself, in the other, by a third person.

For the rest, in respect to the phenomenal form, “value and price of labour,” or “wages,” as contrasted with the essential relation manifested therein, viz., the value and price of labour-power, the same difference holds that holds in respect to all phenomena and their hidden substratum. The former appear directly and spontaneously as current modes of thought; the latter must first be discovered by science. Classical Political Economy nearly touches the true relation of things, without, however, consciously formulating it. This it cannot, so long as it sticks in its bourgeois skin.

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<sup>1</sup> “Mr. Ricardo ingeniously enough avoids a difficulty which, on a first view, threatens to encumber his doctrine — that value depends on the quantity of labour employed in production. If this principle is rigidly adhered to, it follows that the value of labour depends on the quantity of labour employed in producing it — which is evidently absurd. By a dexterous turn, therefore, Mr. Ricardo makes the value of labour depend on the quantity of labour required to produce wages; or, to give him the benefit of his own language, he maintains, that the value of labour is to be estimated by the quantity of labour required to produce wages; by which he means the quantity of labour required to produce the money or commodities given to the labourer. This is similar to saying, that the value of cloth is estimated, not by the quantity of labour bestowed on its production, but by the quantity of labour bestowed on the production of the silver, for which the cloth is exchanged.” — “A Critical Dissertation on the Nature, &c., of Value,” pp. 50, 51.

<sup>2</sup> “If you call labour a commodity, it is not like a commodity which is first produced in order to exchange, and then brought to market where it must exchange with other commodities according to the respective quantities of each which there may be in the market at the time; labour is created the moment it is brought to market; nay, it is brought to market before it is created.” — “Observations on Certain Verbal Disputes,” &c., pp. 75, 76.

<sup>3</sup> “Treating labour as a commodity, and capital, the produce of labour, as another, then, if the values of these two commodities were regulated by equal quantities of labour, a given amount of labour would ... exchange for that quantity of capital which had been produced by the same amount of labour;

antecedent labour would ... exchange for the same amount as present labour. But the value of labour in relation to other commodities ... is determined not by equal quantities of labour.” — E. G. Wakefield in his edition of Adam Smith’s “Wealth of Nations,” Vol. I., London, 1836, p. 231, note.

<sup>4</sup> “There has to be a new agreement” (a new edition of the social contract!) “that whenever there is an exchange of work done for work to be done, the latter” (the capitalist) “is to receive a higher value than the former” (the worker). — Simonde (de Sismondi), “De la Richesse Commerciale,” Geneva, 1803, Vol I, p. 37.

<sup>5</sup> “Labour the exclusive standard of value ... the creator of all wealth, no commodity.” Thomas Hodgskin, “Popul. Polit. Econ.,” p. 186.

<sup>6</sup> On the other hand, the attempt to explain such expressions as merely poetic license only shows the impotence of the analysis. Hence, in answer to Proudhon’s phrase; “Labour is called value, not as being a commodity itself, but in view of the values supposed to be potentially embodied in it. The value of labour is a figurative expression,” &c. I have remarked: “In labour, commodity, which is a frightful reality, he (Proudhon) sees nothing but a grammatical ellipsis. The whole of existing society, then, based upon labour commodity, is henceforth based upon a poetic license, on a figurative expression. Does society desire to eliminate all the inconveniences which trouble it, it has only to eliminate all the ill-sounding terms. Let it change the language, and for that it has only to address itself to the Academy and ask it for a new edition of its dictionary.” (Karl Marx, “Misère de la Philosophie,” pp. 34, 35.) It is naturally still more convenient to understand by value nothing at all. Then one can without difficulty subsume everything under this category. Thus, e.g., J. B. Say: “What is value?” Answer: “That which a thing is worth”; and what is “price”? Answer: “The value of a thing expressed in money.” And why has agriculture a value? Answer: “Because one sets a price on it.” Therefore value is what a thing is worth, and the land has its “value,” because its value is “expressed in money.” This is, anyhow, a very simple way of explaining the why and the wherefore of things.

<sup>7</sup> Cf. “Zur Kritik &c.,” p. 40, where I state that, in the portion of that work that deals with Capital, this problem will be solved: “How does production, on the basis of exchange-value determined simply by labour-time, lead to the result that the exchange-value of labour is less than the exchange-value of its product?”

<sup>8</sup> The “Morning Star,” a London Free-trade organ, naif to silliness, protested again and again during the American Civil War, with all the moral indignation of which man is capable, that the Negro in the “Confederate States” worked absolutely for nothing. It should have compared the daily cost of such a Negro with that of the free workman in the East-end of London.

<sup>9</sup> I give in order that you may give; I give in order that you may produce; I produce so that you may give; I produce so that you may produce.

<sup>10</sup> Adam Smith only accidentally alludes to the variation of the working day when he is referring to piece-wages.

## Chapter 20: Time-Wages

Wages themselves again take many forms, a fact not recognizable in the ordinary economic treatises which, exclusively interested in the material side of the question, neglect every difference of form. An exposition of all these forms however, belongs to the special study of wage labour, not therefore to this work. Still the two fundamental forms must be briefly worked out here.

The sale of labour-power, as will be remembered, takes place for a definite period of time. The converted form under which the daily, weekly, &c., value of labour-power presents itself, is hence that of time wages, therefore day-wages, &c.

Next it is to be noted that the laws set forth, in the 17th chapter, on the changes in the relative magnitudes of price of labour-power and surplus-value, pass by a simple transformation of form, into laws of wages. Similarly the distinction between the exchange-value of labour power, and the sum of the necessaries of life into which this value is converted, now reappears as the distinction between nominal and real wages. It would be useless to repeat here, with regard to the phenomenal form, what has been already worked out in the substantial form. We limit ourselves therefore to a few points characteristic of time-wages.

The sum of money<sup>1</sup> which the labourer receives for his daily or weekly labour, forms the amount of his nominal wages, or of his wages estimated in value. But it is clear that according to the length of the working day, that is, according to the amount of actual labour daily supplied, the same daily or weekly wage may represent very different prices of labour, i.e., very different sums of money for the same quantity of labour.<sup>2</sup> We must, therefore, in considering time-wages, again distinguish between the sum-total of the daily or weekly wages, &c., and the price of labour. How then, to find this price, i.e., the money-value of a given quantity of labour? The average price of labour is found, when the average daily value of the labour-power is divided by the average number of hours in the working day. If, e.g., the daily value of labour-power is 3 shillings, the value of the product of 6 working-hours, and if the working day is 12 hours, the price of 1 working hour is  $3/12$  shillings = 3d. The price of the working-hour thus found serves as the unit measure for the price of labour.

It follows therefore that the daily and weekly wages, &c., may remain the same, although the price of labour falls constantly. If, e.g., the habitual working day is 10 hours and the daily value of the labour-power 3s., the price of the working-hour is  $3 \frac{3}{5}$ d. It falls to 3s. as soon as the working day rises to 12 hours, to  $2 \frac{2}{5}$ d as soon as it rises to 15 hours. Daily or weekly wages remain, despite all this, unchanged. On the contrary, the daily or weekly wages may rise, although the price of labour remains constant or even falls. If, e.g., the working day is 10 hours, and the daily value of labour-power 3 shillings, the price of one working-hour is  $3 \frac{3}{5}$ d. If the labourer, in consequence of increase of trade, works 12 hours, the price of labour remaining the same, his daily wage now rises to 3 shillings  $7 \frac{1}{5}$  d. without any variation in the price of labour. The same result might follow if, instead of the extensive amount of labour, its intensive amount increased.

<sup>3</sup>The rise of the nominal daily or weekly wages may therefore be accompanied by a price of labour that remains stationary or falls. The same holds as to the income of the labourer's family, as soon as the quantity of labour expended by the head of the family is increased by the labour of the members of his family. There are, therefore, methods of lowering the price of labour independent of the reduction of the nominal daily or weekly wages.<sup>4</sup>

As a general law it follows that, given the amount of daily or weekly labour, &c., the daily or weekly wages depend on the price of labour which itself varies either with the value of labour-power, or with the difference between its price and its value. Given, on the other hand, the price of labour, the daily or weekly wages depend on the quantity of the daily or weekly labour.

The unit-measure for time-wages, the price of the working-hour, is the quotient of the value of a day's labour-power, divided by the number of hours of the average working day. Let the latter be 12 hours, and the daily value of labour-power 3 shillings, the value of the product of 6 hours of labour. Under these circumstances the price of a working hour is 3d.; the value produced in it is 6d. If the labourer is now employed less than 12 hours (or less than 6 days in the week), e.g., only 6 or 8 hours, he receives, with this price of labour, only 2s. or 1s. 6d. a day.<sup>5</sup> As on our hypothesis he must work on the average 6 hours daily, in order to produce a day's wage corresponding merely to the value of his labour power, as according to the same hypothesis he works only half of every hour for himself, and half for the capitalist, it is clear that he cannot obtain for himself the value of the product of 6 hours if he is employed less than 12 hours. In previous chapters we saw the destructive consequences of over-work; here we find the sources of the sufferings that result to the labourer from his insufficient employment.

If the hour's wage is fixed so that the capitalist does not bind himself to pay a day's or a week's wage, but only to pay wages for the hours during which he chooses to employ the labourer, he can employ him for a shorter time than that which is originally the basis of the calculation of the hour-wage, or the unit-measure of the price of labour. Since this unit is determined by the ratio

$$\frac{\text{daily value of labour-power}}{\text{working day of a given number of hours}}$$

it, of course, loses all meaning as soon as the working day ceases to contain a definite number of hours. The connection between the paid and the unpaid labour is destroyed. The capitalist can now wring from the labour a certain quantity of surplus labour without allowing him the labour-time necessary for his own subsistence. He can annihilate all regularity of employment, and according to his own convenience, caprice, and the interest of the moment, make the most enormous overwork alternate with relative or absolute cessation of work. He can, under the pretense of paying "the normal price of labour," abnormally lengthen the working day without any corresponding compensation to the labourer. Hence the perfectly rational revolt in 1860 of the London labourers, employed in the building trades, against the attempt of the capitalists to impose on them this sort of wage by the hour. The legal limitation of the working day puts an end to such mischief, although not, of course, to the diminution of employment caused by the competition of machinery, by changes in the quality of the labourers employed, and by crises partial or general.

With an increasing daily or weekly wage the price of labour may remain nominally constant, and yet may fall below its normal level. This occurs every time that, the price of labour (reckoned per working-hour) remaining constant, the working day is prolonged beyond its customary length. If in the fraction:

$$\frac{\text{daily value of labour power}}{\text{working day}}$$

the denominator increases, the numerator increases yet more rapidly. The value of labour-power, as dependent on its wear and tear, increases with the duration of its functioning, and in more rapid proportion than the increase of that duration. In many branches of industry where time-wage is the general rule without legal limits to the working-time, the habit has, therefore, spontaneously grown up of regarding the working day as normal only up to a certain point, e.g., up to the

expiration of the tenth hour (“normal working day,” “the day’s work,” “the regular hours of work”). Beyond this limit the working-time is over-time, and is, taking the hour as unit-measure, paid better (“extra pay”), although often in a proportion ridiculously small.<sup>6</sup> The normal working day exists here as a fraction of the actual working day, and the latter, often during the whole year, lasts longer than the former.<sup>7</sup> The increase in the price of labour with the extension of the working day beyond a certain normal limit, takes such a shape in various British industries that the low price of labour during the so-called normal time compels the labourer to work during the better paid over-time, if he wishes to obtain a sufficient wage at all.<sup>8</sup> Legal limitation of the working day puts an end to these amenities.<sup>9</sup>

It is a fact generally known that, the longer the working days, in any branch of industry, the lower are the wages.<sup>10</sup> A. Redgrave, factory inspector, illustrates this by a comparative review of the 20 years from 1839-1859, according to which wages rose in the factories under the 10 Hours Law, whilst they fell in the factories in which the work lasted 14 to 15 hours daily.<sup>11</sup>

From the law, “the price of labour being given, the daily or weekly wage depends on the quantity of labour expended,” it follows, first of all, that the lower the price of labour, the greater must be the quantity of labour, or the longer must be the working day for the labourer to secure even a miserable average wage. The lowness of the price of labour acts here as a stimulus to the extension of the labour-time.<sup>12</sup>

On the other hand, the extension of the working-time produces, in its turn, a fall in the price of labour, and with this a fall in the day’s or week’s wages.

The determination of the price of labour by:

daily value of labour power

working day of a given number of hours

shows that a mere prolongation of the working day lowers the price of labour, if no compensation steps in. But the same circumstances which allow the capitalist in the long run to prolong the working day, also allow him first, and compel him finally, to nominally lower the price of labour until the total price of the increased number of hours is lowered, and, therefore, the daily or weekly wage. Reference to two circumstances is sufficient here. If one man does the work of 1½ or 2 men, the supply of labour increases, although the supply of labour-power on the market remains constant. The competition thus created between the labourers allows the capitalist to beat down the price of labour, whilst the falling price of labour allows him, on the other hand, to screw up still further the working-time.<sup>13</sup> Soon, however, this command over abnormal quantities of unpaid labour, i.e., quantities in excess of the average social amount, becomes a source of competition amongst the capitalists themselves. A part of the price of the commodity consists of the price of labour. The unpaid part of the labour-price need not be reckoned in the price of the commodity. It may be presented to the buyer. This is the first step to which competition leads. The second step to which it drives is to exclude also from the selling price of the commodity at least a part of the abnormal surplus-value created by the extension of the working day. In this way, an abnormally low selling price of the commodity arises, at first sporadically, and becomes fixed by degrees; a lower selling price which henceforward becomes the constant basis of a miserable wage for an excessive working-time, as originally it was the product of these very circumstances. This movement is simply indicated here, as the analysis of competition does not belong to this part of our subject. Nevertheless, the capitalist may, for a moment, speak for himself. “In Birmingham there is so much competition of masters one against another that many are obliged to do things as employers that they would otherwise be ashamed of; and yet no more money is made, but only the public gets the benefit.”<sup>14</sup> The reader will remember the two sorts of

London bakers, of whom one sold the bread at its full price (the “full-priced” bakers), the other below its normal price (“the under-priced,” “the undersellers”). The “full-priced” denounced their rivals before the Parliamentary Committee of Inquiry: “They only exist now by first defrauding the public, and next getting 18 hours’ work out of their men for 12 hours’ wages.... The unpaid labour of the men was made ... the source whereby the competition was carried on, and continues so to this day.... The competition among the master bakers is the cause of the difficulty in getting rid of night-work. An underseller, who sells his bread below the cost-price according to the price of flour, must make it up by getting more out of the labour of the men.... If I got only 12 hours’ work out of my men, and my neighbor got 18 or 20, he must beat me in the selling price. If the men could insist on payment for over-work, this would be set right.... A large number of those employed by the undersellers are foreigners and youths, who are obliged to accept almost any wages they can obtain.”<sup>15</sup>

This jeremiad is also interesting because it shows how the appearance only of the relations of production mirrors itself in the brain of the capitalist. The capitalist does not know that the normal price of labour also includes a definite quantity of unpaid labour, and that this very unpaid labour is the normal source of his gain. The category of surplus labour-time does not exist at all for him, since it is included in the normal working day, which he thinks he has paid for in the day’s wages. But over-time does exist for him, the prolongation of the working day beyond the limits corresponding with the usual price of labour. Face to face with his underselling competitor, he even insists upon extra pay for this over-time. He again does not know that this extra pay includes unpaid labour, just as well as does the price of the customary hour of labour. For example, the price of one hour of the 12 hours’ working day is 3d., say the value-product of half a working-hour, whilst the price of the over-time working-hour is 4d., or the value-product of 2/3 of a working hour. In the first case the capitalist appropriates to himself one-half, in the second, one-third of the working-hour without paying for it.

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<sup>1</sup> The value of money itself is here always supposed constant.

<sup>2</sup> “The price of labour is the sum paid for a given quantity of labour.” (Sir Edward West, “Price of Corn and Wages of Labour,” London, 1836, p. 67.) West is the author of the anonymous “Essay on the Application of Capital to Land.” by a Fellow of the University College of Oxford, London, 1815. An epoch-making work in the history of Political Economy.

<sup>3</sup> “The wages of labour depend upon the price of labour and the quantity of labour performed.... An increase in the wages of labour does not necessarily imply an enhancement of the price of labour. From fuller employment, and greater exertions, the wages of labour may be considerably increased, while the price of labour may continue the same.” (West, *op. cit.*, pp. 67, 68, 112.) The main question: “How is the price of labour determined?” West, however, dismisses with mere banalities.

<sup>4</sup> This is perceived by the fanatical representative of the industrial bourgeoisie of the 18th century, the author of the “Essay on Trade and Commerce” often quoted by us, although he puts the matter in a confused way: “It is the quantity of labour and not the price of it” (he means by this the nominal daily or weekly wages) “that is determined by the price of provisions and other necessaries: reduce the price of necessaries very low, and of course you reduce the quantity of labour in proportion. Master manufacturers know that there are various ways of raising and felling the price of labour, besides that of altering its nominal amount.” (*op. cit.*, pp. 48, 61.) In his “Three Lectures on the Rate of Wages,” London, 1830, in which N. W. Senior uses West’s work without mentioning it, he says: “The labourer is principally interested in the amount of wages” (p. 14), that is to say, the labourer is principally interested in what he receives, the nominal sum of his wages, not in that which he gives, the amount of labour!

<sup>5</sup> The effect of such an abnormal lessening of employment is quite different from that of a general reduction of the working day, enforced by law. The former has nothing to do with the absolute length of the working day, and may occur just as well in a working day of 15, as of 6 hours. The normal price of labour is in the first case calculated on the labourer working 15 hours, in the second case on his working 6 hours a day on the average. The result is therefore the same, if he in the one case is employed only for 7½, in the other only for 3 hours.

<sup>6</sup> “The rate of payment for overtime (in lace-making) is so small, from ½ d. and ¾ d. to 2d. per hour, that it stands in painful contrast to the amount of injury produced to the health and stamina of the workpeople.... The small amount thus earned is also often obliged to be spent in extra nourishment.” (“Child.Empl.Com., II. Rep.,” p. xvi., n. 117.)

<sup>7</sup> E.g., in paper-staining before the recent introduction into this trade of the Factory Act. “We work on with no stoppage for meals, so that the day’s work of 10½ hours is finished by 4:30 p.m., and all after that is over-time, and we seldom leave off working before 6 p.m., so that we are really working over-time the whole year round.” (Mr. Smith’s “Evidence in Child. Empl. Com., 1. Rep.,” p. 125.)

<sup>8</sup> E.g., in the Scotch bleaching-works. “In some parts of Scotland this trade” (before the introduction of the Factory Act in 1862) “was carried on by a system of over-time, i.e., ten hours a day were the regular hours of work, for which a nominal wage of 1s. 2d. per day was paid to a man, there being every day over-time for three or four hours, paid at the rate of 3d. per hour. The effect of this system ... a man could not earn more than 8s. per week when working the ordinary hours ... without over-time they could not earn a fair day’s wages.” (“Rept. of Insp. of Factories,” April 30th, 1863, p. 10.) “The higher wages, for getting adult males to work longer hours, are a temptation too strong to be resisted.” (“Rept. of Insp. of Fact.,” April 30th, 1848, p. 5.) The book-binding trade in the city of London employs very many young girls from 14 to 15 years old, and that under indentures which prescribe certain definite hours of labour. Nevertheless, they work in the last week of each month until 10, 11, 12, or 1 o’clock at night, along with the older labourers, in a very mixed company. “The masters tempt them by extra pay and supper,” which they eat in neighboring public houses. The great debauchery thus produced among these “young immortals” (“Children’s Employment Comm., V. Rept.,” p. 44, n. 191) is compensated by the fact that among the rest many Bibles and religious books are bound by them.

<sup>9</sup> See “Reports of Insp. of Fact.,” 30th April, 1863, p. 10. With very accurate appreciation of the state of things, the London labourers employed in the building trades declared, during the great strike and lock-out of 1860, that they would only accept wages by the hour under two conditions: (1), that, with the price of the working-hour, a normal working day of 9 and 10 hours respectively should be fixed, and that the price of the hour for the 10 hours’ working day should be higher than that for the hour of the 9 hours working day; (2), that every hour beyond the normal working day should be reckoned as over-time and proportionally more highly paid.

<sup>10</sup> “It is a very notable thing, too, that where long hours are the rule, small wages are also so.” (“Report of Insp. of Fact.,” 31st. Oct., 1863, p. 9.) “The work which obtains the scanty pittance of food, is, for the most part, excessively prolonged.” (“Public Health, Sixth Report,” 1864, p. 15.)

<sup>11</sup> “Report of Inspectors of Fact.,” 30th April, 1860, pp. 31, 32.

<sup>12</sup> The hand nail-makers in England, e.g., have, on account of the low price of labour, to work 15 hours a day in order to hammer out their miserable weekly wage. “It’s a great many hours in a day (6 a.m. to 8 p.m.), and he has to work hard all the time to get 11 d. or 1s., and there is the wear of the tools, the cost of firing, and something for waste iron to go out of this, which takes off altogether 2½d. or 3d.” (“Children’s Employment Com., III. Report,” p. 136, n. 671.) The women earn by the same working-time a week’s wage of only 5 shillings. (l.c., p. 137, n. 674.)

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<sup>13</sup> If a factory-hand, e.g., refused to work the customary long hours, “he would very shortly be replaced by somebody who would work any length of time, and thus be thrown out of employment.” (“Reports of Inspectors of Factories,” 30th April, 1848. Evidence, p. 39, n. 58.) “If one man performs the work of two... the rate of profits will generally be raised ... in consequence of the additional supply of labour having diminished its price.” (Senior, l.c., p. 15.)

<sup>14</sup> “Children’s Employment Com., III Rep.,” Evidence, p. 66, n. 22.

<sup>15</sup> “Report, &c., Relative to the Grievances Complained of by the Journeymen Bakers.” London, 1862, p. 411, and ib. Evidence, notes 479, 359, 27. Anyhow the full-priced bakers, as was mentioned above, and as their spokesman, Bennett, himself admits, make their men “generally begin work at 11 p.m. ... up to 8 o’clock the next morning.... They are then engaged all day long ... as late as 7 o’clock in the evening.” (l.c., p. 22.)

## Chapter 21: Piece Wages

Wages by the piece are nothing else than a converted form of wages by time, just as wages by time are a converted form of the value or price of labour-power.

In piece wages it seems at first sight as if the use-value bought from the labourer was, not the function of his labour-power, living labour, but labour already realized in the product, and as if the price of this labour was determined, not as with time-wages, by the fraction

daily value of labour-power

the working day of a given number of hours

but by the capacity for work of the producer.<sup>1</sup>

The confidence that trusts in this appearance ought to receive a first severe shock from the fact that both forms of wages exist side by side, simultaneously, in the same branches of industry; e.g.,

“the compositors of London, as a general rule, work by the piece, time-work being the exception, while those in the country work by the day, the exception being work by the piece. The shipwrights of the port of London work by the job or piece, while those of all other parts work by the day.”<sup>2</sup>

In the same saddlery shops of London, often for the same work, piece wages are paid to the French, time-wages to the English. In the regular factories in which throughout piece wages predominate, particular kinds of work are unsuitable to this form of wage, and are therefore paid by time.<sup>3</sup> But it is, moreover, self-evident that the difference of form in the payment of wages alters in no way their essential nature, although the one form may be more favorable to the development of capitalist production than the other.

Let the ordinary working day contain 12 hours of which 6 are paid, 6 unpaid. Let its value-product be 6 shillings, that of one hour's labour therefore 6d. Let us suppose that, as the result of experience, a labourer who works with the average amount of intensity and skill, who, therefore, gives in fact only the time socially necessary to the production of an article, supplies in 12 hours 24 pieces, either distinct products or measurable parts of a continuous whole. Then the value of these 24 pieces, after subtraction of the portion of constant capital contained in them, is 6 shillings, and the value of a single piece 3d. The labourer receives 1 ½d. per piece, and thus earns in 12 hours 3 shillings. Just as, with time-wages, it does not matter whether we assume that the labourer works 6 hours for himself and 6 hours for the capitalist, or half of every hour for himself, and the other half for the capitalist, so here it does not matter whether we say that each individual piece is half paid, and half unpaid for, or that the price of 12 pieces is the equivalent only of the value of the labour-power, whilst in the other 12 pieces surplus-value is incorporated.

The form of piece wages is just as irrational as that of time-wages. Whilst in our example two pieces of a commodity, after subtraction of the value of the means of production consumed in them, are worth 6d. as being the product of one hour, the labourer receives for them a price of 3d. Piece wages do not, in fact, distinctly express any relation of value. It is not, therefore, a question of measuring the value of the piece by the working-time incorporated in it, but on the contrary, of measuring the working-time the labourer has expended by the number of pieces he has produced. In time-wages, the labour is measured by its immediate duration; in piece wages, by the quantity of products in which the labour has embodied itself during a given time.<sup>4</sup> The price of labour time

itself is finally determined by the equation: value of a day's labour = daily value of labour-power. Piece-wage is, therefore, only a modified form of time-wage.

Let us now consider a little more closely the characteristic peculiarities of piece wages.

The quality of the labour is here controlled by the work itself, which must be of average perfection if the piece-price is to be paid in full. piece wages become, from this point of view, the most fruitful source of reductions of wages and capitalistic cheating.

They furnish to the capitalist an exact measure for the intensity of labour. Only the working-time which is embodied in a quantum of commodities determined beforehand, and experimentally fixed, counts as socially necessary working-time, and is paid as such. In the larger workshops of the London tailors, therefore, a certain piece of work, a waistcoat, e.g., is called an hour, or half an hour, the hour at 6d. By practice it is known how much is the average product of one hour. With new fashions, repairs, &c., a contest arises between master and labourer as to whether a particular piece of work is one hour, and so on, until here also experience decides. Similarly in the London furniture workshops, &c. If the labourer does not possess the average capacity, if he cannot in consequence supply a certain minimum of work per day, he is dismissed.<sup>5</sup>

Since the quality and intensity of the work are here controlled by the form of wage itself, superintendence of labour becomes in great part superfluous. Piece wages therefore lay the foundation of the modern "domestic labour," described above, as well as of a hierarchically organized system of exploitation and oppression. The latter has two fundamental forms. On the one hand, piece wages facilitate the interposition of parasites between the capitalist and the wage-labourer, the "sub-letting of labour." The gain of these middlemen comes entirely from the difference between the labour-price which the capitalist pays, and the part of that price which they actually allow to reach the labourer.<sup>6</sup> In England this system is characteristically called the "sweating system." On the other hand, piece-wage allows the capitalist to make a contract for so much per piece with the head labourer – in manufactures with the chief of some group, in mines with the extractor of the coal, in the factory with the actual machine-worker – at a price for which the head labourer himself undertakes the enlisting and payment of his assistant work people. The exploitation of the labourer by capital is here effected through the exploitation of the labourer by the labourer.<sup>7</sup>

Given piece-wage, it is naturally the personal interest of the labourer to strain his labour-power as intensely as possible; this enables the capitalist to raise more easily the normal degree of intensity of labour.<sup>8</sup> It is moreover now the personal interest of the labourer to lengthen the working day, since with it his daily or weekly wages rise.<sup>9</sup> This gradually brings on a reaction like that already described in time-wages, without reckoning that the prolongation of the working day, even if the piece wage remains constant, includes of necessity a fall in the price of the labour.

In time-wages, with few exceptions, the same wage holds for the same kind of work, whilst in piece wages, though the price of the working time is measured by a certain quantity of product, the day's or week's wage will vary with the individual differences of the labourers, of whom one supplies in a given time the minimum of product only, another the average, a third more than the average. With regard to actual receipts there is, therefore, great variety according to the different skill, strength, energy, staying-power, &c., of the individual labourers.<sup>10</sup> Of course this does not alter the general relations between capital and wage-labour. First, the individual differences balance one another in the workshop as a whole, which thus supplies in a given working-time the average product, and the total wages paid will be the average wages of that particular branch of industry. Second, the proportion between wages and surplus-value remains unaltered, since the mass of surplus labour supplied by each particular labourer corresponds with the wage received by him. But the wider scope that piece-wage gives to individuality tends to develop on the one

hand that individuality, and with it the sense of liberty, independence, and self-control of the labourers, and on the other, their competition one with another. Piece-work has, therefore, a tendency, while raising individual wages above the average, to lower this average itself. But where a particular rate of piece-wage has for a long time been fixed by tradition, and its lowering, therefore, presented especial difficulties, the masters, in such exceptional cases, sometimes had recourse to its compulsory transformation into time-wages. Hence, e.g., in 1860 a great strike among the ribbon-weavers of Coventry.<sup>11</sup> Piece-wage is finally one of the chief supports of the hour-system described in the preceding chapter.<sup>12</sup>

From what has been shown so far, it follows that piece-wage is the form of wages most in harmony with the capitalist mode of production. Although by no means new – it figures side by side with time-wages officially in the French and English labour statutes of the 14th century – it only conquers a larger field for action during the period of manufacture, properly so-called. In the stormy youth of modern industry, especially from 1797 to 1815, it served as a lever for the lengthening of the working day, and the lowering of wages. Very important materials for the fluctuation of wages during that period are to be found in the Blue books: “Report and Evidence from the Select Committee on Petitions respecting the Corn Laws” (Parliamentary Session of 1813-14), and “Report from the Lords’ Committee, on the State of the Growth, Commerce, and Consumption of Grain, and all Laws relating thereto” (Session of 1814-15). Here we find documentary evidence of the constant lowering of the price of labour from the beginning of the anti-Jacobin War. In the weaving industry, e.g., piece wages had fallen so low that, in spite of the very great lengthening of the working day, the daily wages were then lower than before.

“The real earnings of the cotton weaver are now far less than they were; his superiority over the common labourer, which at first was very great, has now almost entirely ceased. Indeed... the difference in the wages of skillful and common labour is far less now than at any former period.”<sup>13</sup>

How little the increased intensity and extension of labour through piece wages benefited the agricultural proletariat, the following passage borrowed from a work on the side of the landlords and farmers shows:

“By far the greater part of agricultural operations is done by people who are hired for the day or on piece-work. Their weekly wages are about 12s., and although it may be assumed that a man earns on piece-work under the greater stimulus to labour, 1s. or perhaps 2s. more than on weekly wages, yet it is found, on calculating his total income, that his loss of employment, during the year, outweighs this gain...Further, it will generally be found that the wages of these men bear a certain proportion to the price of the necessary means of subsistence, so that a man with two children is able to bring up his family without recourse to parish relief.”<sup>14</sup>

Malthus at that time remarked with reference to the facts published by Parliament:

“I confess that I see, with misgiving, the great extension of the practice of piece-wage. Really hard work during 12 or 14 hours of the day, or for any longer time, is too much for any human being.”<sup>15</sup>

In the workshops under the Factory Acts, piece wages become the general rule, because capital can there only increase the efficacy of the working day by intensifying labour.<sup>16</sup>

With the changing productiveness of labour the same quantum of product represents a varying working-time. Therefore, piece-wage also varies, for it is the money expression of a determined working-time. In our example above, 24 pieces were produced in 12 hours, whilst the value of the

product of the 12 hours was 6s., the daily value of the labour-power 3s., the price of the labour-hour 3d., and the wage for one piece ½d. In one piece half-an-hour's labour was absorbed. If the same working day now supplies, in consequence of the doubled productiveness of labour, 48 pieces instead of 24, and all other circumstances remain unchanged, then the piece-wage falls from 1 ½d. to 3/4d., as every piece now only represents 1/4, instead of ½ of a working-hour. 24 by 1 ½d. = 3s., and in like manner 48 by 3/4d. = 3s. In other words, piece-wage is lowered in the same proportion as the number of the pieces produced in the same time rises,<sup>17</sup> and, therefore, as the working time spent on the same piece falls. This change in piece-wage, so far purely nominal, leads to constant battles between capitalist and labour. Either because the capitalist uses it as a pretext for actually lowering the price of labour, or because increased productive power of labour is accompanied by an increased intensity of the same. Or because the labourer takes seriously the appearance of piece wages (viz., that his product is paid for, and not his labour-power) and therefore revolts against a lowering of wages, unaccompanied by a lowering in the selling price of the commodity.

“The operatives...carefully watch the price of the raw material and the price of manufactured goods, and are thus enabled to form an accurate estimate of their master's profits.”<sup>18</sup>

The capitalist rightly knocks on the head such pretensions as gross errors as to the nature of wage-labour.<sup>19</sup> He cries out against this usurping attempt to lay taxes on the advance of industry, and declares roundly that the productiveness of labour does not concern the labourer at all.<sup>20</sup>

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<sup>1</sup> “The system of piece-work illustrates an epoch in the history of the working-man; it is halfway between the position of the mere day-labourer depending upon the will of the capitalist and the co-operative artisan, who in the not distant future promises to combine the artisan and the capitalist in his own person. Piece-workers are in fact their own masters, even whilst working upon the capital of the employer.” (John Watts: “Trade Societies and Strikes, Machinery and Co-operative Societies.” Manchester, 1865, pp. 52, 53.) I quote this little work because it is a very sink of all long-ago-rotten, apologetic commonplaces. This same Mr. Watts earlier traded in Owenism and published in 1842 another pamphlet: “Facts and Fictions of Political Economists,” in which among other things he declares that “property is robbery.” That was long ago.

<sup>2</sup> T. J. Dunning: “Trades' Unions and Strikes,” Lond., 1860, p. 22.

<sup>3</sup> How the existence, side by side and simultaneously, of these two forms of wage favors the masters' cheating: “A factory employs 400 people, the half of which work by the piece, and have a direct interest in working longer hours. The other 200 are paid by the day, work equally long with the others, and get no more money for their over-time.... The work of these 200 people for half an hour a day is equal to one person's work for 50 hours, or 5/6's of one person's labour in a week, and is a positive gain to the employer.” (“Reports of Insp. of Fact., 31st Oct., 1860,” p. 9.) “Over-working to a very considerable extent still prevails; and, in most instances, with that security against detection and punishment which the law itself affords. I have in many former reports shown ... the injury to workpeople who are not employed on piece-work, but receive weekly wages.” (Leonard Horner in “Reports of Insp. of Fact.,” 30th April, 1859, pp. 8, 9.)

<sup>4</sup> “Wages can be measured in two ways: either by the duration of the labour, or by its product.” (“Abrégé élémentaire des principes de l'économie politique.” Paris, 1796, p. 32.) The author of this anonymous work: G. Garnier.

<sup>5</sup> “So much weight of cotton is delivered to him” (the spinner), “and he has to return by a certain time, in lieu of it, a given weight of twist or yarn, of a certain degree of fineness, and he is paid so much per pound for all that he so returns. If his work is defective in quality, the penalty falls on him, if less in

quantity than the minimum fixed for a given time, he is dismissed and an abler operative procured.” (Ure, *l.c.*, p. 317.)

<sup>6</sup> “It is when work passes through several hands, each of which is to take its share of profits, while only the last does the work, that the pay which reaches the workwoman is miserably disproportioned.” (“Child. Emp. Comm. II Report,” p. 1xx., n. 424.)

<sup>7</sup> Even Watts, the apologetic, remarks: “It would be a great improvement to the system of piece-work, if all the men employed on a job were partners in the contract, each according to his abilities, instead of one man being interested in over-working his fellows for his own benefit.” (*l.c.*, p. 53.) On the vileness of this system, cf. “Child. Emp. Comm., Rep. III.,” p. 66, n. 22, p. 11, n. 124, p. xi, n. 13, 53, 59, &c.

<sup>8</sup> This spontaneous result is often artificially helped along, e.g., in the Engineering Trade of London, a customary trick is “the selecting of a man who possesses superior physical strength and quickness, as the principal of several workmen, and paying him an additional rate, by the quarter or otherwise, with the understanding that he is to exert himself to the utmost to induce the others, who are only paid the ordinary wages, to keep up to him ... without any comment this will go far to explain many of the complaints of stinting the action, superior skill, and working-power, made by the employers against the men” (in *Trades-Unions. Dunning, l.c.*, pp. 22, 23). As the author is himself a labourer and secretary of a Trades’ Union, this might be taken for exaggeration. But the reader may compare the “highly respectable” “Cyclopedia of Agriculture” of J. C. Morton, Art., the article “Labourer,” where this method is recommended to the farmers as an approved one.

<sup>9</sup> “All those who are paid by piece-work ... profit by the transgression of the legal limits of work. This observation as to the willingness to work over-time is especially applicable to the women employed as weavers and reelers.” (“Rept. of Insp. of Fact., 30th April, 1858,” p. 9.) “This system” (piece-work), “so advantageous to the employer ... tends directly to encourage the young potter greatly to over-work himself during the four or five years during which he is employed in the piece-work system, but at low wages.... This is ... another great cause to which the bad constitutions of the potters are to be attributed.” (“Child. Empl. Comm. 1. Rept.,” p. xiii.)

<sup>10</sup> “Where the work in any trade is paid for by the piece at so much per job ... wages may very materially differ in amount.... But in work by the day there is generally an uniform rate ... recognized by both employer and employed as the standard of wages for the general run of workmen in the trade.” (*Dunning, l.c.*, p. 17.)

<sup>11</sup> “The work of the journeyman-artisans will be ruled by the day or by the piece. These master-artisans know about how much work a journeyman-artisan can do per day in each craft, and often pay them in proportion to the work which they do; the journey men, therefore, work as much as they can, in their own interest, without any further inspection.” (Cantillon, “*Essai sur la Nature du Commerce en général*,” Amst. Ed., 1756, pp. 185 and 202. The first edition appeared in 1755.) Cantillon, from whom Quesnay, Sir James Steuart & A. Smith have largely drawn, already here represents piece-wage as simply a modified form of time-wage. The French edition of Cantillon professes in its title to be a translation from the English, but the English edition: “*The Analysis of Trade, Commerce, &c.*,” by Philip Cantillon, late of the city of London, Merchant, is not only of later date (1759), but proves by its contents that it is a later and revised edition: e.g., in the French edition, Hume is not yet mentioned, whilst in the English, on the other hand, Petty hardly figures any longer. The English edition is theoretically less important, but it contains numerous details referring specifically to English commerce, bullion trade, &c., that are wanting in the French text. The words on the title-page of the English edition, according to which the work is “taken chiefly from the manuscript of a very ingenious gentleman, deceased, and adapted, &c.,” seem, therefore, a pure fiction, very customary at that time.

<sup>12</sup> “How often have we seen, in some workshops, many more workers recruited than the work actually called for? On many occasions, workers are recruited in anticipation of future work, which may never materialize. Because they are paid by piece wages, it is said that no risk is incurred, since any loss of time will be charged against the unemployed.” (H. Gregoir: “Les Typographes devant le Tribunal correctionnel de Bruxelles,” Bruxelles, 1865, p. 9.)

<sup>13</sup> “Remarks on the Commercial Policy of Great Britain,” London, 1815.

<sup>14</sup> “A Defense of the Landowners and Farmers of Great Britain,” 1814, pp. 4, 5

<sup>15</sup> Malthus, “Inquiry into the Nature and Progress of Rent,” Lond., 1815.

<sup>16</sup> “Those who are paid by piece-work ... constitute probably four-fifths of the workers in the factories.” “Report of Insp. of Fact.,” 30th April, 1858.

<sup>17</sup> “The productive power of his spinning-machine is accurately measured, and the rate of pay for work done with it decreases with, though not as, the increase of its productive power.” (Ure, l.c., p. 317.) This last apologetic phrase Ure himself again cancels. The lengthening of the mule causes some increase of labour, he admits. The labour does therefore not diminish in the same ratio as its productivity increases. Further: “By this increase the productive power of the machine will be augmented one-fifth. When this event happens the spinner will not be paid at the same rate for work done as he was before, but as that rate will not be diminished in the ratio of one-fifth, the improvement will augment his money earnings for any given number of hours’ work,” but “the foregoing statement requires a certain modification.... The spinner has to pay something additional for juvenile aid out of his additional sixpence, accompanied by displacing a portion of adults” (l.c., p. 321), which has in no way a tendency to raise wages.

<sup>18</sup> H. Fawcett: “The Economic Position of the British labourer.” Cambridge and London, 1865, p. 178.

<sup>19</sup> In the “London Standard” of October 26, 1861, there is a report of proceedings of the firm of John Bright & Co., before the Rochdale magistrates “to prosecute for intimidation the agents of the Carpet Weavers Trades’ Union. Bright’s partners had introduced new machinery which would turn out 240 yards of carpet in the time and with the labour (!) previously required to produce 160 yards. The workmen had no claim whatever to share in the profits made by the investment of their employer’s capital in mechanical improvements. Accordingly, Messrs. Bright proposed to lower the rate of pay from 1½d. per yard to 1d., leaving the earnings of the men exactly the same as before for the same labour. But there was a nominal reduction, of which the operatives, it is asserted, had not fair warning beforehand.”

<sup>20</sup> “Trades’ Unions, in their desire to maintain wages, endeavor to share in the benefits of improved machinery.” (Quelle horreur!) “... the demanding higher wages, because labour is abbreviated, is in other words the endeavor to establish a duty on mechanical improvements.” (“On Combination of Trades,” new ed., London, 1834, p. 42.)

## Chapter 22: National Differences of Wages

In the 17th chapter we were occupied with the manifold combinations which may bring about a change in magnitude of the value of labour-power – this magnitude being considered either absolutely or relatively, i.e., as compared with surplus-value; whilst on the other hand, the quantum of the means of subsistence in which the price of labour is realized might again undergo fluctuations independent of, or different from, the changes of this price.<sup>1</sup> As has been already said, the simple translation of the value, or respectively of the price, of labour-power into the exoteric form of wages transforms all these laws into laws of the fluctuations of wages. That which appears in these fluctuations of wages within a single country as a series of varying combinations, may appear in different countries as contemporaneous difference of national wages. In the comparison of the wages in different nations, we must therefore take into account all the factors that determine changes in the amount of the value of labour-power; the price and the extent of the prime necessities of life as naturally and historically developed, the cost of training the labourers, the part played by the labour of women and children, the productiveness of labour, its extensive and intensive magnitude. Even the most superficial comparison requires the reduction first of the average day-wage for the same trades, in different countries, to a uniform working day. After this reduction to the same terms of the day-wages, time-wage must again be translated into piece-wage, as the latter only can be a measure both of the productivity and the intensity of labour.

In every country there is a certain average intensity of labour below which the labour for the production of a commodity requires more than the socially necessary time, and therefore does not reckon as labour of normal quality. Only a degree of intensity above the national average affects, in a given country, the measure of value by the mere duration of the working-time. This is not the case on the universal market, whose integral parts are the individual countries. The average intensity of labour changes from country to country; here it is greater, there less. These national averages form a scale, whose unit of measure is the average unit of universal labour. The more intense national labour, therefore, as compared with the less intense, produces in the same time more value, which expresses itself in more money.

But the law of value in its international application is yet more modified by the fact that on the world-market the more productive national labour reckons also as the more intense, so long as the more productive nation is not compelled by competition to lower the selling price of its commodities to the level of their value.

In proportion as capitalist production is developed in a country, in the same proportion do the national intensity and productivity of labour there rise above the international level.<sup>2</sup> The different quantities of commodities of the same kind, produced in different countries in the same working-time, have, therefore, unequal international values, which are expressed in different prices, i.e., in sums of money varying according to international values. The relative value of money will, therefore, be less in the nation with more developed capitalist mode of production than in the nation with less developed. It follows, then, that the nominal wages, the equivalent of labour-power expressed in money, will also be higher in the first nation than in the second; which does not at all prove that this holds also for the real wages, i.e., for the means of subsistence placed at the disposal of the labourer.

But even apart from these relative differences of the value of money in different countries, it will be found, frequently, that the daily or weekly, &c., wage in the first nation is higher than in the

second, whilst the relative price of labour, i.e., the price of labour as compared both with surplus-value and with the value of the product, stands higher in the second than in the first.<sup>3</sup>

J. W. Cowell, member of the Factory Commission of 1833, after careful investigation of the spinning trade, came to the conclusion that

“in England wages are virtually lower to the capitalist, though higher to the operative than on the Continent of Europe.”<sup>4</sup>

The English Factory Inspector, Alexander Redgrave, in his report of Oct. 31st, 1866, proves by comparative statistics with continental states, that in spite of lower wages and much longer working-time, continental labour is, in proportion to the product, dearer than English. An English manager of a cotton factory in Oldenburg declares that the working time there lasted from 5:30 a.m. to 8 p.m., Saturdays included, and that the workpeople there, when under English overlookers, did not supply during this time quite so much product as the English in 10 hours, but under German overlookers much less. Wages are much lower than in England, in many cases 50%, but the number of hands in proportion to the machinery was much greater, in certain departments in the proportion of 5:3.

Mr. Redgrave gives very full details as to the Russian cotton factories. The data were given him by an English manager until recently employed there. On this Russian soil, so fruitful of all infamies, the old horrors of the early days of English factories are in full swing. The managers are, of course, English, as the native Russian capitalist is of no use in factory business. Despite all over-work, continued day and night, despite the most shameful under-payment of the workpeople, Russian manufacture manages to vegetate only by prohibition of foreign competition.

I give, in conclusion, a comparative table of Mr. Redgrave's, on the average number of spindles per factory and per spinner in the different countries of Europe. He himself remarks that he had collected these figures a few years ago, and that since that time the size of the factories and the number of spindles per labourer in England has increased. He supposes, however, an approximately equal progress in the continental countries mentioned, so that the numbers given would still have their value for purposes of comparison.

| <b>AVERAGE NUMBER OF SPINDLES PER FACTORY</b>               |                                  |
|---|----------------------------------|
| <b>England</b> , <i>average of spindles per factory</i>     | 12,600                           |
| <b>France</b> , <i>average of spindles per factory</i>      | 1,500                            |
| <b>Prussia</b> , <i>average of spindles per factory</i>     | 1,500                            |
| <b>Belgium</b> , <i>average of spindles per factory</i>     | 4,000                            |
| <b>Saxony</b> , <i>average of spindles per factory</i>      | 4,500                            |
| <b>Austria</b> , <i>average of spindles per factory</i>     | 7,000                            |
| <b>Switzerland</b> , <i>average of spindles per factory</i> | 8,000                            |
| <b>AVERAGE NUMBER OF PERSONS EMPLOYED TO SPINDLES</b>       |                                  |
| <b>France</b>   | <i>one person to 14 spindles</i> |
| <b>Russia</b>   | <i>one person to 28 spindles</i> |
| <b>Prussia</b>  | <i>one person to 37 spindles</i> |
| <b>Bavaria</b>  | <i>one person to 46 spindles</i> |
| <b>Austria</b>  | <i>one person to 49 spindles</i> |
| <b>Belgium</b>  | <i>one person to 50 spindles</i> |
| <b>Saxony</b>   | <i>one person to 50 spindles</i> |

|                                  |                                  |
|----------------------------------|----------------------------------|
| <b>Switzerland</b>               | <i>one person to 55 spindles</i> |
| <b>Smaller States of Germany</b> | <i>one person to 55 spindles</i> |
| <b>Great Britain</b>             | <i>one person to 74 spindles</i> |

“This comparison,” says Mr. Redgrave, “is yet more unfavorable to Great Britain, inasmuch as there is so large a number of factories in which weaving by power is carried on in conjunction with spinning” (whilst in the table the weavers are not deducted), “and the factories abroad are chiefly spinning factories; if it were possible to compare like with like, strictly, I could find many cotton spinning factories in my district in which mules containing 2,200 spindles are minded by one man (the minder) and two assistants only, turning off daily 220 lbs. of yarn, measuring 400 miles in length.”<sup>5</sup>

It is well known that in Eastern Europe, as well as in Asia, English companies have undertaken the construction of railways, and have, in making them, employed side by side with the native labourers, a certain number of English working-men. Compelled by practical necessity, they thus have had to take into account the national difference in the intensity of labour, but this has brought them no loss. Their experience shows that even if the height of wages corresponds more or less with the average intensity of labour, the relative price of labour varies generally in the inverse direction.

In an “Essay on the Rate of Wages,”<sup>6</sup> one of his first economic writings, H. Carey tries to prove that the wages of the different nations are directly proportional to the degree of productiveness of the national working days, in order to draw from this international relation the conclusion that wages everywhere rise and fall in proportion to the productiveness of labour. The whole of our analysis of the production of surplus-value shows the absurdity of this conclusion, even if Carey himself had proved his premises instead of, after his usual uncritical and superficial fashion, shuffling to and fro a confused mass of statistical materials. The best of it is that he does not assert that things actually are as they ought to be according to his theory. For State intervention has falsified the natural economic relations. The different national wages must be reckoned, therefore, as if that part of each that goes to the State in the form of taxes, came to the labourer himself. Ought not Mr. Carey to consider further whether those “State expenses” are not the “natural” fruits of capitalistic development? The reasoning is quite worthy of the man who first declared the relations of capitalist production to be eternal laws of nature and reason, whose free, harmonious working is only disturbed by the intervention of the State, in order afterwards to discover that the diabolical influence of England on the world market (an influence which, it appears, does not spring from the natural laws of capitalist production) necessitates State intervention, i.e., the protection of those laws of nature and reason by the State, alias the System of Protection. He discovered further that the theorems of Ricardo and others, in which existing social antagonisms and contradictions are formulated, are not the ideal product of the real economic movement, but on the contrary, that the real antagonisms of capitalist production in England and elsewhere are the result of the theories of Ricardo and others! Finally he discovered that it is, in the last resort, commerce that destroys the inborn beauties and harmonies of the capitalist mode of production. A step further and he will, perhaps, discover that the one evil in capitalist production is capital itself. Only a man with such atrocious want of the critical faculty and such spurious erudition deserved, in spite of his Protectionist heresy, to become the secret source of the harmonious wisdom of a Bastiat, and of all the other Free-trade optimists of today.

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<sup>1</sup> “It is not accurate to say that wages” (he deals here with their money expression) “are increased, because they purchase more of a cheaper article.” (David Buchanan in his edition of Adam Smith’s “Wealth of Nations,” 1814, Vol. 1, p. 417, note.)

<sup>2</sup> We shall inquire, in another place, what circumstances in relation to productivity may modify this law for individual branches of industry.

<sup>3</sup> James Anderson remarks in his polemic against Adam Smith: “It deserves, likewise, to be remarked, that although the apparent price of Labour is usually lower in poor countries, where the produce of the soil, and grain in general, is cheap; yet it is in fact for the most part really higher than in other countries. For it is not the wages that is given to the labourer per day that constitutes the real price of labour, although it is its apparent price. The real price is that which a certain quantity of work performed actually costs the employer; and considered in this light, labour is in almost all cases cheaper in rich countries than in those that are poorer, although the price of grain and other provisions is usually much lower in the last than in the first.... Labour estimated by the day is much lower in Scotland than in England.... Labour by the piece is generally cheaper in England.” (James Anderson, “Observations on the Means of Exciting a Spirit of National Industry,” &c., Edin. 1777, pp. 350, 351.) On the contrary, lowness of wages produces, in its turn, dearness of labour. “Labour being dearer in Ireland than it is in England ... because the wages are so much lower.” (N. 2079 in “Royal Commission on Railways, Minutes,” 1867.)

<sup>4</sup> (Ure, *op. cit.*, p. 314.)

<sup>5</sup> (“Reports of Insp. of Fact.,” 31st Oct., 1866, pp. 31-37, *passim.*)

<sup>6</sup> “Essay on the Rate of Wages, with an Examination of the Causes of the Differences in the Condition of the Labouring Population throughout the World,” Philadelphia, 1835.

## Part 7: The Accumulation of Capital

The conversion of a sum of money into means of production and labour-power, is the first step taken by the quantum of value that is going to function as capital. This conversion takes place in the market, within the sphere of circulation. The second step, the process of production, is complete so soon as the means of production have been converted into commodities whose value exceeds that of their component parts, and, therefore, contains the capital originally advanced, plus a surplus-value. These commodities must then be thrown into circulation. They must be sold, their value realised in money, this money afresh converted into capital, and so over and over again. This circular movement, in which the same phases are continually gone through in succession, forms the circulation of capital.

The first condition of accumulation is that the capitalist must have contrived to sell his commodities, and to reconvert into capital the greater part of the money so received. In the following pages we shall assume that capital circulates in its normal way. The detailed analysis of the process will be found in Book II.

The capitalist who produces surplus-value – *i.e.*, who extracts unpaid labour directly from the labourers, and fixes it in commodities, is, indeed, the first appropriator, but by no means the ultimate owner, of this surplus-value. He has to share it with capitalists, with landowners, &c., who fulfil other functions in the complex of social production. Surplus-value, therefore, splits up into various parts. Its fragments fall to various categories of persons, and take various forms, independent the one of the other, such as profit, interest, merchants' profit, rent, &c. It is only in Book III. that we can take in hand these modified forms of surplus-value.

On the one hand, then, we assume that the capitalist sells at their value the commodities he has produced, without concerning ourselves either about the new forms that capital assumes while in the sphere of circulation, or about the concrete conditions of reproduction hidden under these forms. On the other hand, we treat the capitalist producer as owner of the entire surplus-value, or, better perhaps, as the representative of all the sharers with him in the booty. We, therefore, first of all consider accumulation from an abstract point of view – *i.e.*, as a mere phase in the actual process of production.

So far as accumulation takes place, the capitalist must have succeeded in selling his commodities, and in reconverting the sale-money into capital. Moreover, the breaking-up of surplus-value into fragments neither alters its nature nor the conditions under which it becomes an element of accumulation. Whatever be the proportion of surplus-value which the industrial capitalist retains for himself, or yields up to others, he is the one who, in the first instance, appropriates it. We, therefore, assume no more than what actually takes place. On the other hand, the simple fundamental form of the process of accumulation is obscured by the incident of the circulation which brings it about, and by the splitting up of surplus-value. An exact analysis of the process, therefore, demands that we should, for a time, disregard all phenomena that hide the play of its inner mechanism.

## Chapter 23: Simple Reproduction

Whatever the form of the process of production in a society, it must be a continuous process, must continue to go periodically through the same phases. A society can no more cease to produce than it can cease to consume. When viewed, therefore, as a connected whole, and as flowing on with incessant renewal, every social process of production is, at the same time, a process of reproduction.

The conditions of production are also those of reproduction. No society can go on producing, in other words, no society can reproduce, unless it constantly reconverts a part of its products into means of production, or elements of fresh products. All other circumstances remaining the same, the only mode by which it can reproduce its wealth, and maintain it at one level, is by replacing the means of production – *i.e.*, the instruments of labour, the raw material, and the auxiliary substances consumed in the course of the year – by an equal quantity of the same kind of articles; these must be separated from the mass of the yearly products, and thrown afresh into the process of production. Hence, a definite portion of each year's product belongs to the domain of production. Destined for productive consumption from the very first, this portion exists, for the most part, in the shape of articles totally unfitted for individual consumption.

If production be capitalistic in form, so, too, will be reproduction. Just as in the former the labour process figures but as a means towards the self-expansion of capital, so in the latter it figures but as a means of reproducing as capital – *i.e.*, as self-expanding value – the value advanced. It is only because his money constantly functions as capital that the economic guise of a capitalist attaches to a man. If, for instance, a sum of £100 has this year been converted into capital, and produced a surplus-value of £20, it must continue during next year, and subsequent years, to repeat the same operation. As a periodic increment of the capital advanced, or periodic fruit of capital in process, surplus-value acquires the form of a revenue flowing out of capital.<sup>1</sup>

If this revenue serve the capitalist only as a fund to provide for his consumption, and be spent as periodically as it is gained, then, *caeteris paribus*, simple reproduction will take place. And although this reproduction is a mere repetition of the process of production on the old scale, yet this mere repetition, or continuity, gives a new character to the process, or, rather, causes the disappearance of some apparent characteristics which it possessed as an isolated discontinuous process.

The purchase of labour-power for a fixed period is the prelude to the process of production; and this prelude is constantly repeated when the stipulated term comes to an end, when a definite period of production, such as a week or a month, has elapsed. But the labourer is not paid until after he has expended his labour-power, and realised in commodities not only its value, but surplus-value. He has, therefore, produced not only surplus-value, which we for the present regard as a fund to meet the private consumption of the capitalist, but he has also produced, before it flows back to him in the shape of wages, the fund out of which he himself is paid, the variable capital; and his employment lasts only so long as he continues to reproduce this fund. Hence, that formula of the economists, referred to in Chapter XVIII, which represents wages as a share in the product itself.<sup>2</sup> What flows back to the labourer in the shape of wages is a portion of the product that is continuously reproduced by him. The capitalist, it is true, pays him in money, but this money is merely the transmuted form of the product of his labour. While he is converting a portion of the means of production into products, a portion of his former product is being turned into money. It is his labour of last week, or of last year, that pays for his labour-power this week

or this year. The illusion begotten by the intervention of money vanishes immediately, if, instead of taking a single capitalist and a single labourer, we take the class of capitalists and the class of labourers as a whole. The capitalist class is constantly giving to the labouring class order-notes, in the form of money, on a portion of the commodities produced by the latter and appropriated by the former. The labourers give these order-notes back just as constantly to the capitalist class, and in this way get their share of their own product. The transaction is veiled by the commodity form of the product and the money form of the commodity.

Variable capital is therefore only a particular historical form of appearance of the fund for providing the necessaries of life, or the labour-fund which the labourer requires for the maintenance of himself and family, and which, whatever be the system of social production, he must himself produce and reproduce. If the labour-fund constantly flows to him in the form of money that pays for his labour, it is because the product he has created moves constantly away from him in the form of capital. But all this does not alter the fact, that it is the labourer's own labour, realised in a product, which is advanced to him by the capitalist.<sup>3</sup> Let us take a peasant liable to do compulsory service for his lord. He works on his own land, with his own means of production, for, say, 3 days a week. The 3 other days he does forced work on the lord's domain. He constantly reproduces his own labour-fund, which never, in his case, takes the form of a money payment for his labour, advanced by another person. But in return, his unpaid forced labour for the lord, on its side, never acquires the character of voluntary paid labour. If one fine morning the lord appropriates to himself the land, the cattle, the seed, in a word, the means of production of this peasant, the latter will thenceforth be obliged to sell his labour-power to the lord. He will, *ceteris paribus*, labour 6 days a week as before, 3 for himself, 3 for his lord, who thenceforth becomes a wages-paying capitalist. As before, he will use up the means of production as means of production, and transfer their value to the product. As before, a definite portion of the product will be devoted to reproduction. But from the moment that the forced labour is changed into wage labour, from that moment the labour-fund, which the peasant himself continues as before to produce and reproduce, takes the form of a capital advanced in the form of wages by the lord. The bourgeois economist whose narrow mind is unable to separate the form of appearance from the thing that appears, shuts his eyes to the fact, that it is but here and there on the face of the earth, that even nowadays the labour fund crops up in the form of capital.<sup>4</sup>

Variable capital, it is true, only then loses its character of a value advanced out of the capitalist's funds,<sup>5</sup> when we view the process of capitalist production in the flow of its constant renewal. But that process must have had a beginning of some kind. From our present standpoint it therefore seems likely that the capitalist, once upon a time, became possessed of money, by some accumulation that took place independently of the unpaid labour of others, and that this was, therefore, how he was enabled to frequent the market as a buyer of labour-power. However this may be, the mere continuity of the process, the simple reproduction, brings about some other wonderful changes, which affect not only the variable, but the total capital.

If a capital of £1,000 beget yearly a surplus-value of £200, and if this surplus-value be consumed every year, it is clear that at the end of 5 years the surplus-value consumed will amount to  $5 \times £200$  or the £1,000 originally advanced. If only a part, say one half, were consumed, the same result would follow at the end of 10 years, since  $10 \times £100 = £1,000$ . General Rule: The value of the capital advanced divided by the surplus-value annually consumed, gives the number of years, or reproduction periods, at the expiration of which the capital originally advanced has been consumed by the capitalist and has disappeared. The capitalist thinks, that he is consuming the produce of the unpaid labour of others, *i.e.*, the surplus-value, and is keeping intact his original capital; but what he thinks cannot alter facts. After the lapse of a certain number of years, the

capital value he then possesses is equal to the sum total of the surplus-value appropriated by him during those years, and the total value he has consumed is equal to that of his original capital. It is true, he has in hand a capital whose amount has not changed, and of which a part, viz., the buildings, machinery, &c., were already there when the work of his business began. But what we have to do with here, is not the material elements, but the value, of that capital. When a person gets through all his property, by taking upon himself debts equal to the value of that property, it is clear that his property represents nothing but the sum total of his debts. And so it is with the capitalist; when he has consumed the equivalent of his original capital, the value of his present capital represents nothing but the total amount of the surplus-value appropriated by him without payment. Not a single atom of the value of his old capital continues to exist.

Apart then from all accumulation, the mere continuity of the process of production, in other words simple reproduction, sooner or later, and of necessity, converts every capital into accumulated capital, or capitalised surplus-value. Even if that capital was originally acquired by the personal labour of its employer, it sooner or later becomes value appropriated without an equivalent, the unpaid labour of others materialised either in money or in some other object. We saw in Chapt. IV.-VI. that in order to convert money into capital something more is required than the production and circulation of commodities. We saw that on the one side the possessor of value or money, on the other, the possessor of the value-creating substance; on the one side, the possessor of the means of production and subsistence, on the other, the possessor of nothing but labour-power, must confront one another as buyer and seller. The separation of labour from its product, of subjective labour-power from the objective conditions of labour, was therefore the real foundation in fact, and the starting-point of capitalist production.

But that which at first was but a starting-point, becomes, by the mere continuity of the process, by simple reproduction, the peculiar result, constantly renewed and perpetuated, of capitalist production. On the one hand, the process of production incessantly converts material wealth into capital, into means of creating more wealth and means of enjoyment for the capitalist. On the other hand, the labourer, on quitting the process, is what he was on entering it, a source of wealth, but devoid of all means of making that wealth his own. Since, before entering on the process, his own labour has already been alienated from himself by the sale of his labour-power, has been appropriated by the capitalist and incorporated with capital, it must, during the process, be realised in a product that does not belong to him. Since the process of production is also the process by which the capitalist consumes labour-power, the product of the labourer is incessantly converted, not only into commodities, but into capital, into value that sucks up the value-creating power, into means of subsistence that buy the person of the labourer, into means of production that command the producers.<sup>6</sup> The labourer therefore constantly produces material, objective wealth, but in the form of capital, of an alien power that dominates and exploits him; and the capitalist as constantly produces labour-power, but in the form of a subjective source of wealth, separated from the objects in and by which it can alone be realised; in short he produces the labourer, but as a wage labourer.<sup>7</sup> This incessant reproduction, this perpetuation of the labourer, is the *sine qua non* of capitalist production.

The labourer consumes in a two-fold way. While producing he consumes by his labour the means of production, and converts them into products with a higher value than that of the capital advanced. This is his productive consumption. It is at the same time consumption of his labour-power by the capitalist who bought it. On the other hand, the labourer turns the money paid to him for his labour-power, into means of subsistence: this is his individual consumption. The labourer's productive consumption, and his individual consumption, are therefore totally distinct. In the former, he acts as the motive power of capital, and belongs to the capitalist. In the latter, he

belongs to himself, and performs his necessary vital functions outside the process of production. The result of the one is, that the capitalist lives; of the other, that the labourer lives.

When treating of the working day, we saw that the labourer is often compelled to make his individual consumption a mere incident of production. In such a case, he supplies himself with necessaries in order to maintain his labour-power, just as coal and water are supplied to the steam-engine and oil to the wheel. His means of consumption, in that case, are the mere means of consumption required by a means of production; his individual consumption is directly productive consumption. This, however, appears to be an abuse not essentially appertaining to capitalist production.<sup>8</sup>

The matter takes quite another aspect, when we contemplate, not the single capitalist, and the single labourer, but the capitalist class and the labouring class, not an isolated process of production, but capitalist production in full swing, and on its actual social scale. By converting part of his capital into labour-power, the capitalist augments the value of his entire capital. He kills two birds with one stone. He profits, not only by what he receives from, but by what he gives to, the labourer. The capital given in exchange for labour-power is converted into necessaries, by the consumption of which the muscles, nerves, bones, and brains of existing labourers are reproduced, and new labourers are begotten. Within the limits of what is strictly necessary, the individual consumption of the working class is, therefore, the reconversion of the means of subsistence given by capital in exchange for labour-power, into fresh labour-power at the disposal of capital for exploitation. It is the production and reproduction of that means of production so indispensable to the capitalist: the labourer himself. The individual consumption of the labourer, whether it proceed within the workshop or outside it, whether it be part of the process of production or not, forms therefore a factor of the production and reproduction of capital; just as cleaning machinery does, whether it be done while the machinery is working or while it is standing. The fact that the labourer consumes his means of subsistence for his own purposes, and not to please the capitalist, has no bearing on the matter. The consumption of food by a beast of burden is none the less a necessary factor in the process of production, because the beast enjoys what it eats. The maintenance and reproduction of the working class is, and must ever be, a necessary condition to the reproduction of capital. But the capitalist may safely leave its fulfilment to the labourer's instincts of self-preservation and of propagation. All the capitalist cares for, is to reduce the labourer's individual consumption as far as possible to what is strictly necessary, and he is far away from imitating those brutal South Americans, who force their labourers to take the more substantial, rather than the less substantial, kind of food.<sup>9</sup>

Hence both the capitalist and his ideological representative, the political economist, consider that part alone of the labourer's individual consumption to be productive, which is requisite for the perpetuation of the class, and which therefore must take place in order that the capitalist may have labour-power to consume; what the labourer consumes for his own pleasure beyond that part, is unproductive consumption.<sup>10</sup> If the accumulation of capital were to cause a rise of wages and an increase in the labourer's consumption, unaccompanied by increase in the consumption of labour-power by capital, the additional capital would be consumed unproductively.<sup>11</sup> In reality, the individual consumption of the labourer is unproductive as regards himself, for it reproduces nothing but the needy individual; it is productive to the capitalist and to the State, since it is the production of the power that creates their wealth.<sup>12</sup>

From a social point of view, therefore, the working class, even when not directly engaged in the labour process, is just as much an appendage of capital as the ordinary instruments of labour. Even its individual consumption is, within certain limits, a mere factor in the process of production. That process, however, takes good care to prevent these self-conscious instruments

from leaving it in the lurch, for it removes their product, as fast as it is made, from their pole to the opposite pole of capital. Individual consumption provides, on the one hand, the means for their maintenance and reproduction: on the other hand, it secures by the annihilation of the necessaries of life, the continued re-appearance of the workman in the labour-market. The Roman slave was held by fetters: the wage labourer is bound to his owner by invisible threads. The appearance of independence is kept up by means of a constant change of employers, and by the fictio juris of a contract.

In former times, capital resorted to legislation, whenever necessary, to enforce its proprietary rights over the free labourer. For instance, down to 1815, the emigration of mechanics employed in machine making was, in England, forbidden, under grievous pains and penalties.

The reproduction of the working class carries with it the accumulation of skill, that is handed down from one generation to another.<sup>13</sup> To what extent the capitalist reckons the existence of such a skilled class among the factors of production that belong to him by right, and to what extent he actually regards it as the reality of his variable capital, is seen so soon as a crisis threatens him with its loss. In consequence of the civil war in the United States and of the accompanying cotton famine, the majority of the cotton operatives in Lancashire were, as is well known, thrown out of work. Both from the working class itself, and from other ranks of society, there arose a cry for State aid, or for voluntary national subscriptions, in order to enable the “superfluous” hands to emigrate to the colonies or to the United States. Thereupon, *The Times* published on the 24th March, 1863, a letter from Edmund Potter, a former president of the Manchester Chamber of Commerce. This letter was rightly called in the House of Commons, the manufacturers’ manifesto.<sup>14</sup> We cull here a few characteristic passages, in which the proprietary rights of capital over labour-power are unblushingly asserted.

“He” (the man out of work) “may be told the supply of cotton-workers is too large ... and ... must ... in fact be reduced by a third, perhaps, and that then there will be a healthy demand for the remaining two-thirds.... Public opinion... urges emigration.... The master cannot willingly see his labour supply being removed; he may think, and perhaps justly, that it is both wrong and unsound.... But if the public funds are to be devoted to assist emigration, he has a right to be heard, and perhaps to protest.”

Mr. Potter then shows how useful the cotton trade is, how the “trade has undoubtedly drawn the surplus-population from Ireland and from the agricultural districts,” how immense is its extent, how in the year 1860 it yielded 5/13ths of the total English exports, how, after a few years, it will again expand by the extension of the market, particularly of the Indian market, and by calling forth a plentiful supply of cotton at 6d. per lb. He then continues:

“Some time ...,one, two, or three years, it may be, will produce the quantity.... The question I would put then is this – Is the trade worth retaining? Is it worth while to keep the machinery (he means the living labour machines) in order, and is it not the greatest folly to think of parting with that? I think it is. I allow that the workers are not a property, not the property of Lancashire and the masters; but they are the strength of both; they are the mental and trained power which cannot be replaced for a generation; the mere machinery which they work might much of it be beneficially replaced, nay improved, in a twelvemonth <sup>15</sup> Encourage or allow (!) the working-power to emigrate, and what of the capitalist?... Take away the cream of the workers, and fixed capital will depreciate in a great degree, and the floating will not subject itself to a struggle with the short supply of inferior labour.... We are told the workers wish it” (emigration). “Very natural it is that they should do

so.... Reduce, compress the cotton trade by taking away its working power and reducing their wages expenditure, say one-fifth, or five millions, and what then would happen to the class above, the small shopkeepers; and what of the rents, the cottage rents.... Trace out the effects upwards to the small farmer, the better householder, and ... the landowner, and say if there could be any suggestion more suicidal to all classes of the country than by enfeebling a nation by exporting the best of its manufacturing population, and destroying the value of some of its most productive capital and enrichment .... I advise a loan (of five or six millions sterling), ... extending it may be over two or three years, administered by special commissioners added to the Boards of Guardians in the cotton districts, under special legislative regulations, enforcing some occupation or labour, as a means of keeping up at least the moral standard of the recipients of the loan... can anything be worse for landowners or masters than parting with the best of the workers, and demoralising and disappointing the rest by an extended depletive emigration, a depletion of capital and value in an entire province?"

Potter, the chosen mouthpiece of the manufacturers, distinguishes two sorts of "machinery," each of which belongs to the capitalist, and of which one stands in his factory, the other at night-time and on Sundays is housed outside the factory, in cottages. The one is inanimate, the other living. The inanimate machinery not only wears out and depreciates from day to day, but a great part of it becomes so quickly superannuated, by constant technical progress, that it can be replaced with advantage by new machinery after a few months. The living machinery, on the contrary gets better the longer it lasts, and in proportion as the skill, handed from one generation to another, accumulates. *The Times* answered the cotton lord as follows:

"Mr. Edmund Potter is so impressed with the exceptional and supreme importance of the cotton masters that, in order to preserve this class and perpetuate their profession, he would keep half a million of the labouring class confined in a great moral workhouse against their will. 'Is the trade worth retaining?' asks Mr. Potter. 'Certainly by all honest means it is,' we answer. 'Is it worth while keeping the machinery in order?' again asks Mr. Potter. Here we hesitate. By the 'machinery' Mr. Potter means the human machinery, for he goes on to protest that he does not mean to use them as an absolute property. We must confess that we do not think it 'worth while,' or even possible, to keep the human machinery in order – that is to shut it up and keep it oiled till it is wanted. Human machinery will rust under inaction, oil and rub it as you may. Moreover, the human machinery will, as we have just seen, get the steam up of its own accord, and burst or run amuck in our great towns. It might, as Mr. Potter says, require some time to reproduce the workers, but, having machinists and capitalists at hand, we could always find thrifty, hard, industrious men wherewith to improvise more master manufacturers than we can ever want. Mr. Potter talks of the trade reviving 'in one, two, or three years,' and he asks us not 'to encourage or allow (!) the working power to emigrate.'<sup>16</sup> He says that it is very natural the workers should wish to emigrate; but he thinks that in spite of their desire, the nation ought to keep this half million of workers with their 700,000 dependents, shut up in the cotton districts; and as a necessary consequence, he must of course think that the nation ought to keep down their discontent by force, and sustain them by alms – and upon the chance that the cotton masters may some day want them.... The time is come when the great public opinion of these islands must operate to save this 'working power'

from those who would deal with it as they would deal with iron, and coal, and cotton.”

*The Times*' article was only a jeu d'esprit. The “great public opinion” was, in fact, of Mr. Potter's opinion, that the factory operatives are part of the movable fittings of a factory. Their emigration was prevented. They were locked up in that “moral workhouse,” the cotton districts, and they form, as before, “the strength” of the cotton manufacturers of Lancashire.

Capitalist production, therefore, of itself reproduces the separation between labour-power and the means of labour. It thereby reproduces and perpetuates the condition for exploiting the labourer. It incessantly forces him to sell his labour-power in order to live, and enables the capitalist to purchase labour-power in order that he may enrich himself.<sup>17</sup> It is no longer a mere accident, that capitalist and labourer confront each other in the market as buyer and seller. It is the process itself that incessantly hurls back the labourer on to the market as a vendor of his labour-power, and that incessantly converts his own product into a means by which another man can purchase him. In reality, the labourer belongs to capital before he has sold himself to capital. His economic bondage<sup>18</sup> is both brought about and concealed by the periodic sale of himself, by his change of masters, and by the oscillations in the market-price of labour-power.<sup>19</sup>

Capitalist production, therefore, under its aspect of a continuous connected process, of a process of reproduction, produces not only commodities, not only surplus-value, but it also produces and reproduces the capitalist relation; on the one side the capitalist, on the other the wage labourer.<sup>20</sup>

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<sup>1</sup> “Mais ces riches, qui consomment les produits du travail des autres, ne peuvent les obtenir que par des échanges [purchases of commodities]. S'ils donnent cependant leur richesse acquise et accumulée en retour contre ces produits nouveaux qui sont l'objet de leur fantaisie, ils semblent exposés à épuiser bientôt leur fonds de réserve; ils ne travaillent point, avons-nous dit, et ils ne peuvent même travailler; on croirait donc que chaque jour doit voir diminuer leurs vieilles richesses, et que lorsqu'il ne leur en restera plus, rien ne sera offert en échange aux ouvriers qui travaillent exclusivement pour eux.... Mais dans l'ordre social, la richesse a acquis la propriété de se reproduire par le travail d'autrui, et sans que son propriétaire y concoure. La richesse, comme le travail, et par le travail, donne un fruit annuel qui peut être détruit chaque année sans que le riche en devienne plus pauvre. Ce fruit est le *revenu* qui naît du *capital*.” [The rich, who consume the labour of others, can only obtain them by making exchanges ... By giving away their acquired and accumulated wealth in exchange for the new products which are the object of their capricious wishes, they seem to be exposed to an early exhaustion of their reserve fund; we have already said that they do not work and are unable to work; therefore it could be assumed with full justification that their former wealth would be diminishing with every day and that, finally, a day would come when they would have nothing, and they would have nothing to offer to the workers, who work exclusively for them. ... But, in the social order, wealth has acquired the power of reproducing itself through the labour of others, without the help of its owners. Wealth, like labour, and by means of labour, bears fruit every year, but this fruit can be destroyed every year without making the rich man any poorer thereby. This fruit is the *revenue* which arises out of *capital*.] (Sismondi: “Nouv. Princ. d'Econ. Pol.” Paris, 1819, t. I, pp. 81-82.)

<sup>2</sup> “Wages as well as profits are to be considered, each of them, as really a portion of the finished product.” (Ramsay, l. c., p. 142.) “The share of the product which comes to the labourer in the form of wages.” (J. Mill, “Eléments, &c.” Translated by Parissot. Paris, 1823, p. 34.)

<sup>3</sup> “When capital is employed in advancing to the workman his wages, it adds nothing to the funds for the maintenance of labour.” (Cazenove in note to his edition of Malthus' “Definitions in Pol. Econ.” London, 1853, p. 22.)

<sup>4</sup> “The wages of labour are advanced by capitalists in the case of less than one fourth of the labourers of the earth.” (Rich. Jones: “Textbook of Lectures on the Pol. Econ. of Nations.” Hertford, 1852, p. 36.)

<sup>5</sup> “Though the manufacturer” (i.e., the labourer) “has his wages advanced to him by his master, he in reality costs him no expense, the value of these wages being generally reserved, together with a profit, in the improved value of the subject upon which his labour is bestowed.” (A. Smith, l. c., Book II. ch. III, p. 311.)

<sup>6</sup> “This is a remarkably peculiar property of productive labour. Whatever is productively consumed is capital and it becomes capital by consumption.” (James Mill, l. c., p. 242.) James Mill, however, never got on the track of this “remarkably peculiar property.”

<sup>7</sup> “It is true indeed, that the first introducing a manufacture employs many poor, but they cease not to be so, and the continuance of it makes many.” (“Reasons for a Limited Exportation of Wool.” London, 1677, p. 19.) “The farmer now absurdly asserts, that he keeps the poor. They are indeed kept in misery.” (“Reasons for the Late Increase of the Poor Rates: or a Comparative View of the Prices of Labour and Provisions.” London, 1777, p. 31.)

<sup>8</sup> Rossi would not declaim so emphatically against this, had he really penetrated the secret of “productive consumption.”

<sup>9</sup> “The labourers in the mines of S. America, whose daily task (the heaviest perhaps in the world) consists in bringing to the surface on their shoulders a load of metal weighing from 180 to 200 pounds, from a depth of 450 feet, live on bread and beans only; they themselves would prefer the bread alone for food, but their masters, who have found out that the men cannot work so hard on bread, treat them like horses, and compel them to eat beans; beans, however, are relatively much richer in bone-earth (phosphate of lime) than is bread.” (Liebig, l. c., vol. 1., p. 194, note.)

<sup>10</sup> James Mill, l. c., p. 238

<sup>11</sup> “If the price of labour should rise so high that, notwithstanding the increase of capital, no more could be employed, I should say that such increase of capital would be still unproductively consumed.” (Ricardo, l. c., p. 163.)

<sup>12</sup> “The only productive consumption, properly so called, is the consumption or destruction of wealth” (he alludes to the means of production) “by capitalists with a view to reproduction.... The workman ... is a productive consumer to the person who employs him, and to the State, but not, strictly speaking, to himself.” (Malthus’ “Definitions, &c.,” p. 30.)

<sup>13</sup> “The only thing, of which one can say, that it is stored up and prepared beforehand, is the skill of the labourer.... The accumulation and storage of skilled labour, that most important operation, is, as regards the great mass of labourers, accomplished without any capital whatever.” (Th. Hodgskin: “Labour Defended, &c.,” p. 13.)

<sup>14</sup> “That letter might be looked upon as the manifesto of the manufacturers.” (Ferrand: “Motion on the Cotton Famine.” H.o.C., 27th April, 1863.)

<sup>15</sup> It will not be forgotten that this same capital sings quite another song, under ordinary circumstances, when there is a question of reducing wages. Then the masters exclaim with one voice: “The factory operatives should keep in wholesome remembrance the fact that theirs is really a low species of skilled labour, and that there is none which is more easily acquired, or of its quality more amply remunerated, or which, by a short training of the least expert, can be more quickly, as well as abundantly, acquired ... The master’s machinery” (which we now learn can be replaced with advantage in 12 months,) “really plays a far more important part in the business of production than the labour and skill of the operative” (who cannot now be replaced under 30 years), “which six months’ education can reach, and a common labourer can learn.” (See ante, p. 423.)

<sup>16</sup> Parliament did not vote a single farthing in aid of emigration, but simply passed some Acts empowering the municipal corporations to keep the operatives in a half-starved state, *i.e.*, to exploit them at less than the normal wages. On the other hand, when 3 years later, the cattle disease broke out, Parliament broke wildly through its usages and voted, straight off, millions for indemnifying the millionaire landlords, whose farmers in any event came off without loss, owing to the rise in the price of meat. The bull-like bellow of the landed proprietors at the opening of Parliament, in 1866, showed that a man can worship the cow Sabala without being a Hindu, and can change himself into an ox without being a Jupiter.

<sup>17</sup> “L’ouvrier demandait de la subsistance pour vivre, le chef demandait du travail pour gagner.” [The worker required the means of subsistence to live, the boss required labour to make a profit] (Sismondi, *l. c.*, p. 91.)

<sup>18</sup> A boorishly clumsy form of this bondage exists in the county of Durham. This is one of the few counties, in which circumstances do not secure to the farmer undisputed proprietary rights over the agricultural labourer. The mining industry allows the latter some choice. In this county, the farmer, contrary to the custom elsewhere, rents only such farms as have on them labourers’ cottages. The rent of the cottage is a part of the wages. These cottages are known as “hinds’ houses.” They are let to the labourers in consideration of certain feudal services, under a contract called “bondage,” which, amongst other things, binds the labourer, during the time he is employed elsewhere, to leave some one, say his daughter, &c., to supply his place. The labourer himself is called a “bondsman.” The relationship here set up also shows how individual consumption by the labourer becomes consumption on behalf of capital - or productive consumption - from quite a new point of view: “It is curious to observe that the very dung of the hind and bondsman is the perquisite of the calculating lord ... and the lord will allow no privy but his own to exist in the neighbourhood, and will rather give a bit of manure here and there for a garden than bate any part of his seigneurial right.” (“Public Health, Report VII., 1864,” p. 188.)

<sup>19</sup> It will not be forgotten, that, with respect to the labour of children, &c., even the formality of a voluntary sale disappears.

<sup>20</sup> “Capital pre-supposes wage labour, and wage labour pre-supposes capital. One is a necessary condition to the existence of the other; they mutually call each other into existence. Does an operative in a cotton-factory produce nothing but cotton goods? No, he produces capital. He produces values that give fresh command over his labour, and that, by means of such command, create fresh values.” (Karl Marx: “Lohnarbeit und Kapital,” in the *Neue Rheinische Zeitung*: No. 266, 7th April, 1849.) The articles published under the above title in the *N. Rh. Z.* are parts of some lectures given by me on that subject, in 1847, in the German “Arbeiter-Verein” at Brussels, the publication of which was interrupted by the revolution of February.

# Chapter 24: Conversion of Surplus-Value into Capital

## Section 1: Capitalist Production on a Progressively Increasing Scale. Transition of the Laws of Property that Characterise Production of Commodities into Laws of Capitalist Appropriation

Hitherto we have investigated how surplus-value emanates from capital; we have now to see how capital arises from surplus-value. Employing surplus-value as capital, reconverting it into capital, is called accumulation of capital.<sup>1</sup>

First let us consider this transaction from the standpoint of the individual capitalist. Suppose a spinner to have advanced a capital of £10,000, of which four-fifths (£8,000) are laid out in cotton, machinery, &c., and one-fifth (£2,000) in wages. Let him produce 240,000 lbs. of yarn annually, having a value of £2,000. The rate of surplus-value being 100%, the surplus-value lies in the surplus or net product of 40,000 lbs. of yarn, one-sixth of the gross product, with a value of £2,000 which will be realised by a sale. £2,000 is £2,000. We can neither see nor smell in this sum of money a trace of surplus-value. When we know that a given value is surplus-value, we know how its owner came by it; but that does not alter the nature either of value or of money.

In order to convert this additional sum of £2,000 into capital, the master-spinner will, all circumstances remaining as before, advance four-fifths of it (£1,600) in the purchase of cotton, &c., and one-fifth (£400) in the purchase of additional spinners, who will find in the market the necessaries of life whose value the master has advanced to them.

Then the new capital of £2,000 functions in the spinning mill, and brings in, in its turn, a surplus-value of £400.

The capital value was originally advanced in the money form. The surplus-value on the contrary is, originally, the value of a definite portion of the gross product. If this gross product be sold, converted into money, the capital value regains its original form. From this moment the capital value and the surplus-value are both of them sums of money, and their reconversion into capital takes place in precisely the same way. The one, as well as the other, is laid out by the capitalist in the purchase of commodities that place him in a position to begin afresh the fabrication of his goods, and this time, on an extended scale. But in order to be able to buy those commodities, he must find them ready in the market.

His own yarns circulate, only because he brings his annual product to market, as all other capitalists likewise do with their commodities. But these commodities, before coming to market, were part of the general annual product, part of the total mass of objects of every kind, into which the sum of the individual capitals, *i.e.*, the total capital of society, had been converted in the course of the year, and of which each capitalist had in hand only an aliquot part. The transactions in the market effectuate only the interchange of the individual components of this annual product, transfer them from one hand to another, but can neither augment the total annual production, nor alter the nature of the objects produced. Hence the use that can be made of the total annual product, depends entirely upon its own composition, but in no way upon circulation.

The annual production must in the first place furnish all those objects (use values) from which the material components of capital, used up in the course of the year, have to be replaced. Deducting these there remains the net or surplus-product, in which the surplus-value lies. And of what does this surplus-product consist? Only of things destined to satisfy the wants and desires of the capitalist class, things which, consequently, enter into the consumption fund of the capitalists? Were that the case, the cup of surplus-value would be drained to the very dregs, and nothing but simple reproduction would ever take place.

To accumulate it is necessary to convert a portion of the surplus-product into capital. But we cannot, except by a miracle, convert into capital anything but such articles as can be employed in the labour process (*i.e.*, means of production), and such further articles as are suitable for the sustenance of the labourer (*i.e.*, means of subsistence). Consequently, a part of the annual surplus labour must have been applied to the production of additional means of production and subsistence, over and above the quantity of these things required to replace the capital advanced. In one word, surplus-value is convertible into capital solely because the surplus-product, whose value it is, already comprises the material elements of new capital.<sup>2</sup>

Now in order to allow of these elements actually functioning as capital, the capitalist class requires additional labour. If the exploitation of the labourers already employed do not increase, either extensively or intensively, then additional labour-power must be found. For this the mechanism of capitalist production provides beforehand, by converting the working class into a class dependent on wages, a class whose ordinary wages suffice, not only for its maintenance, but for its increase. It is only necessary for capital to incorporate this additional labour-power, annually supplied by the working class in the shape of labourers of all ages, with the surplus means of production comprised in the annual produce, and the conversion of surplus-value into capital is complete. From a concrete point of view, accumulation resolves itself into the reproduction of capital on a progressively increasing scale. The circle in which simple reproduction moves, alters its form, and, to use Sismondi's expression, changes into a spiral.<sup>3</sup>

Let us now return to our illustration. It is the old story: Abraham begat Isaac, Isaac begat Jacob, and so on. The original capital of £10,000 brings in a surplus-value of £2,000, which is capitalised. The new capital of £2,000 brings in a surplus-value of £400, and this, too, is capitalised, converted into a second additional capital, which, in its turn, produces a further surplus-value of £80. And so the ball rolls on.

We here leave out of consideration the portion of the surplus-value consumed by the capitalist. Just as little does it concern us, for the moment, whether the additional capital is joined on to the original capital, or is separated from it to function independently; whether the same capitalist, who accumulated it employs it, or whether he hands it over to another. This only we must not forget, that by the side of the newly-formed capital, the original capital continues to reproduce itself, and to produce surplus-value, and that this is also true of all accumulated capital, and the additional capital engendered by it.

The original capital was formed by the advance of £10,000. How did the owner become possessed of it? "By his own labour and that of his forefathers," answer unanimously the spokesmen of Political Economy.<sup>4</sup> And, in fact, their supposition appears the only one consonant with the laws of the production of commodities.

But it is quite otherwise with regard to the additional capital of £2,000. How that originated we know perfectly well. There is not one single atom of its value that does not owe its existence to unpaid labour. The means of production, with which the additional labour-power is incorporated, as well as the necessaries with which the labourers are sustained, are nothing but component parts of the surplus-product, of the tribute annually exacted from the working class by the capitalist

class. Though the latter with a portion of that tribute purchases the additional labour-power even at its full price, so that equivalent is exchanged for equivalent, yet the transaction is for all that only the old dodge of every conqueror who buys commodities from the conquered with the money he has robbed them of.

If the additional capital employs the person who produced it, this producer must not only continue to augment the value of the original capital, but must buy back the fruits of his previous labour with more labour than they cost. When viewed as a transaction between the capitalist class and the working class, it makes no difference that additional labourers are employed by means of the unpaid labour of the previously employed labourers. The capitalist may even convert the additional capital into a machine that throws the producers of that capital out of work, and that replaces them by a few children. In every case the working class creates by the surplus labour of one year the capital destined to employ additional labour in the following year.<sup>5</sup> And this is what is called: creating capital out of capital.

The accumulation of the first additional capital of £2,000 presupposes a value of £10,000 belonging to the capitalist by virtue of his “primitive labour,” and advanced by him. The second additional capital of £400 presupposes, on the contrary, only the previous accumulation of the £2,000, of which the £400 is the surplus-value capitalised. The ownership of past unpaid labour is thenceforth the sole condition for the appropriation of living unpaid labour on a constantly increasing scale. The more the capitalist has accumulated, the more is he able to accumulate.

In so far as the surplus-value, of which the additional capital, No. 1, consists, is the result of the purchase of labour-power with part of the original capital, a purchase that conformed to the laws of the exchange of commodities, and that, from a legal standpoint, presupposes nothing beyond the free disposal, on the part of the labourer, of his own capacities, and on the part of the owner of money or commodities, of the values that belong to him; in so far as the additional capital, No. 2, &c., is the mere result of No. 1, and, therefore, a consequence of the above conditions; in so far as each single transaction invariably conforms to the laws of the exchange of commodities, the capitalist buying labour-power, the labourer selling it, and we will assume at its real value; in so far as all this is true, it is evident that the laws of appropriation or of private property, laws that are based on the production and circulation of commodities, become by their own inner and inexorable dialectic changed into their very opposite. The exchange of equivalents, the original operation with which we started, has now become turned round in such a way that there is only an apparent exchange. This is owing to the fact, first, that the capital which is exchanged for labour-power is itself but a portion of the product of others' labour appropriated without an equivalent; and, secondly, that this capital must not only be replaced by its producer, but replaced together with an added surplus. The relation of exchange subsisting between capitalist and labourer becomes a mere semblance appertaining to the process of circulation, a mere form, foreign to the real nature of the transaction, and only mystifying it. The ever repeated purchase and sale of labour-power is now the mere form; what really takes place is this – the capitalist again and again appropriates, without equivalent, a portion of the previously materialised labour of others, and exchanges it for a greater quantity of living labour. At first the rights of property seemed to us to be based on a man's own labour. At least, some such assumption was necessary since only commodity-owners with equal rights confronted each other, and the sole means by which a man could become possessed of the commodities of others, was by alienating his own commodities; and these could be replaced by labour alone. Now, however, property turns out to be the right, on the part of the capitalist, to appropriate the unpaid labour of others or its product, and to be the impossibility, on the part of the labourer, of appropriating his own product. The separation of

property from labour has become the necessary consequence of a law that apparently originated in their identity.<sup>6</sup>

Therefore,<sup>7</sup> however much the capitalist mode of appropriation may seem to fly in the face of the original laws of commodity production, it nevertheless arises, not from a violation, but, on the contrary, from the application of these laws. Let us make this clear once more by briefly reviewing the consecutive phases of motion whose culminating point is capitalist accumulation.

We saw, in the first place, that the original conversion of a sum of values into capital was achieved in complete accordance with the laws of exchange. One party to the contract sells his labour-power, the other buys it. The former receives the value of his commodity, whose use value – labour – is thereby alienated to the buyer. Means of production which already belong to the latter are then transformed by him, with the aid of labour equally belonging to him, into a new product which is likewise lawfully his.

The value of this product includes: first, the value of the used-up means of production. Useful labour cannot consume these means of production without transferring their value to the new product, but, to be saleable, labour-power must be capable of supplying useful labour in the branch of industry in which it is to be employed.

The value of the new product further includes: the equivalent of the value of the labour-power together with a surplus-value. This is so because the value of the labour-power – sold for a definite length of time, say a day, a week, etc. – is less than the value created by its use during that time. But the worker has received payment for the exchange-value of his labour-power and by so doing has alienated its use value – this being the case in every sale and purchase.

The fact that this particular commodity, labour-power, possesses the peculiar use value of supplying labour, and therefore of creating value, cannot affect the general law of commodity production. If, therefore, the magnitude of value advanced in wages is not merely found again in the product, but is found there augmented by a surplus-value, this is not because the seller has been defrauded, for he has really received the value of his commodity; it is due solely to the fact that this commodity has been used up by the buyer.

The law of exchange requires equality only between the exchange-values of the commodities given in exchange for one another. From the very outset it presupposes even a difference between their use values and it has nothing whatever to do with their consumption, which only begins after the deal is closed and executed.

Thus the original conversion of money into capital is achieved in the most exact accordance with the economic laws of commodity production and with the right of property derived from them. Nevertheless, its result is:

- (1) that the product belongs to the capitalist and not to the worker;
- (2) that the value of this product includes, besides the value of the capital advanced, a surplus-value which costs the worker labour but the capitalist nothing, and which none the less becomes the legitimate property of the capitalist;
- (3) that the worker has retained his labour-power and can sell it anew if he can find a buyer.

Simple reproduction is only the periodical repetition of this first operation; each time money is converted afresh into capital. Thus the law is not broken; on the contrary, it is merely enabled to operate continuously. “Several successive acts of exchange have only made the last represent the first” (Sismondi, “Nouveaux Principes, etc.,” p. 70).

And yet we have seen that simple reproduction suffices to stamp this first operation, in so far as it is conceived as an isolated process, with a totally changed character. “Of those who share the

national income among themselves, the one side (the workers) acquire every year a fresh right to their share by fresh work; the others (the capitalists) have already acquired, by work done originally, a permanent right to their share” (Sismondi, l. c., pp. 110, 111). It is indeed notorious that the sphere of labour is not the only one in which primogeniture works miracles.

Nor does it matter if simple reproduction is replaced by reproduction on an extended scale, by accumulation. In the former case the capitalist squanders the whole surplus-value in dissipation, in the latter he demonstrates his bourgeois virtue by consuming only a portion of it and converting the rest into money.

The surplus-value is his property; it has never belonged to anyone else. If he advances it for the purposes of production, the advances made come from his own funds, exactly as on the day when he first entered the market. The fact that on this occasion the funds are derived from the unpaid labour of his workers makes absolutely no difference. If worker B is paid out of the surplus-value which worker A produced, then, in the first place, A furnished that surplus-value without having the just price of his commodity cut by a half-penny, and, in the second place, the transaction is no concern of B’s whatever. What B claims, and has a right to claim, is that the capitalist should pay him the value of his labour-power. “Both were still gainers: the worker because he was advanced the fruits of his labour” (should read: of the unpaid labour of other workers) “before the work was done” (should read: before his own labour had borne fruit); “the employer (*le maître*), because the labour of this worker was worth more than his wages” (should read: produced more value than the value of his wages). (Sismondi, l. c., p. 135.)

To be sure, the matter looks quite different if we consider capitalist production in the uninterrupted flow of its renewal, and if, in place of the individual capitalist and the individual worker, we view in their totality, the capitalist class and the working class confronting each other. But in so doing we should be applying standards entirely foreign to commodity production.

Only buyer and seller, mutually independent, face each other in commodity production. The relations between them cease on the day when the term stipulated in the contract they concluded expires. If the transaction is repeated, it is repeated as the result of a new agreement which has nothing to do with the previous one and which only by chance brings the same seller together again with the same buyer.

If, therefore, commodity production, or one of its associated processes, is to be judged according to its own economic laws, we must consider each act of exchange by itself, apart from any connexion with the act of exchange preceding it and that following it. And since sales and purchases are negotiated solely between particular individuals, it is not admissible to seek here for relations between whole social classes.

However long a series of periodical reproductions and preceding accumulations the capital functioning today may have passed through, it always preserves its original virginity. So long as the laws of exchange are observed in every single act of exchange the mode of appropriation can be completely revolutionised without in any way affecting the property rights which correspond to commodity production. These same rights remain in force both at the outset, when the product belongs to its producer, who, exchanging equivalent for equivalent, can enrich himself only by his own labour, and also in the period of capitalism, when social wealth becomes to an ever-increasing degree the property of those who are in a position to appropriate continually and ever afresh the unpaid labour of others.

This result becomes inevitable from the moment there is a free sale, by the labourer himself, of labour-power as a commodity. But it is also only from then onwards that commodity production is generalised and becomes the typical form of production; it is only from then onwards that, from

the first, every product is produced for sale and all wealth produced goes through the sphere of circulation. Only when and where wage labour is its basis does commodity production impose itself upon society as a whole; but only then and there also does it unfold all its hidden potentialities. To say that the supervision of wage labour adulterates commodity production is to say that commodity production must not develop if it is to remain unadulterated. To the extent that commodity production, in accordance with its own inherent laws, develops further, into capitalist production, the property laws of commodity production change into the laws of capitalist appropriation.<sup>8</sup>

We have seen that even in the case of simple reproduction, all capital, whatever its original source, becomes converted into accumulated capital, capitalised surplus-value. But in the flood of production all the capital originally advanced becomes a vanishing quantity (*magnitudo evanescens*, in the mathematical sense), compared with the directly accumulated capital, *i.e.*, with the surplus-value or surplus-product that is reconverted into capital, whether it functions in the hands of its accumulator, or in those of others. Hence, Political Economy describes capital in general as “accumulated wealth” (converted surplus-value or revenue), “that is employed over again in the production of surplus-value,”<sup>9</sup> and the capitalist as “the owner of surplus-value.”<sup>10</sup> It is merely another way of expressing the same thing to say that all existing capital is accumulated or capitalised interest, for interest is a mere fragment of surplus-value.<sup>11</sup>

## **Section 2: Erroneous Conception, by Political Economy, of Reproduction on a Progressively Increasing Scale**

Before we further investigate accumulation or the reconversion of surplus-value into capital, we must brush on one side an ambiguity introduced by the classical economists.

Just as little as the commodities that the capitalist buys with a part of the surplus-value for his own consumption, serve the purpose of production and of creation of value, so little is the labour that he buys for the satisfaction of his natural and social requirements, productive labour. Instead of converting surplus-value into capital, he, on the contrary, by the purchase of those commodities and that labour, consumes or expends it as revenue. In the face of the habitual mode of life of the old feudal nobility, which, as Hegel rightly says, “consists in consuming what is in hand,” and more especially displays itself in the luxury of personal retainers, it was extremely important for bourgeois economy to promulgate the doctrine that accumulation of capital is the first duty of every citizen, and to preach without ceasing, that a man cannot accumulate, if he eats up all his revenue, instead of spending a good part of it in the acquisition of additional productive labourers, who bring in more than they cost. On the other hand the economists had to contend against the popular prejudice, that confuses capitalist production with hoarding,<sup>12</sup> and fancies that accumulated wealth is either wealth that is rescued from being destroyed in its existing form, *i.e.*, from being consumed, or wealth that is withdrawn from circulation. Exclusion of money from circulation would also exclude absolutely its self-expansion as capital, while accumulation of a hoard in the shape of commodities would be sheer tomfoolery.<sup>13</sup> The accumulation of commodities in great masses is the result either of over-production or of a stoppage of circulation.<sup>14</sup> It is true that the popular mind is impressed by the sight, on the one hand, of the mass of goods that are stored up for gradual consumption by the rich,<sup>15</sup> and on the other hand, by the formation of reserve stocks; the latter, a phenomenon that is common to all modes of production, and on which we shall dwell for a moment, when we come to analyse circulation. Classical economy is therefore quite right, when it maintains that the consumption of surplus-products by productive, instead of by unproductive labourers, is a characteristic feature of the

process of accumulation. But at this point the mistakes also begin. Adam Smith has made it the fashion, to represent accumulation as nothing more than consumption of surplus products by productive labourers, which amounts to saying, that the capitalising of surplus-value consists in merely turning surplus-value into labour-power.

Let us see what Ricardo, *e.g.*, says:

“It must be understood that all the productions of a country are consumed; but it makes the greatest difference imaginable whether they are consumed by those who reproduce, or by those who do not reproduce another value. When we say that revenue is saved, and added to capital, what we mean is, that the portion of revenue, so said to be added to capital, is consumed by productive instead of unproductive labourers. There can be no greater error than in supposing that capital is increased by non-consumption.”<sup>16</sup>

There can be no greater error than that which Ricardo and all subsequent economists repeat after A. Smith, *viz.*, that

“the part of revenue, of which it is said, it has been added to capital, is consumed by productive labourers.”

According to this, all surplus-value that is changed into capital becomes variable capital. So far from this being the case, the surplus-value, like the original capital, divides itself into constant capital and variable capital, into means of production and labour-power. Labour-power is the form under which variable capital exists during the process of production. In this process the labour-power is itself consumed by the capitalist while the means of production are consumed by the labour-power in the exercise of its function, labour. At the same time, the money paid for the purchase of the labour-power, is converted into necessaries, that are consumed, not by “productive labour,” but by the “productive labourer.” Adam Smith, by a fundamentally perverted analysis, arrives at the absurd conclusion, that even though each individual capital is divided into a constant and a variable part, the capital of society resolves itself only into variable capital, *i.e.*, is laid out exclusively in payment of wages. For instance, suppose a cloth manufacturer converts £2,000 into capital. One portion he lays out in buying weavers, the other in woollen yarn, machinery, &c. But the people, from whom he buys the yarn and the machinery, pay for labour with a part of the purchase money, and so on until the whole £2,000 are spent in the payment of wages, *i.e.*, until the entire product represented by the £2,000 has been consumed by productive labourers. It is evident that the whole gist of this argument lies in the words “and so on,” which send us from pillar to post. In truth, Adam Smith breaks his investigation off, just where its difficulties begin.<sup>17</sup>

The annual process of reproduction is easily understood, so long as we keep in view merely the sum total of the year’s production. But every single component of this product must be brought into the market as a commodity, and there the difficulty begins. The movements of the individual capitals, and of the personal revenues, cross and intermingle and are lost in the general change of places, in the circulation of the wealth of society; this dazes the sight, and propounds very complicated problems for solution. In the third part of Book II. I shall give the analysis of the real bearings of the facts. It is one of the great merits of the Physiocrats, that in their *Tableau économique* they were the first to attempt to depict the annual production in the shape in which it is presented to us after passing through the process of circulation.<sup>18</sup>

For the rest, it is a matter of course, that Political Economy, acting in the interests of the capitalist class, has not failed to exploit the doctrine of Adam Smith, *viz.*, that the whole of that part of the surplus-product which is converted into capital, is consumed by the working class.

### Section 3: Separation of Surplus-Value into Capital and Revenue. The Abstinence Theory

In the last preceding chapter, we treated surplus-value (or the surplus-product) solely as a fund for supplying the individual consumption of the capitalist. In this chapter we have, so far, treated it solely as a fund for accumulation. It is, however, neither the one nor the other, but is both together. One portion is consumed by the capitalist as revenue,<sup>19</sup> the other is employed as capital, is accumulated.

Given the mass of surplus-value, then, the larger the one of these parts, the smaller is the other. *Caeteris paribus*, the ratio of these parts determines the magnitude of the accumulation. But it is by the owner of the surplus-value, by the capitalist alone, that the division is made. It is his deliberate act. That part of the tribute exacted by him which he accumulates, is said to be saved by him, because he does not eat it, *i.e.*, because he performs the function of a capitalist, and enriches himself.

Except as personified capital, the capitalist has no historical value, and no right to that historical existence, which, to use an expression of the witty Lichnowsky, “hasn’t got no date.” And so far only is the necessity for his own transitory existence implied in the transitory necessity for the capitalist mode of production. But, so far as he is personified capital, it is not values in use and the enjoyment of them, but exchange-value and its augmentation, that spur him into action. Fanatically bent on making value expand itself, he ruthlessly forces the human race to produce for production’s sake; he thus forces the development of the productive powers of society, and creates those material conditions, which alone can form the real basis of a higher form of society, a society in which the full and free development of every individual forms the ruling principle. Only as personified capital is the capitalist respectable. As such, he shares with the miser the passion for wealth as wealth. But that which in the miser is a mere idiosyncrasy, is, in the capitalist, the effect of the social mechanism, of which he is but one of the wheels. Moreover, the development of capitalist production makes it constantly necessary to keep increasing the amount of the capital laid out in a given industrial undertaking, and competition makes the immanent laws of capitalist production to be felt by each individual capitalist, as external coercive laws. It compels him to keep constantly extending his capital, in order to preserve it, but extend it he cannot, except by means of progressive accumulation.

So far, therefore, as his actions are a mere function of capital – endowed as capital is, in his person, with consciousness and a will – his own private consumption is a robbery perpetrated on accumulation, just as in book-keeping by double entry, the private expenditure of the capitalist is placed on the debtor side of his account against his capital. To accumulate, is to conquer the world of social wealth, to increase the mass of human beings exploited by him, and thus to extend both the direct and the indirect sway of the capitalist.<sup>20</sup>

But original sin is at work everywhere. As capitalist production, accumulation, and wealth, become developed, the capitalist ceases to be the mere incarnation of capital. He has a fellow-feeling for his own Adam, and his education gradually enables him to smile at the rage for asceticism, as a mere prejudice of the old-fashioned miser. While the capitalist of the classical type brands individual consumption as a sin against his function, and as “abstinence” from accumulating, the modernised capitalist is capable of looking upon accumulation as “abstinence” from pleasure.

“Two souls, alas, do dwell with in his breast;  
The one is ever parting from the other.”<sup>21</sup>

At the historical dawn of capitalist production, – and every capitalist upstart has personally to go through this historical stage – avarice, and desire to get rich, are the ruling passions. But the progress of capitalist production not only creates a world of delights; it lays open, in speculation and the credit system, a thousand sources of sudden enrichment. When a certain stage of development has been reached, a conventional degree of prodigality, which is also an exhibition of wealth, and consequently a source of credit, becomes a business necessity to the “unfortunate” capitalist. Luxury enters into capital’s expenses of representation. Moreover, the capitalist gets rich, not like the miser, in proportion to his personal labour and restricted consumption, but at the same rate as he squeezes out the labour-power of others, and enforces on the labourer abstinence from all life’s enjoyments. Although, therefore, the prodigality of the capitalist never possesses the bona fide character of the open-handed feudal lord’s prodigality, but, on the contrary, has always lurking behind it the most sordid avarice and the most anxious calculation, yet his expenditure grows with his accumulation, without the one necessarily restricting the other. But along with this growth, there is at the same time developed in his breast, a Faustian conflict between the passion for accumulation, and the desire for enjoyment.

Dr. Aikin says in a work published in 1795:

“The trade of Manchester may be divided into four periods. First, when manufacturers were obliged to work hard for their livelihood.”

They enriched themselves chiefly by robbing the parents, whose children were bound as apprentices to them; the parents paid a high premium, while the apprentices were starved. On the other hand, the average profits were low, and to accumulate, extreme parsimony was requisite. They lived like misers and were far from consuming even the interest on their capital.

“The second period, when they had begun to acquire little fortunes, but worked as hard as before,” – for direct exploitation of labour costs labour, as every slave-driver knows – “and lived in as plain a manner as before.... The third, when luxury began, and the trade was pushed by sending out riders for orders into every market town in the Kingdom.... It is probable that few or no capitals of £3,000 to £4,000 acquired by trade existed here before 1690. However, about that time, or a little later, the traders had got money beforehand, and began to build modern brick houses, instead of those of wood and plaster.”

Even in the early part of the 18th century, a Manchester manufacturer, who placed a pint of foreign wine before his guests, exposed himself to the remarks and headshakings of all his neighbours. Before the rise of machinery, a manufacturer’s evening expenditure at the public house where they all met, never exceeded sixpence for a glass of punch, and a penny for a screw of tobacco. It was not till 1758, and this marks an epoch, that a person actually engaged in business was seen with an equipage of his own.

“The fourth period,” the last 30 years of the 18th century, “is that in which expense and luxury have made great progress, and was supported by a trade extended by means of riders and factors through every part of Europe.”<sup>22</sup>

What would the good Dr. Aikin say if he could rise from his grave and see the Manchester of today?

Accumulate, accumulate! That is Moses and the prophets! “Industry furnishes the material which saving accumulates.”<sup>23</sup> Therefore, save, save, *i.e.*, reconvert the greatest possible portion of surplus-value, or surplus-product into capital! Accumulation for accumulation’s sake, production for production’s sake: by this formula classical economy expressed the historical mission of the bourgeoisie, and did not for a single instant deceive itself over the birth-throes of wealth.<sup>24</sup> But

what avails lamentation in the face of historical necessity? If to classical economy, the proletarian is but a machine for the production of surplus-value; on the other hand, the capitalist is in its eyes only a machine for the conversion of this surplus-value into additional capital. Political Economy takes the historical function of the capitalist in bitter earnest. In order to charm out of his bosom the awful conflict between the desire for enjoyment and the chase after riches, Malthus, about the year 1820, advocated a division of labour, which assigns to the capitalist actually engaged in production, the business of accumulating, and to the other sharers in surplus-value, to the landlords, the place-men, the beneficed clergy, &c., the business of spending. It is of the highest importance, he says,

“to keep separate the passion for expenditure and the passion for accumulation.”<sup>25</sup>

The capitalists having long been good livers and men of the world, uttered loud cries. What, exclaimed one of their spokesmen, a disciple of Ricardo, Mr. Malthus preaches high rents, heavy taxes, &c., so that the pressure of the spur may constantly be kept on the industrious by unproductive consumers! By all means, production, production on a constantly increasing scale, runs the shibboleth; but

“production will, by such a process, be far more curbed in than spurred on. Nor is it quite fair thus to maintain in idleness a number of persons, only to pinch others, who are likely, from their characters, if you can force them to work, to work with success.”<sup>26</sup>

Unfair as he finds it to spur on the industrial capitalist, by depriving his bread of its butter, yet he thinks it necessary to reduce the labourer’s wages to a minimum “to keep him industrious.” Nor does he for a moment conceal the fact, that the appropriation of unpaid labour is the secret of surplus-value.

“Increased demand on the part of the labourers means nothing more than their willingness to take less of their own product for themselves, and leave a greater part of it to their employers; and if it be said, that this begets glut, by lessening consumption” (on the part of the labourers), “I can only reply that glut is synonymous with large profits.”<sup>27</sup>

The learned disputation, how the booty pumped out of the labourer may be divided, with most advantage to accumulation, between the industrial capitalist and the rich idler, was hushed in face of the revolution of July. Shortly afterwards, the town proletariat at Lyons sounded the tocsin of revolution, and the country proletariat in England began to set fire to farm-yards and corn-stacks. On this side of the Channel Owenism began to spread; on the other side, St. Simonism and Fourierism. The hour of vulgar economy had struck. Exactly a year before Nassau W. Senior discovered at Manchester, that the profit (including interest) of capital is the product of the last hour of the twelve, he had announced to the world another discovery.

“I substitute,” he proudly says, “for the word capital, considered as an instrument of production, the word abstinence.”

An unparalleled sample this, of the discoveries of vulgar economy! It substitutes for an economic category, a sycophantic phrase – *voilà tout*. [that’s all]

“When the savage,” says Senior, “makes bows, he exercises an industry, but he does not practise abstinence.”<sup>28</sup>

This explains how and why, in the earlier states of society, the implements of labour were fabricated without abstinence on the part of the capitalist.

“The more society progresses, the more abstinence is demanded,”<sup>29</sup>

Namely, from those who ply the industry of appropriating the fruits of others' industry. All the conditions for carrying on the labour process are suddenly converted into so many acts of abstinence on the part of the capitalist. If the corn is not all eaten, but part of it also sown – abstinence of the capitalist. If the wine gets time to mature – abstinence of the capitalist<sup>30</sup> The capitalist robs his own self, whenever he “lends (!) the instruments of production to the labourer,” that is, whenever by incorporating labour-power with them, he uses them to extract surplus-value out of that labour-power, instead of eating them up, steam-engines, cotton, railways, manure, horses, and all; or as the vulgar economist childishly puts it, instead of dissipating “their value” in luxuries and other articles of consumption.<sup>31</sup> How the capitalists as a class are to perform that feat, is a secret that vulgar economy has hitherto obstinately refused to divulge. Enough, that the world still jogs on, solely through the self-chastisement of this modern penitent of Vishnu, the capitalist. Not only accumulation, but the simple “conservation of a capital requires a constant effort to resist the temptation of consuming it.”<sup>32</sup> The simple dictates of humanity therefore plainly enjoin the release of the capitalist from this martyrdom and temptation, in the same way that the Georgian slave-owner was lately delivered, by the abolition of slavery, from the painful dilemma, whether to squander the surplus-product, lashed out of his niggers, entirely in champagne, or whether to reconvert a part of it into more niggers and more land.

In economic forms of society of the most different kinds, there occurs, not only simple reproduction, but, in varying degrees, reproduction on a progressively increasing scale. By degrees more is produced and more consumed, and consequently more products have to be converted into means of production. This process, however, does not present itself as accumulation of capital, nor as the function of a capitalist, so long as the labourer's means of production, and with them, his product and means of subsistence, do not confront him in the shape of capital.<sup>33</sup> Richard Jones, who died a few years ago, and was the successor of Malthus in the chair of Political Economy at Haileybury College, discusses this point well in the light of two important facts. Since the great mass of the Hindu population are peasants cultivating their land themselves, their products, their instruments of labour and means of subsistence never take “the shape of a fund saved from revenue, which fund has, therefore, gone through a previous process of accumulation.”<sup>34</sup> On the other hand, the non-agricultural labourers in those provinces where the English rule has least disturbed the old system, are directly employed by the magnates, to whom a portion of the agricultural surplus-product is rendered in the shape of tribute or rent. One portion of this product is consumed by the magnates in kind, another is converted, for their use, by the labourers, into articles of luxury and such like things, while the rest forms the wages of the labourers, who own their implements of labour. Here, production and reproduction on a progressively increasing scale, go on their way without any intervention from that queer saint, that knight of the woeful countenance, the capitalist “abstainer.”

**Section 4: Circumstances that, Independently of the Proportional Division of Surplus-Value into Capital and Revenue, Determine the Amount of Accumulation. Degree of Exploitation of Labour-Power. Productivity of Labour. Growing Difference in Amount Between Capital Employed and Capital Consumed. Magnitude of Capital Advanced**

The proportion in which surplus-value breaks up into capital and revenue being given, the magnitude of the capital accumulated clearly depends on the absolute magnitude of the surplus-value. Suppose that 80 per cent. were capitalised and 20 per cent. eaten up, the accumulated capital will be £2,400 or £200, according as the total surplus-value has amounted to £3,000 or £500. Hence all the circumstances that determine the mass of surplus-value operate to determine the magnitude of the accumulation. We sum them up once again, but only in so far as they afford new points of view in regard to accumulation.

It will be remembered that the rate of surplus-value depends, in the first place, on the degree of exploitation of labour-power. Political Economy values this fact so highly, that it occasionally identifies the acceleration of accumulation due to increased productiveness of labour, with its acceleration due to increased exploitation of the labourer.<sup>35</sup> In the chapters on the production of surplus-value it was constantly presupposed that wages are at least equal to the value of labour-power. Forcible reduction of wages below this value plays, however, in practice too important a part, for us not to pause upon it for a moment. It, in fact, transforms, within certain limits, the labourer's necessary consumption fund into a fund for the accumulation of capital.

“Wages,” says John Stuart Mill, “have no productive power; they are the price of a productive power. Wages do not contribute, along with labour, to the production of commodities, no more than the price of tools contributes along with the tools themselves. If labour could be had without purchase, wages might be dispensed with.”<sup>36</sup>

But if the labourers could live on air they could not be bought at any price. The zero of their cost is therefore a limit in a mathematical sense, always beyond reach, although we can always approximate more and more nearly to it. The constant tendency of capital is to force the cost of labour back towards this zero. A writer of the 18th century, often quoted already, the author of the “Essay on Trade and Commerce,” only betrays the innermost secret soul of English capitalism, when he declares the historic mission of England to be the forcing down of English wages to the level of the French and the Dutch.<sup>37</sup> With other things he says naively:

“But if our poor” (technical term for labourers) “will live luxuriously ... then labour must, of course, be dear ... When it is considered what luxuries the manufacturing populace consume, such as brandy, gin, tea, sugar, foreign fruit, strong beer, printed linens, snuff, tobacco, &c.”<sup>38</sup>

He quotes the work of a Northamptonshire manufacturer, who, with eyes squinting heavenward moans:

“Labour is one-third cheaper in France than in England; for their poor work hard, and fare hard, as to their food and clothing. Their chief diet is bread, fruit, herbs, roots, and dried fish; for they very seldom eat flesh; and when wheat is dear, they

eat very little bread.”<sup>39</sup> “To which may be added,” our essayist goes on, “that their drink is either water or other small liquors, so that they spend very little money.... These things are very difficult to be brought about; but they are not impracticable, since they have been effected both in France and in Holland.”<sup>40</sup>

Twenty years later, an American humbug, the baronised Yankee, Benjamin Thompson (*alias* Count Rumford) followed the same line of philanthropy to the great satisfaction of God and man. His “Essays” are a cookery book with receipts of all kinds for replacing by some succedaneum the ordinary dear food of the labourer. The following is a particularly successful receipt of this wonderful philosopher:

“5 lbs. of barleymeal, 7½d.; 5 lbs. of Indian corn, 6¼d.; 3d. worth of red herring, 1d. salt, 1d. vinegar, 2d. pepper and sweet herbs, in all 20¾.; make a soup for 64 men, and at the medium price of barley and of Indian corn ... this soup may be provided at ¼d., the portion of 20 ounces.”<sup>41</sup>

With the advance of capitalistic production, the adulteration of food rendered Thompson’s ideal superfluous.<sup>42</sup> At the end of the 18th and during the first ten years of the 19th century, the English farmers and landlords enforced the absolute minimum of wage, by paying the agricultural labourers less than the minimum in the form of wages, and the remainder in the shape of parochial relief. An example of the waggish way in which the English Dogberries acted in their “legal” fixing of a wages tariff:

“The squires of Norfolk had dined, says Mr. Burke, when they fixed the rate of wages; the squires of Berks evidently thought the labourers ought not to do so, when they fixed the rate of wages at Speenhamland, 1795.... There they decide that ‘income (weekly) should be 3s. for a man,’ when the gallon or half-peck loaf of 8 lbs. 11 oz. is at 1s., and increase regularly till bread is 1s. 5d.; when it is above that sum decrease regularly till it be at 2s., and then his food *should be* 1/5 th less.”<sup>43</sup>

Before the Committee of Inquiry of the House of Lords, 1814, a certain A. Bennett, a large farmer, magistrate, poor-law guardian, and wage-regulator, was asked:

“Has any proportion of the value of daily labour been made up to the labourers out of the poors’ rate?” Answer: “Yes, it has; the weekly income of every family is made up to the gallon loaf (8 lbs. 11 oz.), and 3d. per head!... The gallon loaf per week is what we suppose sufficient for the maintenance of every person in the family for the week; and the 3d. is for clothes, and if the parish think proper to find clothes; the 3d. is deducted. This practice goes through all the western part of Wiltshire, and, I believe, throughout the country.”<sup>44</sup> “For years,” exclaims a bourgeois author of that time, “they (the farmers) have degraded a respectable class of their countrymen, by forcing them to have recourse to the workhouse ... the farmer, while increasing his own gains, has prevented any accumulation on the part of his labouring dependents.”<sup>45</sup>

The part played in our days by the direct robbery from the labourer’s necessary consumption fund in the formation of surplus-value, and, therefore, of the accumulation fund of capital, the so-called domestic industry has served to show. (Ch. xv., sect. 8, c.) Further facts on this subject will be given later.

Although in all branches of industry that part of the constant capital consisting of instruments of labour must be sufficient for a certain number of labourers (determined by the magnitude of the undertaking), it by no means always necessarily increases in the same proportion as the quantity

of labour employed. In a factory, suppose that 100 labourers working 8 hours a day yield 800 working-hours. If the capitalist wishes to raise this sum by one half, he can employ 50 more workers; but then he must also advance more capital, not merely for wages, but for instruments of labour. But he might also let the 100 labourers work 12 hours instead of 8, and then the instruments of labour already to hand would be enough. These would then simply be more rapidly consumed. Thus additional labour, begotten of the greater tension of labour-power, can augment surplus-product and surplus-value (i.e., the subject-matter of accumulation), without corresponding augmentation in the constant part of capital.

In the extractive industries, mines, &c., the raw materials form no part of the capital advanced. The subject of labour is in this case not a product of previous labour, but is furnished by Nature gratis, as in the case of metals, minerals, coal, stone, &c. In these cases the constant capital consists almost exclusively of instruments of labour, which can very well absorb an increased quantity of labour (day and night shifts of labourers, *e.g.*). All other things being equal, the mass and value of the product will rise in direct proportion to the labour expended. As on the first day of production, the original produce-formers, now turned into the creators of the material elements of capital – man and Nature – still work together. Thanks to the elasticity of labour-power, the domain of accumulation has extended without any previous enlargement of constant capital.

In agriculture the land under cultivation cannot be increased without the advance of more seed and manure. But this advance once made, the purely mechanical working of the soil itself produces a marvellous effect on the amount of the product. A greater quantity of labour, done by the same number of labourers as before, thus increases the fertility, without requiring any new advance in the instruments of labour. It is once again the direct action of man on Nature which becomes an immediate source of greater accumulation, without the intervention of any new capital.

Finally, in what is called manufacturing industry, every additional expenditure of labour presupposes a corresponding additional expenditure of raw materials, but not necessarily of instruments of labour. And as extractive industry and agriculture supply manufacturing industry with its raw materials and those of its instruments of labour, the additional product the former have created without additional advance of capital, tells also in favour of the latter.

General result: by incorporating with itself the two primary creators of wealth, labour-power and the land, capital acquires a power of expansion that permits it to augment the elements of its accumulation beyond the limits apparently fixed by its own magnitude, or by the value and the mass of the means of production, already produced, in which it has its being.

Another important factor in the accumulation of capital is the degree of productivity of social labour.

With the productive power of labour increases the mass of the products, in which a certain value, and, therefore, a surplus-value of a given magnitude, is embodied. The rate of surplus-value remaining the same or even falling, so long as it only falls more slowly, than the productive power of labour rises, the mass of the surplus-product increases. The division of this product into revenue and additional capital remaining the same, the consumption of the capitalist may, therefore, increase without any decrease in the fund of accumulation. The relative magnitude of the accumulation fund may even increase at the expense of the consumption fund, whilst the cheapening of commodities places at the disposal of the capitalist as many means of enjoyment as formerly, or even more than formerly. But hand-in-hand with the increasing productivity of labour, goes, as we have seen, the cheapening of the labourer, therefore a higher rate of surplus-value, even when the real wages are rising. The latter never rise proportionally to the productive power of labour. The same value in variable capital therefore sets in movement more labour-

power, and, therefore, more labour. The same value in constant capital is embodied in more means of production, *i.e.*, in more instruments of labour, materials of labour and auxiliary materials; it therefore also supplies more elements for the production both of use value and of value, and with these more absorbers of labour. The value of the additional capital, therefore, remaining the same or even diminishing, accelerated accumulation still takes place. Not only does the scale of reproduction materially extend, but the production of surplus-value increases more rapidly than the value of the additional capital.

The development of the productive power of labour reacts also on the original capital already engaged in the process of production. A part of the functioning constant capital consists of instruments of labour, such as machinery, &c., which are not consumed, and therefore not reproduced, or replaced by new ones of the same kind, until after long periods of time. But every year a part of these instruments of labour perishes or reaches the limit of its productive function. It reaches, therefore, in that year, the time for its periodical reproduction, for its replacement by new ones of the same kind. If the productiveness of labour has, during the using up of these instruments of labour, increased (and it develops continually with the uninterrupted advance of science and technology), more efficient and (considering their increased efficiency), cheaper machines, tools, apparatus, &c., replace the old. The old capital is reproduced in a more productive form, apart from the constant detail improvements in the instruments of labour already in use. The other part of the constant capital, raw material and auxiliary substances, is constantly reproduced in less than a year; those produced by agriculture, for the most part annually. Every introduction of improved methods, therefore, works almost simultaneously on the new capital and on that already in action. Every advance in Chemistry not only multiplies the number of useful materials and the useful applications of those already known, thus extending with the growth of capital its sphere of investment. It teaches at the same time how to throw the excrements of the processes of production and consumption back again into the circle of the process of reproduction, and thus, without any previous outlay of capital, creates new matter for capital. Like the increased exploitation of natural wealth by the mere increase in the tension of labour-power, science and technology give capital a power of expansion independent of the given magnitude of the capital actually functioning. They react at the same time on that part of the original capital which has entered upon its stage of renewal. This, in passing into its new shape, incorporates gratis the social advance made while its old shape was being used up. Of course, this development of productive power is accompanied by a partial depreciation of functioning capital. So far as this depreciation makes itself acutely felt in competition, the burden falls on the labourer, in the increased exploitation of whom the capitalist looks for his indemnification.

Labour transmits to its product the value of the means of production consumed by it. On the other hand, the value and mass of the means of production set in motion by a given quantity of labour increase as the labour becomes more productive. Though the same quantity of labour adds always to its products only the same sum of new value, still the old capital value, transmitted by the labour to the products, increases with the growing productivity of labour.

An English and a Chinese spinner, *e.g.*, may work the same number of hours with the same intensity; then they will both in a week create equal values. But in spite of this equality, an immense difference will obtain between the value of the week's product of the Englishman, who works with a mighty automaton, and that of the Chinaman, who has but a spinning-wheel. In the same time as the Chinaman spins one pound of cotton, the Englishman spins several hundreds of pounds. A sum, many hundred times as great, of old values swells the value of his product, in which those re-appear in a new, useful form, and can thus function anew as capital.

“In 1782,” as Frederick Engels teaches us, “all the wool crop in England of the three preceding years, lay untouched for want of labourers, and so it must have lain, if newly invented machinery had not come to its aid and spun it.”<sup>46</sup>

Labour embodied in the form of machinery of course did not directly force into life a single man, but it made it possible for a smaller number of labourers, with the addition of relatively less living labour, not only to consume the wool productively, and put into it new value, but to preserve in the form of yarn, &c., its old value. At the same time, it caused and stimulated increased reproduction of wool. It is the natural property of living labour, to transmit old value, whilst it creates new. Hence, with the increase in efficacy, extent and value of its means of production, consequently with the accumulation that accompanies the development of its productive power, labour keeps up and eternises an always increasing capital value in a form ever new.”<sup>47</sup> This natural power of labour takes the appearance of an intrinsic property of capital, in which it is incorporated, just as the productive forces of social labour take the appearance of inherent properties of capital, and as the constant appropriation of surplus labour by the capitalists, takes that of a constant self-expansion of capital.

With the increase of capital, the difference between the capital employed and the capital consumed increases. In other words, there is increase in the value and the material mass of the instruments of labour, such as buildings, machinery, drain-pipes, working-cattle, apparatus of every kind that function for a longer or shorter time in processes of production constantly repeated, or that serve for the attainment of particular useful effects, whilst they themselves only gradually wear out, therefore only lose their value piecemeal, therefore transfer that value to the product only bit by bit. In the same proportion as these instruments of labour serve as product-formers without adding value to the product, *i.e.*, in the same proportion as they are wholly employed but only partly consumed, they perform, as we saw earlier, the same gratuitous service as the natural forces, water, steam, air, electricity, etc. This gratuitous service of past labour, when seized and filled with a soul by living labour, increases with the advancing stages of accumulation.

Since past labour always disguises itself as capital, *i.e.*, since the passive of the labour of A, B, C, etc., takes the form of the active of the non-labourer X, bourgeois and political economists are full of praises of the services of dead and gone labour, which, according to the Scotch genius MacCulloch, ought to receive a special remuneration in the shape of interest, profit, etc.<sup>48</sup> The powerful and ever-increasing assistance given by past labour to the living labour process under the form of means of production is, therefore, attributed to that form of past labour in which it is alienated, as unpaid labour, from the worker himself, *i.e.*, to its capitalistic form. The practical agents of capitalistic production and their pettifogging ideologists are as unable to think of the means of production as separate from the antagonistic social mask they wear today, as a slave-owner to think of the worker himself as distinct from his character as a slave.

With a given degree of exploitation of labour-power, the mass of the surplus-value produced is determined by the number of workers simultaneously exploited; and this corresponds, although in varying proportions, with the magnitude of the capital. The more, therefore, capital increases by means of successive accumulations, the more does the sum of the value increase that is divided into consumption fund and accumulation fund. The capitalist can, therefore, live a more jolly life, and at the same time show more “abstinence.” And, finally, all the springs of production act with greater elasticity, the more its scale extends with the mass of the capital advanced.

## Section 5: The So-Called Labour Fund

It has been shown in the course of this inquiry that capital is not a fixed magnitude, but is a part of social wealth, elastic and constantly fluctuating with the division of fresh surplus-value into revenue and additional capital. It has been seen further that, even with a given magnitude of functioning capital, the labour-power, the science, and the land (by which are to be understood, economically, all conditions of labour furnished by Nature independently of man), embodied in it, form elastic powers of capital, allowing it, within certain limits, a field of action independent of its own magnitude. In this inquiry we have neglected all effects of the process of circulation, effects which may produce very different degrees of efficiency in the same mass of capital. And as we presupposed the limits set by capitalist production, that is to say, presupposed the process of social production in a form developed by purely spontaneous growth, we neglected any more rational combination, directly and systematically practicable with the means of production, and the mass of labour-power at present disposable. Classical economy always loved to conceive social capital as a fixed magnitude of a fixed degree of efficiency. But this prejudice was first established as a dogma by the arch-Philistine, Jeremy Bentham, that insipid, pedantic, leather-tongued oracle of the ordinary bourgeois intelligence of the 19th century.<sup>49</sup> Bentham is among philosophers what Martin Tupper is among poets. Both could only have been manufactured in England.<sup>50</sup> In the light of his dogma the commonest phenomena of the process of production, as, *e.g.*, its sudden expansions and contractions, nay, even accumulation itself, become perfectly inconceivable.<sup>51</sup> The dogma was used by Bentham himself, as well as by Malthus, James Mill, MacCulloch, etc., for an apologetic purpose, and especially in order to represent one part of capital, namely, variable capital, or that part convertible into labour-power, as a fixed magnitude. The material of variable capital, *i.e.*, the mass of the means of subsistence it represents for the labourer, or the so-called labour fund, was fabled as a separate part of social wealth, fixed by natural laws and unchangeable. To set in motion the part of social wealth which is to function as constant capital, or, to express it in a material form, as means of production, a definite mass of living labour is required. This mass is given technologically. But neither is the number of labourers required to render fluid this mass of labour-power given (it changes with the degree of exploitation of the individual labour-power), nor is the price of this labour-power given, but only its minimum limit, which is moreover very variable. The facts that lie at the bottom of this dogma are these: on the one hand, the labourer has no right to interfere in the division of social wealth into means of enjoyment for the non-labourer and means of production.<sup>52</sup> On the other hand, only in favourable and exceptional cases, has he the power to enlarge the so-called labour fund at the expense of the “revenue” of the wealthy.

What silly tautology results from the attempt to represent the capitalistic limits of the labour fund as its natural and social limits may be seen, *e.g.*, in Professor Fawcett.<sup>53</sup>

“The circulating capital of a country,” he says, “is its wage-fund. Hence, if we desire to calculate the average money wages received by each labourer, we have simply to divide the amount of this capital by the number of the labouring population.”<sup>54</sup>

That is to say, we first add together the individual wages actually paid, and then we affirm that the sum thus obtained, forms the total value of the “labour fund” determined and vouchsafed to us by God and Nature. Lastly, we divide the sum thus obtained by the number of labourers to find out again how much may come to each on the average. An uncommonly knowing dodge this. It did not prevent Mr. Fawcett saying in the same breath:

“The aggregate wealth which is annually saved in England, is divided into two portions; one portion is employed as capital to maintain our industry, and the other portion is exported to foreign countries... Only a portion, and perhaps, not a large portion of the wealth which is annually saved in this country, is invested in our own industry.”<sup>55</sup>

The greater part of the yearly accruing surplus-product, embezzled, because abstracted without return of an equivalent, from the English labourer, is thus used as capital, not in England, but in foreign countries. But with the additional capital thus exported, a part of the “labour fund” invented by God and Bentham is also exported.<sup>56</sup>

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<sup>1</sup> “Accumulation of capital; the employment of a portion of revenue as capital.” (Malthus: “Definitions, &c.,” ed. Cazenove, p. 11.) “Conversion of revenue into capital,” (Malthus: “Princ. of Pol. Econ” 2nd Ed., Lond., 1836, p. 320.)

<sup>2</sup> We here take no account of export trade, by means of which a nation can change articles of luxury either into means of production or means of subsistence, and *vice versa*. In order to examine the object of our investigation in its integrity, free from all disturbing subsidiary circumstances, we must treat the whole world as one nation, and assume that capitalist production is everywhere established and has possessed itself of every branch of industry.

<sup>3</sup> Sismondi’s analysis of accumulation suffers from the great defect, that he contents himself, to too great an extent, with the phrase “conversion of revenue into capital,” without fathoming the material conditions of this operation.

<sup>4</sup> “Le travail primitif auquel son capital a dû sa naissance.” [the original labour, to which his capital owed its origin] Sismondi, l. c., ed. Paris, t. I., p. 109.

<sup>5</sup> “Labour creates capital before capital employs labour.” E. G. Wakefield, “England and America,” Lond., 1833, Vol. II, p. 110.

<sup>6</sup> The property of the capitalist in the product of the labour of others “is a strict consequence of the law of appropriation, the fundamental principle of which was, on the contrary, the exclusive title of every labourer to the product of his own labour.” (Cherbuliez, “Richesse ou Pauvreté,” Paris, 1841, p. 58, where, however, the dialectical reversal is not properly developed.)

<sup>7</sup> The following passage (to p. 551 “laws of capitalist appropriation.”) has been added to the English text in conformity with the 4th German edition.

<sup>8</sup> We may well, therefore, feel astonished at the cleverness of Proudhon, who would abolish capitalistic property by enforcing the eternal laws of property that are based on commodity production!

<sup>9</sup> “Capital, viz., accumulated wealth employed with a view to profit.” (Malthus, l. c.) “Capital ... consists of wealth saved from revenue, and used with a view to profit.” (R. Jones: “An Introductory Lecture on Polit. Econ.,” Lond., 1833, p. 16.)

<sup>10</sup> “The possessors of surplus-produce or capital.” (“The Source and Remedy of the National Difficulties. A Letter to Lord John Russell.” Lond., 1821.)

<sup>11</sup> “Capital, with compound interest on every portion of capital saved, is so all engrossing that all the wealth in the world from which income is derived, has long ago become the interest on capital.” (London, *Economist*, 19th July, 1851.)

<sup>12</sup> “No political economist of the present day can by saving mean mere hoarding: and beyond this contracted and insufficient proceeding, no use of the term in reference to the national wealth can well be imagined, but that which must arise from a different application of what is saved, founded upon a real distinction between the different kinds of labour maintained by it.” (Malthus, l. c., pp. 38, 39.)

<sup>13</sup> Thus for instance, Balzac, who so thoroughly studied every shade of avarice, represents the old usurer Gobseck as in his second childhood when he begins to heap up a hoard of commodities.

<sup>14</sup> “Accumulation of stocks ... non-exchange ... over-production.” (Th. Corbet. l. c., p. 104.)

<sup>15</sup> In this sense Necker speaks of the “objets de faste et de somptuosité,” [things of pomp and luxury] of which “le temps a grossi l’accumulation,” [accumulation has grown with time] and which “les lois de propriété ont rassemblés dans une seule classe de la société.” [the laws of property have brought into the hands of one class of society alone] (*Oeuvres de M. Necker*, Paris and Lausanne, 1789, t. ii., p. 291.)

<sup>16</sup> Ricardo, l.c., p. 163, note.

<sup>17</sup> In spite of his “Logic,” John St. Mill never detects even such faulty analysis as this when made by his predecessors, an analysis which, even from the bourgeois standpoint of the science, cries out for rectification. In every case he registers with the dogmatism of a disciple, the confusion of his master’s thoughts. So here: “The capital itself in the long run becomes entirely wages, and when replaced by the sale of produce becomes wages again.”

<sup>18</sup> In his description of the process of reproduction, and of accumulation, Adam Smith, in many ways, not only made no advance, but even lost considerable ground, compared with his predecessors, especially by the Physiocrats. Connected with the illusion mentioned in the text, is the really wonderful dogma, left by him as an inheritance to Political Economy, the dogma, that the price of commodities is made up of wages, profit (interest) and rent, *i.e.*, of wages and surplus-value. Starting from this basis, Storch naively confesses, “Il est impossible de résoudre le prix nécessaire dans ses éléments les plus simples.” [... it is impossible to resolve the necessary price into its simplest elements] (Storch, l. c., Petersb. Edit., 1815, t. ii., p. 141, note.) A fine science of economy this, which declares it impossible to resolve the price of a commodity into its simplest elements! This point will be further investigated in the seventh part of Book iii.

<sup>19</sup> The reader will notice, that the word revenue is used in a double sense: first, to designate surplus-value so far as it is the fruit periodically yielded by capital; secondly, to designate the part of that fruit which is periodically consumed by the capitalist, or added to the fund that supplies his private consumption. I have retained this double meaning because it harmonises with the language of the English and French economists.

<sup>20</sup> Taking the usurer, that old-fashioned but ever renewed specimen of the capitalist for his text, Luther shows very aptly that the love of power is an element in the desire to get rich. “The heathen were able, by the light of reason, to conclude that a usurer is a double-dyed thief and murderer. We Christians, however, hold them in such honour, that we fairly worship them for the sake of their money.... Whoever eats up, robs, and steals the nourishment of another, that man commits as great a murder (so far as in him lies) as he who starves a man or utterly undoes him. Such does a usurer, and sits the while safe on his stool, when he ought rather to be hanging on the gallows, and be eaten by as many ravens as he has stolen guilders, if only there were so much flesh on him, that so many ravens could stick their beaks in and share it. Meanwhile, we hang the small thieves.... Little thieves are put in the stocks, great thieves go flaunting in gold and silk.... Therefore is there, on this earth, no greater enemy of man (after the devil) than a gripe-money, and usurer, for he wants to be God over all men. Turks, soldiers, and tyrants are also bad men, yet must they let the people live, and Confess that they are bad, and enemies, and do, nay, must, now and then show pity to some. But a usurer and money-glutton, such a one would have the whole world perish of hunger and thirst, misery and want, so far as in him lies, so that he may have all to himself, and every one may receive from him as from a God, and be his serf for ever. To wear fine cloaks, golden chains, rings, to wipe his mouth, to be deemed and taken for a worthy, pious man .... Usury is a great huge monster, like a werewolf, who lays waste all, more than any Cacus, Gerion or Antus. And yet decks himself out, and would be thought pious, so that people

may not see where the oxen have gone, that he drags backwards into his den. But Hercules shall hear the cry of the oxen and of his prisoners, and shall seek Cacus even in cliffs and among rocks, and shall set the oxen loose again from the villain. For Cacus means the villain that is a pious usurer, and steals, robs, eats everything. And will not own that he has done it, and thinks no one will find him out, because the oxen, drawn backwards into his den, make it seem, from their foot-prints, that they have been let out. So the usurer would deceive the world, as though he were of use and gave the world oxen, which he, however, rends, and eats all alone... And since we break on the wheel, and behead highwaymen, murderers and housebreakers, how much more ought we to break on the wheel and kill... hunt down, curse and behead all usurers.” (Martin Luther, l. c.)

<sup>21</sup> See Goethe’s “Faust.”

<sup>22</sup> Dr. Aikin: “Description of the Country from 30 to 40 miles round Manchester.” Lond., 1795, p. 182, sq.

<sup>23</sup> A. Smith, l. c., bk. iii., ch. iii.

<sup>24</sup> Even J. B. Say says: “Les épargnes des riches se font aux dépens des pauvres.” [the savings of the rich are made at the expense of the poor] “The Roman proletarian lived almost entirely at the expense of society.... It can almost be said that modern society lives at the expense of the proletarians, on what it keeps out of the remuneration of labour.” (Sismondi: “études, &c.,” t. i., p. 24.)

<sup>25</sup> Malthus, l. c., pp. 319, 320.

<sup>26</sup> “An Inquiry into those Principles Respecting the Nature of Demand, &c.,” p. 67.

<sup>27</sup> l. c., p. 59.

<sup>28</sup> (Senior, “Principes fondamentaux del’Écon. Pol.” trad. Arrivabene. Paris, 1836, p. 308.) This was rather too much for the adherents of the old classical school. “Mr. Senior has substituted for it” (the expression, labour and profit) “the expression labour and Abstinence. He who converts his revenue abstains from the enjoyment which its expenditure would afford him. It is not the capital, but the use of the capital productively, which is the cause of profits.” (John Cazenove, l. c., p. 130, Note.) John St. Mill, on the contrary, accepts on the one hand Ricardo’s theory of profit, and annexes on the other hand Senior’s “remuneration of abstinence.” He is as much at home in absurd contradictions, as he feels at sea in the Hegelian contradiction, the source of all dialectic. It has never occurred to the vulgar economist to make the simple reflexion, that every human action may be viewed, as “abstinence” from its opposite. Eating is abstinence from fasting, walking, abstinence from standing still, working, abstinence from idling, idling, abstinence from working, &c. These gentlemen would do well, to ponder, once in a while, over Spinoza’s: “Determinatio est Negatio.”

<sup>29</sup> Senior, l. c., p. 342.

<sup>30</sup> “No one ... will sow his wheat, for instance, and allow it to remain a twelve month in the ground, or leave his wine in a cellar for years, instead of consuming these things or their equivalent at once ... unless he expects to acquire additional value, &c.” (Scrope, “Polit. Econ.,” edit. by A. Potter, New York, 1841, pp. 133-134.)

<sup>31</sup> “La privation que s’impose le capitaliste, en prêtant [The deprivation the capitalist imposes on himself by lending ...] (this euphemism used, for the purpose of identifying, according to the approved method of vulgar economy, the labourer who is exploited, with the industrial capitalist who exploits, and to whom other capitalists lend money) ses instruments de production au travailleur, au lieu d’en consacrer la valeur à son propre usage, en la transformant en objets d’utilité ou d’agrément.” [his instruments of production to the worker, instead of devoting their value to his own consumption, by transforming them into objects of utility or pleasure] (G. de Molinari, l. c., p. 36.)

<sup>32</sup> “La conservation d’un capital exige ... un effort constant pour résister a la tentation de le consommer.” (Courcelle-Seneuil, l. c., p. 57.)

<sup>33</sup> “The particular classes of income which yield the most abundantly to the progress of national capital, change at different stages of their progress, and are, therefore, entirely different in nations occupying different positions in that progress.... Profits ... unimportant source of accumulation, compared with wages and rents, in the earlier stages of society.... When a considerable advance in the powers of national industry has actually taken place, profits rise into comparative importance as a source of accumulation.” (Richard Jones, “Textbook, &c.,” pp. 16, 21.)

<sup>34</sup> l. c., p. 36, sq.

<sup>35</sup> “Ricardo says: ‘In different stages of society the accumulation of capital or of the means of employing’ (i.e., exploiting) ‘labour is more or less rapid, and must in all cases depend on the productive powers of labour. The productive powers of labour are generally greatest where there is an abundance of fertile land.’ If, in the first sentence, the productive powers of labour mean the smallness of that aliquot part of any produce that goes to those whose manual labour produced it, the sentence is nearly identical, because the remaining aliquot part is the fund whence capital can, if the *owner pleases*, be accumulated. But then this does not generally happen, where there is most fertile land.” (“Observations on Certain Verbal Disputes, &c.” pp. 74, 75.)

<sup>36</sup> J. Stuart Mill: “Essays on Some Unsettled Questions of Political Economy,” Lond., 1844, p. 90.

<sup>37</sup> “An Essay on Trade and Commerce,” Lond., 1770, P. 44. *The Times* of December, 1866, and January, 1867, in like manner published certain outpourings of the heart of the English mine-owner, in which the happy lot of the Belgian miners was pictured, who asked and received no more than was strictly necessary for them to live for their “masters.” The Belgian labourers have to suffer much, but to figure in *The Times* as model labourers! In the beginning of February, 1867, came the answer: strike of the Belgian miners at Marchienne, put down by powder and lead.

<sup>38</sup> l. c., pp. 44, 46.

<sup>39</sup> The Northamptonshire manufacturer commits a pious fraud, pardonable in one whose heart is so full. He nominally compares the life of the English and French manufacturing labourer, but in the words just quoted he is painting, as he himself confesses in his confused way, the French agricultural labourers.

<sup>40</sup> l. c., pp. 70, 71. *Note in the 3rd German edition*: today, thanks to the competition on the world-market, established since then, we have advanced much further. “If China,” says Mr. Stapleton, M.P., to his constituents, “should become a great manufacturing country, I do not see how the manufacturing population of Europe could sustain the contest without descending to the level of their competitors.” (*Times*, Sept. 3, 1873, p. 8.) The wished-for goal of English capital is no longer Continental wages but Chinese.

<sup>41</sup> Benjamin Thompson: “Essays, Political, Economical, and Philosophical, &c.,” 3 vols., Lond, 1796-1802, vol. i., p. 294. In his “The State of the Poor, or an History of the Labouring Classes in England, &c.,” Sir F. M. Eden strongly recommends the Rumfordian beggar-soup to workhouse overseers, and reproachfully warns the English labourers that “many poor people, particularly in Scotland, live, and that very comfortably, for months together, upon oat-meal and barley-meal, mixed with only water and salt.” (l. c., vol. i, book i., ch. 2, p. 503.) The same sort of hints in the 19th century. “The most wholesome mixtures of flour having been refused (by the English agricultural labourer)... in Scotland, where education is better, this prejudice is, probably, unknown.” (Charles H. Parry, M. D., “The Question of the Necessity of the Existing Corn Laws Considered.” London, 1816, p. 69.) This same Parry, however, complains that the English labourer is now (1815) in a much worse condition than in Eden’s time (1797.)

<sup>42</sup> From the reports of the last Parliamentary Commission on adulteration of means of subsistence, it will be seen that the adulteration even of medicines is the rule, not the exception in England. E.g., the

examination of 34 specimens of opium, purchased of as many different chemists in London, showed that 31 were adulterated with poppy heads, wheat-flour, gum, clay, sand, &c. Several did not contain an atom of morphia.

<sup>43</sup> G. B. Newnham (barrister-at-law): “A Review of the Evidence before the Committee of the two Houses of Parliament on the Corn Laws.” Lond., 1815, p. 20, *note*.

<sup>44</sup> *l. c.*, pp. 19, 20.

<sup>45</sup> C. H. Parry, *l. c.*, pp. 77, 69. The landlords, on their side, not only “indemnified” themselves for the Anti-Jacobin War, which they waged in the name of England, but enriched themselves enormously. Their rents doubled, trebled, quadrupled, “and in one instance, increased sixfold in eighteen years.” (*l. c.*, pp. 100, 101.)

<sup>46</sup> Friedrich Engels, “Lage der arbeitenden Klasse in England,” p. 20.

<sup>47</sup> Classic economy has, on account of a deficient analysis of the labour process, and of the process of creating value, never properly grasped this weighty element of reproduction, as may be seen in Ricardo; he says, *e.g.*, whatever the change in productive power, “a million men always produce in manufactures the same value.” This is accurate, if the extension and degree of intensity of their labour are given. But it does not prevent (this Ricardo overlooks in certain conclusions he draws) a million men with different powers of productivity in their labour, turning into products very different masses of the means of production, and therefore preserving in their products very different masses of value; in consequence of which the values of the products yielded may vary considerably. Ricardo has, it may be noted in passing, tried in vain to make clear to J. B. Say, by that very example, the difference between use value (which he here calls wealth or material riches) and exchange-value. Say answers: “Quant à la difficulté qu’élève Mr. Ricardo en disant que, par des procédés mieux entendus un million de personnes peuvent produire deux fois, trois fois autant de richesses, sans produire plus de valeurs, cette difficulté n’est pas une lorsque l’on considère, ainsi qu’on le doit, la production comme un échange dans lequel on donne les services productifs de son travail, de sa terre, et de ses capitaux, pour obtenir des produits. C’est par le moyen de ces services productifs, que nous acquérons tous les produits qui sont au monde. Or... nous sommes d’autant plus riches, nos services productifs ont d’autant plus de valeur qu’ils obtiennent dans l’échange appelé production une plus grande quantité de choses utiles.” [As for the difficulty raised by Ricardo when he says that, by using better methods of production, a million people can produce two or three times as much wealth, without producing any more value, this difficulty disappears when one bears in mind, as one should, that production is like an exchange in which a man contributes the productive services of his labour, his land, and his capital, in order to obtain products. It is by means of these productive services that we acquire all the products existing in the world. Therefore ... we are richer, our productive services have the more value, the greater the quantity of useful things they bring in through the exchange which is called production] (J. B. Say, “Lettres à M. Malthus,” Paris, 1820, pp. 168, 169.) The “difficulté” — it exists for him, not for Ricardo — that Say means to clear up is this: Why does not the exchange-value of the use values increase, when their quantity increases in consequence of increased productive power of labour? Answer: the difficulty is met by calling use value, exchange-value, if you please. Exchange-value is a thing that is connected one way or another with exchange. If therefore production is called an exchange of labour and means of production against the product, it is clear as day that you obtain more exchange-value in proportion as the production yields more use value. In other words, the more use values, *e.g.*, stockings, a working day yields to the stocking-manufacturer, the richer is he in stockings. Suddenly, however, Say recollects that “with a greater quantity” of stockings their “price” (which of course has nothing to do with their exchange-value!) falls “parce que la concurrence les (les producteurs) oblige à donner les produits pour ce qu’ils leur coûtent... [because competition obliges them (the producers) to sell their products for what they cost to make] But whence does the profit

come, if the capitalist sells the commodities at cost-price? Never mind! Say declares that, in consequence of increased productivity, every one now receives in return for a given equivalent two pairs of stockings instead of one as before. The result he arrives at, is precisely that proposition of Ricardo that he aimed at disproving. After this mighty effort of thought, he triumphantly apostrophises Malthus in the words: “Telle est, monsieur, la doctrine bien liée, sans laquelle il est impossible, je le déclare, d’expliquer les plus grandes difficultés de l’économie politique, et notamment, comment il se peut qu’une nation soit plus riche lorsque ses produits diminuent de valeur, quoique la richesse soit de la valeur.” [This, Sir, is the well-founded doctrine without which it is impossible, I say, to explain the greatest difficulties in political economy, and, in particular, to explain why it is that a nation can be richer when its products fall in value, even though wealth is value] (l. c., p. 170.) An English economist remarks upon the conjuring tricks of the same nature that appear in Say’s “Lettres”: “Those affected ways of talking make up in general that which M. Say is pleased to call his doctrine and which he earnestly urges Malthus to teach at Hertford, as it is already taught ‘dans plusieurs parties de l’Europe.’ He says, ‘Si vous trouvez une physionomie de paradoxe à toutes ces propositions, voyez les choses qu’elles expriment, et j’ose croire qu’elles vous paraîtront fort simples et fort raisonnables.’ [in numerous parts of Europe ... If all those propositions appear paradoxical to you, look at the things they express, and I venture to believe that they will then appear very simple and very rational] Doubtless, and in consequence of the same process, they will appear everything else, except original.” (“An Inquiry into those Principles Respecting the Nature of Demand, &c.,” pp. 116, 110.)

<sup>48</sup> MacCulloch took out a patent for “wages of past labour,” long before Senior did for “wages of abstinence.”

<sup>49</sup> Compare among others, Jeremy Bentham: “Théorie des Peines et des Récompenses,” traduct. d’Et. Dumont, 3ème édit. Paris, 1826, t. II, L. IV., ch. II.

<sup>50</sup> Bentham is a purely English phenomenon. Not even excepting our philosopher, Christian Wolff, in no time and in no country has the most homespun commonplace ever strutted about in so self-satisfied a way. The principle of utility was no discovery of Bentham. He simply reproduced in his dull way what Helvétius and other Frenchmen had said with esprit in the 18th century. To know what is useful for a dog, one must study dog-nature. This nature itself is not to be deduced from the principle of utility. Applying this to man, he that would criticise all human acts, movements, relations, etc., by the principle of utility, must first deal with human nature in general, and then with human nature as modified in each historical epoch. Bentham makes short work of it. With the driest naïveté he takes the modern shopkeeper, especially the English shopkeeper, as the normal man. Whatever is useful to this queer normal man, and to his world, is absolutely useful. This yard-measure, then, he applies to past, present, and future. The Christian religion, e.g., is “useful,” “because it forbids in the name of religion the same faults that the penal code condemns in the name of the law.” Artistic criticism is “harmful,” because it disturbs worthy people in their enjoyment of Martin Tupper, etc. With such rubbish has the brave fellow, with his motto, “nuila dies sine line!,” piled up mountains of books. Had I the courage of my friend, Heinrich Heine, I should call Mr. Jeremy a genius in the way of bourgeois stupidity.

<sup>51</sup> “Political economists are too apt to consider a certain quantity of capital and a certain number of labourers as productive instruments of uniform power, or operating with a certain uniform intensity.... Those... who maintain ... that commodities are the sole agents of production ... prove that production could never be enlarged, for it requires as an indispensable condition to such an enlargement that food, raw materials, and tools should be previously augmented; which is in fact maintaining that no increase of production can take place without a previous increase, or, in other words, that an increase is impossible.” (S. Bailey: “Money and its Vicissitudes,” pp. 58 and 70.) Bailey criticises the dogma mainly from the point of view of the process of circulation.

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<sup>52</sup> John Stuart Mill, in his “Principles of Political Economy,” says: “The really exhausting and the really repulsive labours instead of being better paid than others, are almost invariably paid the worst of all... The more revolting the occupation, the more certain it is to receive the minimum of remuneration.... The hardships and the earnings, instead of being directly proportional, as in any just arrangements of society they would be, are generally in an inverse ratio to one another.” To avoid misunderstanding, let me say that although men like John Stuart Mill are to blame for the contradiction between their traditional economic dogmas and their modern tendencies, it would be very wrong to class them with the herd of vulgar economic apologists.

<sup>53</sup> H. Fawcett, Professor of Political Economy at Cambridge. “The Economic position of the British labourer.” London, 1865, p. 120.

<sup>54</sup> I must here remind the reader that the categories, “variable and constant capital,” were first used by me. Political Economy since the time of Adam Smith has confusedly mixed up the essential distinctions involved in these categories, with the mere formal differences, arising out of the process of circulation, of fixed and circulating capital. For further details on this point, see Book II., Part II.

<sup>55</sup> Fawcett, l. c., pp. 122, 123.

<sup>56</sup> It might be said that not only capital, but also labourers, in the shape of emigrants, are annually exported from England. In the text, however, there is no question of the peculium of the emigrants, who are in great part not labourers. The sons of farmers make up a great part of them. The additional capital annually transported abroad to be put out at interest is in much greater proportion to the annual accumulation than the yearly emigration is to the yearly increase of population.

# Chapter 25: The General Law of Capitalist Accumulation

## Section 1: The Increased Demand for labour power that Accompanies Accumulation, the Composition of Capital Remaining the same

In this chapter we consider the influence of the growth of capital on the lot of the labouring class. The most important factor in this inquiry is the composition of capital and the changes it undergoes in the course of the process of accumulation.

The composition of capital is to be understood in a two-fold sense. On the side of value, it is determined by the proportion in which it is divided into constant capital or value of the means of production, and variable capital or value of labour power, the sum total of wages. On the side of material, as it functions in the process of production, all capital is divided into means of production and living labour power. This latter composition is determined by the relation between the mass of the means of production employed, on the one hand, and the mass of labour necessary for their employment on the other. I call the former the *value-composition*, the latter the *technical composition* of capital.

Between the two there is a strict correlation. To express this, I call the value composition of capital, in so far as it is determined by its technical composition and mirrors the changes of the latter, the *organic composition* of capital. Wherever I refer to the composition of capital, without further qualification, its organic composition is always understood.

The many individual capitals invested in a particular branch of production have, one with another, more or less different compositions. The average of their individual compositions gives us the composition of the total capital in this branch of production. Lastly, the average of these averages, in all branches of production, gives us the composition of the total social capital of a country, and with this alone are we, in the last resort, concerned in the following investigation.

Growth of capital involves growth of its variable constituent or of the part invested in labour power. A part of the surplus-value turned into additional capital must always be re-transformed into variable capital, or additional labour fund. If we suppose that, all other circumstances remaining the same, the composition of capital also remains constant (*i.e.*, that a definite mass of means of production constantly needs the same mass of labour power to set it in motion), then the demand for labour and the subsistence-fund of the labourers clearly increase in the same proportion as the capital, and the more rapidly, the more rapidly the capital increases. Since the capital produces yearly a surplus-value, of which one part is yearly added to the original capital; since this increment itself grows yearly along with the augmentation of the capital already functioning; since lastly, under special stimulus to enrichment, such as the opening of new markets, or of new spheres for the outlay of capital in consequence of newly developed social wants, &c., the scale of accumulation may be suddenly extended, merely by a change in the division of the surplus-value or surplus-product into capital and revenue, the requirements of accumulating capital may exceed the increase of labour power or of the number of labourers; the demand for labourers may exceed the supply, and, therefore, wages may rise. This must, indeed, ultimately be the case if the conditions supposed above continue. For since in each year more labourers are employed than in its predecessor, sooner or later a point must be reached, at which

the requirements of accumulation begin to surpass the customary supply of labour, and, therefore, a rise of wages takes place. A lamentation on this score was heard in England during the whole of the fifteenth, and the first half of the eighteenth centuries. The more or less favourable circumstances in which the wage working class supports and multiplies itself, in no way alter the fundamental character of capitalist production. As simple reproduction constantly reproduces the capital relation itself, *i.e.*, the relation of capitalists on the one hand, and wage workers on the other, so reproduction on a progressive scale, *i.e.*, accumulation, reproduces the capital relation on a progressive scale, more capitalists or larger capitalists at this pole, more wage workers at that. The reproduction of a mass of labour power, which must incessantly re-incorporate itself with capital for that capital's self-expansion; which cannot get free from capital, and whose enslavement to capital is only concealed by the variety of individual capitalists to whom it sells itself, this reproduction of labour power forms, in fact, an essential of the reproduction of capital itself. Accumulation of capital is, therefore, increase of the proletariat.<sup>1</sup>

Classical economy grasped this fact so thoroughly that Adam Smith, Ricardo, &c., as mentioned earlier, inaccurately identified accumulation with the consumption, by the productive labourers, of all the capitalised part of the surplus-product, or with its transformation into additional wage labourers. As early as 1696 John Bellers says:

“For if one had a hundred thousand acres of land and as many pounds in money, and as many cattle, without a labourer, what would the rich man be, but a labourer? And as the labourers make men rich, so the more labourers there will be, the more rich men ... the labour of the poor being the mines of the rich.”<sup>2</sup>

So also Bernard de Mandeville at the beginning of the eighteenth century:

“It would be easier, where property is well secured, to live without money than without poor; for who would do the work? ... As they [the poor] ought to be kept from starving, so they should receive nothing worth saving. If here and there one of the lowest class by uncommon industry, and pinching his belly, lifts himself above the condition he was brought up in, nobody ought to hinder him; nay, it is undeniably the wisest course for every person in the society, and for every private family to be frugal; but it is the interest of all rich nations, that the greatest part of the poor should almost never be idle, and yet continually spend what they get.... Those that get their living by their daily labour ... have nothing to stir them up to be serviceable but their wants which it is prudence to relieve, but folly to cure. The only thing then that can render the labouring man industrious, is a moderate quantity of money, for as too little will, according as his temper is, either dispirit or make him desperate, so too much will make him insolent and lazy.... From what has been said, it is manifest, that, in a free nation, where slaves are not allowed of, the surest wealth consists in a multitude of laborious poor; for besides, that they are the never-failing nursery of fleets and armies, without them there could be no enjoyment, and no product of any country could be valuable. “To make the society” [which of course consists of non-workers] “happy and people easier under the meanest circumstances, it is requisite that great numbers of them should be ignorant as well as poor; knowledge both enlarges and multiplies our desires, and the fewer things a man wishes for, the more easily his necessities may be supplied.”<sup>3</sup>

What Mandeville, an honest, clear-headed man, had not yet seen, is that the mechanism of the process of accumulation itself increases, along with the capital, the mass of “labouring poor,” *i.e.*, the wage labourers, who turn their labour power into an increasing power of self-expansion of the

growing capital, and even by doing so must eternise their dependent relation on their own product, as personified in the capitalists. In reference to this relation of dependence, Sir F. M. Eden in his “The State of the Poor, an History of the Labouring Classes in England,” says,

“the natural produce of our soil is certainly not fully adequate to our subsistence; we can neither be clothed, lodged nor fed but in consequence of some previous labour. A portion at least of the society must be indefatigably employed .... There are others who, though they ‘neither toil nor spin,’ can yet command the produce of industry, but who owe their exemption from labour solely to civilisation and order .... They are peculiarly the creatures of civil institutions,<sup>4</sup> which have recognised that individuals may acquire property by various other means besides the exertion of labour.... Persons of independent fortune ... owe their superior advantages by no means to any superior abilities of their own, but almost entirely ... to the industry of others. It is not the possession of land, or of money, but the command of labour which distinguishes the opulent from the labouring part of the community .... This [scheme approved by Eden] would give the people of property sufficient (but by no means too much) influence and authority over those who ... work for them; and it would place such labourers, not in an abject or servile condition, but in such a state of easy and liberal dependence as all who know human nature, and its history, will allow to be necessary for their own comfort.”<sup>5</sup>

Sir F. M. Eden, it may be remarked in passing, is the only disciple of Adam Smith during the eighteenth century that produced any work of importance.<sup>6</sup>

Under the conditions of accumulation supposed thus far, which conditions are those most favourable to the labourers, their relation of dependence upon capital takes on a form endurable or, as Eden says: “easy and liberal.” Instead of becoming more intensive with the growth of capital, this relation of dependence only becomes more extensive, *i.e.*, the sphere of capital’s exploitation and rule merely extends with its own dimensions and the number of its subjects. A larger part of their own surplus-product, always increasing and continually transformed into additional capital, comes back to them in the shape of means of payment, so that they can extend the circle of their enjoyments; can make some additions to their consumption-fund of clothes, furniture, &c., and can lay by small reserve funds of money. But just as little as better clothing, food, and treatment, and a larger peculium, do away with the exploitation of the slave, so little do they set aside that of the wage worker. A rise in the price of labour, as a consequence of accumulation of capital, only means, in fact, that the length and weight of the golden chain the wage worker has already forged for himself, allow of a relaxation of the tension of it. In the controversies on this subject the chief fact has generally been overlooked, *viz.*, the *differentia specifica* [defining characteristic] of capitalistic production. Labour power is sold today, not with a view of satisfying, by its service or by its product, the personal needs of the buyer. His aim is augmentation of his capital, production of commodities containing more labour than he pays for, containing therefore a portion of value that costs him nothing, and that is nevertheless realised when the commodities are sold. Production of surplus-value is the absolute law of this mode of production. Labour-power is only saleable so far as it preserves the means of production in their capacity of capital, reproduces its own value as capital, and yields in unpaid labour a source of additional capital.<sup>7</sup> The conditions of its sale, whether more or less favourable to the labourer, include therefore the necessity of its constant re-selling, and the constantly extended reproduction of all wealth in the shape of capital. Wages, as we have seen, by their very nature, always imply the performance of a certain quantity of unpaid labour on the part of the labourer. Altogether,

irrespective of the case of a rise of wages with a falling price of labour, &c., such an increase only means at best a quantitative diminution of the unpaid labour that the worker has to supply. This diminution can never reach the point at which it would threaten the system itself. Apart from violent conflicts as to the rate of wages (and Adam Smith has already shown that in such a conflict, taken on the whole, the master is always master), a rise in the price of labour resulting from accumulation of capital implies the following alternative:

Either the price of labour keeps on rising, because its rise does not interfere with the progress of accumulation. In this there is nothing wonderful, for, says Adam Smith, “after these (profits) are diminished, stock may not only continue to increase, but to increase much faster than before.... A great stock, though with small profits, generally increases faster than a small stock with great profits.” (l. c., ii, p. 189.) In this case it is evident that a diminution in the unpaid labour in no way interferes with the extension of the domain of capital. – Or, on the other hand, accumulation slackens in consequence of the rise in the price of labour, because the stimulus of gain is blunted. The rate of accumulation lessens; but with its lessening, the primary cause of that lessening vanishes, *i.e.*, the disproportion between capital and exploitable labour power. The mechanism of the process of capitalist production removes the very obstacles that it temporarily creates. The price of labour falls again to a level corresponding with the needs of the self-expansion of capital, whether the level be below, the same as, or above the one which was normal before the rise of wages took place. We see thus: In the first case, it is not the diminished rate either of the absolute, or of the proportional, increase in labour power, or labouring population, which causes capital to be in excess, but conversely the excess of capital that makes exploitable labour power insufficient. In the second case, it is not the increased rate either of the absolute, or of the proportional, increase in labour power, or labouring population, that makes capital insufficient; but, conversely, the relative diminution of capital that causes the exploitable labour power, or rather its price, to be in excess. It is these absolute movements of the accumulation of capital which are reflected as relative movements of the mass of exploitable labour power, and therefore seem produced by the latter’s own independent movement. To put it mathematically: the rate of accumulation is the independent, not the dependent, variable; the rate of wages, the dependent, not the independent, variable. Thus, when the industrial cycle is in the phase of crisis, a general fall in the price of commodities is expressed as a rise in the value of money, and, in the phase of prosperity, a general rise in the price of commodities, as a fall in the value of money. The so-called currency school concludes from this that with high prices too much, with low prices too little<sup>8</sup> money is in circulation. Their ignorance and complete misunderstanding of facts<sup>9</sup> are worthily paralleled by the economists, who interpret the above phenomena of accumulation by saying that there are now too few, now too many wage labourers.

The law of capitalist production, that is at the bottom of the pretended “natural law of population,” reduces itself simply to this: The correlation between accumulation of capital and rate of wages is nothing else than the correlation between the unpaid labour transformed into capital, and the additional paid labour necessary for the setting in motion of this additional capital. It is therefore in no way a relation between two magnitudes, independent one of the other: on the one hand, the magnitude of the capital; on the other, the number of the labouring population; it is rather, at bottom, only the relation between the unpaid and the paid labour of the same labouring population. If the quantity of unpaid labour supplied by the working class, and accumulated by the capitalist class, increases so rapidly that its conversion into capital requires an extraordinary addition of paid labour, then wages rise, and, all other circumstances remaining equal, the unpaid labour diminishes in proportion. But as soon as this diminution touches the point at which the surplus labour that nourishes capital is no longer supplied in normal quantity, a

reaction sets in: a smaller part of revenue is capitalised, accumulation lags, and the movement of rise in wages receives a check. The rise of wages therefore is confined within limits that not only leave intact the foundations of the capitalistic system, but also secure its reproduction on a progressive scale. The law of capitalistic accumulation, metamorphosed by economists into pretended law of Nature, in reality merely states that the very nature of accumulation excludes every diminution in the degree of exploitation of labour, and every rise in the price of labour, which could seriously imperil the continual reproduction, on an ever-enlarging scale, of the capitalistic relation. It cannot be otherwise in a mode of production in which the labourer exists to satisfy the needs of self-expansion of existing values, instead of, on the contrary, material wealth existing to satisfy the needs of development on the part of the labourer. As, in religion, man is governed by the products of his own brain, so in capitalistic production, he is governed by the products of his own hand.<sup>10</sup>

## **Section 2: Relative Diminution of the Variable Part of Capital Simultaneously with the Progress of Accumulation and of the Concentration that Accompanies it**

According to the economists themselves, it is neither the actual extent of social wealth, nor the magnitude of the capital already functioning, that lead to a rise of wages, but only the constant growth of accumulation and the degree of rapidity of that growth. (Adam Smith, Book I., chapter 8.) So far, we have only considered one special phase of this process, that in which the increase of capital occurs along with a constant technical composition of capital. But the process goes beyond this phase.

Once given the general basis of the capitalistic system, then, in the course of accumulation, a point is reached at which the development of the productivity of social labour becomes the most powerful lever of accumulation.

“The same cause,” says Adam Smith, “which raises the wages of labour, the increase of stock, tends to increase its productive powers, and to make a smaller quantity of labour produce a greater quantity of work.”<sup>11</sup>

Apart from natural conditions, such as fertility of the soil, &c., and from the skill of independent and isolated producers (shown rather qualitatively in the goodness than quantitatively in the mass of their products), the degree of productivity of labour, in a given society, is expressed in the relative extent of the means of production that one labourer, during a given time, with the same tension of labour power, turns into products. The mass of the means of production which he thus transforms, increases with the productiveness of his labour. But those means of production play a double part. The increase of some is a consequence, that of the others a condition of the increasing productivity of labour. *E.g.*, with the division of labour in manufacture, and with the use of machinery, more raw material is worked up in the same time, and, therefore, a greater mass of raw material and auxiliary substances enter into the labour process. That is the consequence of the increasing productivity of labour. On the other hand, the mass of machinery, beasts of burden, mineral manures, drain-pipes, &c., is a condition of the increasing productivity of labour. So also is it with the means of production concentrated in buildings, furnaces, means of transport, &c. But whether condition or consequence, the growing extent of the means of production, as compared with the labour power incorporated with them, is an expression of the growing productiveness of labour. The increase of the latter appears, therefore, in the diminution of the mass of labour in proportion to the mass of means of production moved by it, or in the diminution of the subjective factor of the labour process as compared with the objective factor.

This change in the technical composition of capital, this growth in the mass of means of production, as compared with the mass of the labour power that vivifies them, is reflected again in its value composition, by the increase of the constant constituent of capital at the expense of its variable constituent. There may be, *e.g.*, originally 50 per cent. of a capital laid out in means of production, and 50 per cent. in labour power; later on, with the development of the productivity of labour, 80 per cent. in means of production, 20 per cent. in labour power, and so on. This law of the progressive increase in constant capital, in proportion to the variable, is confirmed at every step (as already shown) by the comparative analysis of the prices of commodities, whether we compare different economic epochs or different nations in the same epoch. The relative magnitude of the element of price, which represents the value of the means of production only, or the constant part of capital consumed, is in direct, the relative magnitude of the other element of price that pays labour (the variable part of capital) is in inverse proportion to the advance of accumulation.

This diminution in the variable part of capital as compared with the constant, or the altered value-composition of the capital, however, only shows approximately the change in the composition of its material constituents. If, *e.g.*, the capital-value employed today in spinning is  $\frac{7}{8}$  constant and  $\frac{1}{8}$  variable, whilst at the beginning of the 18th century it was  $\frac{1}{2}$  constant and  $\frac{1}{2}$  variable, on the other hand, the mass of raw material, instruments of labour, &c., that a certain quantity of spinning labour consumes productively today, is many hundred times greater than at the beginning of the 18th century. The reason is simply that, with the increasing productivity of labour, not only does the mass of the means of production consumed by it increase, but their value compared with their mass diminishes. Their value therefore rises absolutely, but not in proportion to their mass. The increase of the difference between constant and variable capital, is, therefore, much less than that of the difference between the mass of the means of production into which the constant, and the mass of the labour power into which the variable, capital is converted. The former difference increases with the latter, but in a smaller degree.

But, if the progress of accumulation lessens the relative magnitude of the variable part of capital, it by no means, in doing this, excludes the possibility of a rise in its absolute magnitude. Suppose that a capital-value at first is divided into 50 per cent. of constant and 50 per cent. of variable capital; later into 80 per cent. of constant and 20 per cent. of variable. If in the meantime the original capital, say £6,000, has increased to £18,000, its variable constituent has also increased. It was £3,000, it is now £3,600. But where as formerly an increase of capital by 20 per cent. would have sufficed to raise the demand for labour 20 per cent., now this latter rise requires a tripling of the original capital.

In Part IV, it was shown, how the development of the productiveness of social labour presupposes co-operation on a large scale; how it is only upon this supposition that division and combination of labour can be organised, and the means of production economised by concentration on a vast scale; how instruments of labour which, from their very nature, are only fit for use in common, such as a system of machinery, can be called into being; how huge natural forces can be pressed into the service of production; and how the transformation can be effected of the process of production into a technological application of science. On the basis of the production of commodities, where the means of production are the property of private persons, and where the artisan therefore either produces commodities, isolated from and independent of others, or sells his labour power as a commodity, because he lacks the means for independent industry, co-operation on a large scale can realise itself only in the increase of individual capitals, only in proportion as the means of social production and the means of subsistence are transformed into the private property of capitalists. The basis of the production of commodities can admit of

production on a large scale in the capitalistic form alone. A certain accumulation of capital, in the hands of individual producers of commodities, forms therefore the necessary preliminary of the specifically capitalistic mode of production. We had, therefore, to assume that this occurs during the transition from handicraft to capitalistic industry. It may be called primitive accumulation, because it is the historic basis, instead of the historic result of specifically capitalist production. How it itself originates, we need not here inquire as yet. It is enough that it forms the starting point. But all methods for raising the social productive power of labour that are developed on this basis, are at the same time methods for the increased production of surplus-value or surplus-product, which in its turn is the formative element of accumulation. They are, therefore, at the same time methods of the production of capital by capital, or methods of its accelerated accumulation. The continual re-transformation of surplus-value into capital now appears in the shape of the increasing magnitude of the capital that enters into the process of production. This in turn is the basis of an extended scale of production, of the methods for raising the productive power of labour that accompany it, and of accelerated production of surplus-value. If, therefore, a certain degree of accumulation of capital appears as a condition of the specifically capitalist mode of production, the latter causes conversely an accelerated accumulation of capital. With the accumulation of capital, therefore, the specifically capitalistic mode of production develops, and with the capitalist mode of production the accumulation of capital. Both these economic factors bring about, in the compound ratio of the impulses they reciprocally give one another, that change in the technical composition of capital by which the variable constituent becomes always smaller and smaller as compared with the constant.

Every individual capital is a larger or smaller concentration of means of production, with a corresponding command over a larger or smaller labour-army. Every accumulation becomes the means of new accumulation. With the increasing mass of wealth which functions as capital, accumulation increases the concentration of that wealth in the hands of individual capitalists, and thereby widens the basis of production on a large scale and of the specific methods of capitalist production. The growth of social capital is effected by the growth of many individual capitals. All other circumstances remaining the same, individual capitals, and with them the concentration of the means of production, increase in such proportion as they form aliquot parts of the total social capital. At the same time portions of the original capitals disengage themselves and function as new independent capitals. Besides other causes, the division of property, within capitalist families, plays a great part in this. With the accumulation of capital, therefore, the number of capitalists grows to a greater or less extent. Two points characterise this kind of concentration which grows directly out of, or rather is identical with, accumulation. First: The increasing concentration of the social means of production in the hands of individual capitalists is, other things remaining equal, limited by the degree of increase of social wealth. Second: The part of social capital domiciled in each particular sphere of production is divided among many capitalists who face one another as independent commodity-producers competing with each other. Accumulation and the concentration accompanying it are, therefore, not only scattered over many points, but the increase of each functioning capital is thwarted by the formation of new and the sub-division of old capitals. Accumulation, therefore, presents itself on the one hand as increasing concentration of the means of production, and of the command over labour; on the other, as repulsion of many individual capitals one from another.

This splitting-up of the total social capital into many individual capitals or the repulsion of its fractions one from another, is counteracted by their attraction. This last does not mean that simple concentration of the means of production and of the command over labour, which is identical with accumulation. It is concentration of capitals already formed, destruction of their individual

independence, expropriation of capitalist by capitalist, transformation of many small into few large capitals. This process differs from the former in this, that it only presupposes a change in the distribution of capital already to hand, and functioning; its field of action is therefore not limited by the absolute growth of social wealth, by the absolute limits of accumulation. Capital grows in one place to a huge mass in a single hand, because it has in another place been lost by many. This is centralisation proper, as distinct from accumulation and concentration.

The laws of this centralisation of capitals, or of the attraction of capital by capital, cannot be developed here. A brief hint at a few facts must suffice. The battle of competition is fought by cheapening of commodities. The cheapness of commodities demands, *caeteris paribus*, on the productiveness of labour, and this again on the scale of production. Therefore, the larger capitals beat the smaller. It will further be remembered that, with the development of the capitalist mode of production, there is an increase in the minimum amount of individual capital necessary to carry on a business under its normal conditions. The smaller capitals, therefore, crowd into spheres of production which Modern Industry has only sporadically or incompletely got hold of. Here competition rages in direct proportion to the number, and in inverse proportion to the magnitudes, of the antagonistic capitals. It always ends in the ruin of many small capitalists, whose capitals partly pass into the hands of their conquerors, partly vanish. Apart from this, with capitalist production an altogether new force comes into play – the credit system, which in its first stages furtively creeps in as the humble assistant of accumulation, drawing into the hands of individual or associated capitalists, by invisible threads, the money resources which lie scattered, over the surface of society, in larger or smaller amounts; but it soon becomes a new and terrible weapon in the battle of competition and is finally transformed into an enormous social mechanism for the centralisation of capitals.

Commensurately with the development of capitalist production and accumulation there develop the two most powerful levers of centralisation – competition and credit. At the same time the progress of accumulation increases the material amenable to centralisation, *i.e.*, the individual capitals, whilst the expansion of capitalist production creates, on the one hand, the social want, and, on the other, the technical means necessary for those immense industrial undertakings which require a previous centralisation of capital for their accomplishment. Today, therefore, the force of attraction, drawing together individual capitals, and the tendency to centralisation are stronger than ever before. But if the relative extension and energy of the movement towards centralisation is determined, in a certain degree, by the magnitude of capitalist wealth and superiority of economic mechanism already attained, progress in centralisation does not in any way depend upon a positive growth in the magnitude of social capital. And this is the specific difference between centralisation and concentration, the latter being only another name for reproduction on an extended scale. Centralisation may result from a mere change in the distribution of capitals already existing, from a simple alteration in the quantitative grouping of the component parts of social capital. Here capital can grow into powerful masses in a single hand because there it has been withdrawn from many individual hands. In any given branch of industry centralisation would reach its extreme limit if all the individual capitals invested in it were fused into a single capital.<sup>12</sup> In a given society the limit would be reached only when the entire social capital was united in the hands of either a single capitalist or a single capitalist company.

Centralisation completes the work of accumulation by enabling industrial capitalists to extend the scale of their operations. Whether this latter result is the consequence of accumulation or centralisation, whether centralisation is accomplished by the violent method of annexation – when certain capitals become such preponderant centres of attraction for others that they shatter the individual cohesion of the latter and then draw the separate fragments to themselves – or

whether the fusion of a number of capitals already formed or in process of formation takes place by the smoother process of organising joint-stock companies – the economic effect remains the same. Everywhere the increased scale of industrial establishments is the starting point for a more comprehensive organisation of the collective work of many, for a wider development of their material motive forces – in other words, for the progressive transformation of isolated processes of production, carried on by customary methods, into processes of production socially combined and scientifically arranged.

But accumulation, the gradual increase of capital by reproduction as it passes from the circular to the spiral form, is clearly a very slow procedure compared with centralisation, which has only to change the quantitative groupings of the constituent parts of social capital. The world would still be without railways if it had had to wait until accumulation had got a few individual capitals far enough to be adequate for the construction of a railway. Centralisation, on the contrary, accomplished this in the twinkling of an eye, by means of joint-stock companies. And whilst centralisation thus intensifies and accelerates the effects of accumulation, it simultaneously extends and speeds those revolutions in the technical composition of capital which raise its constant portion at the expense of its variable portion, thus diminishing the relative demand for labour.

The masses of capital fused together overnight by centralisation reproduce and multiply as the others do, only more rapidly, thereby becoming new and powerful levers in social accumulation. Therefore, when we speak of the progress of social accumulation we tacitly include – today – the effects of centralisation.

The additional capitals formed in the normal course of accumulation (see Chapter XXIV, Section 1) serve particularly as vehicles for the exploitation of new inventions and discoveries, and industrial improvements in general. But in time the old capital also reaches the moment of renewal from top to toe, when it sheds its skin and is reborn like the others in a perfected technical form, in which a smaller quantity of labour will suffice to set in motion a larger quantity of machinery and raw materials. The absolute reduction in the demand for labour which necessarily follows from this is obviously so much the greater the higher the degree in which the capitals undergoing this process of renewal are already massed together by virtue of the centralisation movement.

On the one hand, therefore, the additional capital formed in the course of accumulation attracts fewer and fewer labourers in proportion to its magnitude. On the other hand, the old capital periodically reproduced with change of composition, repels more and more of the labourers formerly employed by it.

### **Section 3: Progressive Production of a Relative surplus population or Industrial Reserve Army**

The accumulation of capital, though originally appearing as its quantitative extension only, is effected, as we have seen, under a progressive qualitative change in its composition, under a constant increase of its constant, at the expense of its variable constituent.<sup>13</sup>

The specifically capitalist mode of production, the development of the productive power of labour corresponding to it, and the change thence resulting in the organic composition of capital, do not merely keep pace with the advance of accumulation, or with the growth of social wealth. They develop at a much quicker rate, because mere accumulation, the absolute increase of the total social capital, is accompanied by the centralisation of the individual capitals of which that total is made up; and because the change in the technological composition of the additional capital goes

hand in hand with a similar change in the technological composition of the original capital. With the advance of accumulation, therefore, the proportion of constant to variable capital changes. If it was originally say 1:1, it now becomes successively 2:1, 3:1, 4:1, 5:1, 7:1, &c., so that, as the capital increases, instead of  $\frac{1}{2}$  of its total value, only  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{5}$ ,  $\frac{1}{6}$ ,  $\frac{1}{8}$ , &c., is transformed into labour-power, and, on the other hand,  $\frac{2}{3}$ ,  $\frac{3}{4}$ ,  $\frac{4}{5}$ ,  $\frac{5}{6}$ ,  $\frac{7}{8}$  into means of production. Since the demand for labour is determined not by the amount of capital as a whole, but by its variable constituent alone, that demand falls progressively with the increase of the total capital, instead of, as previously assumed, rising in proportion to it. It falls relatively to the magnitude of the total capital, and at an accelerated rate, as this magnitude increases. With the growth of the total capital, its variable constituent or the labour incorporated in it, also does increase, but in a constantly diminishing proportion. The intermediate pauses are shortened, in which accumulation works as simple extension of production, on a given technical basis. It is not merely that an accelerated accumulation of total capital, accelerated in a constantly growing progression, is needed to absorb an additional number of labourers, or even, on account of the constant metamorphosis of old capital, to keep employed those already functioning. In its turn, this increasing accumulation and centralisation becomes a source of new changes in the composition of capital, of a more accelerated diminution of its variable, as compared with its constant constituent. This accelerated relative diminution of the variable constituent, that goes along with the accelerated increase of the total capital, and moves more rapidly than this increase, takes the inverse form, at the other pole, of an apparently absolute increase of the labouring population, an increase always moving more rapidly than that of the variable capital or the means of employment. But in fact, it is capitalistic accumulation itself that constantly produces, and produces in the direct ratio of its own energy and extent, a relatively redundant population of labourers, *i.e.*, a population of greater extent than suffices for the average needs of the self-expansion of capital, and therefore a surplus population.

Considering the social capital in its totality, the movement of its accumulation now causes periodical changes, affecting it more or less as a whole, now distributes its various phases simultaneously over the different spheres of production. In some spheres a change in the composition of capital occurs without increase of its absolute magnitude, as a consequence of simple centralisation; in others the absolute growth of capital is connected with absolute diminution of its variable constituent, or of the labour power absorbed by it; in others again, capital continues growing for a time on its given technical basis, and attracts additional labour power in proportion to its increase, while at other times it undergoes organic change, and lessens its variable constituent; in all spheres, the increase of the variable part of capital, and therefore of the number of labourers employed by it, is always connected with violent fluctuations and transitory production of surplus population, whether this takes the more striking form of the repulsion of labourers already employed, or the less evident but not less real form of the more difficult absorption of the additional labouring population through the usual channels.<sup>14</sup> With the magnitude of social capital already functioning, and the degree of its increase, with the extension of the scale of production, and the mass of the labourers set in motion, with the development of the productiveness of their labour, with the greater breadth and fulness of all sources of wealth, there is also an extension of the scale on which greater attraction of labourers by capital is accompanied by their greater repulsion; the rapidity of the change in the organic composition of capital, and in its technical form increases, and an increasing number of spheres of production becomes involved in this change, now simultaneously, now alternately. The labouring population therefore produces, along with the accumulation of capital produced by it, the means by which it itself is made relatively superfluous, is turned into a relative surplus population; and it does this to an always increasing extent.<sup>15</sup> This is a law of population peculiar to the capitalist mode of

production; and in fact every special historic mode of production has its own special laws of population, historically valid within its limits and only in so far as man has not interfered with them.

But if a surplus labouring population is a necessary product of accumulation or of the development of wealth on a capitalist basis, this surplus population becomes, conversely, the lever of capitalistic accumulation, nay, a condition of existence of the capitalist mode of production. It forms a disposable industrial reserve army, that belongs to capital quite as absolutely as if the latter had bred it at its own cost. Independently of the limits of the actual increase of population, it creates, for the changing needs of the self-expansion of capital, a mass of human material always ready for exploitation. With accumulation, and the development of the productiveness of labour that accompanies it, the power of sudden expansion of capital grows also; it grows, not merely because the elasticity of the capital already functioning increases, not merely because the absolute wealth of society expands, of which capital only forms an elastic part, not merely because credit, under every special stimulus, at once places an unusual part of this wealth at the disposal of production in the form of additional capital; it grows, also, because the technical conditions of the process of production themselves – machinery, means of transport, &c. – now admit of the rapidest transformation of masses of surplus-product into additional means of production. The mass of social wealth, overflowing with the advance of accumulation, and transformable into additional capital, thrusts itself frantically into old branches of production, whose market suddenly expands, or into newly formed branches, such as railways, &c., the need for which grows out of the development of the old ones. In all such cases, there must be the possibility of throwing great masses of men suddenly on the decisive points without injury to the scale of production in other spheres. Overpopulation supplies these masses. The course characteristic of modern industry, *viz.*, a decennial cycle (interrupted by smaller oscillations), of periods of average activity, production at high pressure, crisis and stagnation, depends on the constant formation, the greater or less absorption, and the re-formation of the industrial reserve army or surplus population. In their turn, the varying phases of the industrial cycle recruit the surplus population, and become one of the most energetic agents of its reproduction. This peculiar course of modern industry, which occurs in no earlier period of human history, was also impossible in the childhood of capitalist production. The composition of capital changed but very slowly. With its accumulation, therefore, there kept pace, on the whole, a corresponding growth in the demand for labour. Slow as was the advance of accumulation compared with that of more modern times, it found a check in the natural limits of the exploitable labouring population, limits which could only be got rid of by forcible means to be mentioned later. The expansion by fits and starts of the scale of production is the preliminary to its equally sudden contraction; the latter again evokes the former, but the former is impossible without disposable human material, without an increase, in the number of labourers independently of the absolute growth of the population. This increase is effected by the simple process that constantly “sets free” a part of the labourers; by methods which lessen the number of labourers employed in proportion to the increased production. The whole form of the movement of modern industry depends, therefore, upon the constant transformation of a part of the labouring population into unemployed or half-employed hands. The superficiality of Political Economy shows itself in the fact that it looks upon the expansion and contraction of credit, which is a mere symptom of the periodic changes of the industrial cycle, as their cause. As the heavenly bodies, once thrown into a certain definite motion, always repeat this, so is it with social production as soon as it is once thrown into this movement of alternate expansion and contraction. Effects, in their turn, become causes, and the varying accidents of the whole process, which always reproduces its own conditions, take on the form of periodicity. When this periodicity is once consolidated, even Political Economy then sees

that the production of a relative surplus population – *i.e.*, surplus with regard to the average needs of the self-expansion of capital – is a necessary condition of modern industry.

“Suppose,” says H. Merivale, formerly Professor of Political Economy at Oxford, subsequently employed in the English Colonial Office, “suppose that, on the occasion of some of these crises, the nation were to rouse itself to the effort of getting rid by emigration of some hundreds of thousands of superfluous arms, what would be the consequence? That, at the first returning demand for labour, there would be a deficiency. However rapid reproduction may be, it takes, at all events, the space of a generation to replace the loss of adult labour. Now, the profits of our manufacturers depend mainly on the power of making use of the prosperous moment when demand is brisk, and thus compensating themselves for the interval during which it is slack. This power is secured to them only by the command of machinery and of manual labour. They must have hands ready by them, they must be able to increase the activity of their operations when required, and to slacken it again, according to the state of the market, or they cannot possibly maintain that pre-eminence in the race of competition on which the wealth of the country is founded.”<sup>16</sup>

Even Malthus recognises overpopulation as a necessity of modern industry, though, after his narrow fashion, he explains it by the absolute over-growth of the labouring population, not by their becoming relatively supernumerary. He says:

“Prudential habits with regard to marriage, carried to a considerable extent among the labouring class of a country mainly depending upon manufactures and commerce, might injure it.... From the nature of a population, an increase of labourers cannot be brought into market in consequence of a particular demand till after the lapse of 16 or 18 years, and the conversion of revenue into capital, by saving, may take place much more rapidly: a country is always liable to an increase in the quantity of the funds for the maintenance of labour faster than the increase of population.”<sup>17</sup>

After Political Economy has thus demonstrated the constant production of a relative surplus population of labourers to be a necessity of capitalistic accumulation, she very aptly, in the guise of an old maid, puts in the mouth of her “beau ideal” of a capitalist the following words addressed to those supernumeraries thrown on the streets by their own creation of additional capital: –

“We manufacturers do what we can for you, whilst we are increasing that capital on which you must subsist, and you must do the rest by accommodating your numbers to the means of subsistence.”<sup>18</sup>

Capitalist production can by no means content itself with the quantity of disposable labour power which the natural increase of population yields. It requires for its free play an industrial reserve army independent of these natural limits.

Up to this point it has been assumed that the increase or diminution of the variable capital corresponds rigidly with the increase or diminution of the number of labourers employed.

The number of labourers commanded by capital may remain the same, or even fall, while the variable capital increases. This is the case if the individual labourer yields more labour, and therefore his wages increase, and this although the price of labour remains the same or even falls, only more slowly than the mass of labour rises. Increase of variable capital, in this case, becomes an index of more labour, but not of more labourers employed. It is the absolute interest of every capitalist to press a given quantity of labour out of a smaller, rather than a greater number of

labourers, if the cost is about the same. In the latter case, the outlay of constant capital increases in proportion to the mass of labour set in action; in the former that increase is much smaller. The more extended the scale of production, the stronger this motive. Its force increases with the accumulation of capital.

We have seen that the development of the capitalist mode of production and of the productive power of labour – at once the cause and effect of accumulation – enables the capitalist, with the same outlay of variable capital, to set in action more labour by greater exploitation (extensive or intensive) of each individual labour power. We have further seen that the capitalist buys with the same capital a greater mass of labour power, as he progressively replaces skilled labourers by less skilled, mature labour power by immature, male by female, that of adults by that of young persons or children.

On the one hand, therefore, with the progress of accumulation, a larger variable capital sets more labour in action without enlisting more labourers; on the other, a variable capital of the same magnitude sets in action more labour with the same mass of labour power; and, finally, a greater number of inferior labour powers by displacement of higher.

The production of a relative surplus population, or the setting free of labourers, goes on therefore yet more rapidly than the technical revolution of the process of production that accompanies, and is accelerated by, the advance of accumulation; and more rapidly than the corresponding diminution of the variable part of capital as compared with the constant. If the means of production, as they increase in extent and effective power, become to a less extent means of employment of labourers, this state of things is again modified by the fact that in proportion as the productiveness of labour increases, capital increases its supply of labour more quickly than its demand for labourers. The overwork of the employed part of the working class swells the ranks of the reserve, whilst conversely the greater pressure that the latter by its competition exerts on the former, forces these to submit to overwork and to subjugation under the dictates of capital. The condemnation of one part of the working class to enforced idleness by the overwork of the other part, and the converse, becomes a means of enriching the individual capitalists,<sup>19</sup> and accelerates at the same time the production of the industrial reserve army on a scale corresponding with the advance of social accumulation. How important is this element in the formation of the relative surplus population, is shown by the example of England. Her technical means for saving labour are colossal. Nevertheless, if to-morrow morning labour generally were reduced to a rational amount, and proportioned to the different sections of the working class according to age and sex, the working population to hand would be absolutely insufficient for the carrying on of national production on its present scale. The great majority of the labourers now “unproductive” would have to be turned into “productive” ones.

Taking them as a whole, the general movements of wages are exclusively regulated by the expansion and contraction of the industrial reserve army, and these again correspond to the periodic changes of the industrial cycle. They are, therefore, not determined by the variations of the absolute number of the working population, but by the varying proportions in which the working class is divided into active and reserve army, by the increase or diminution in the relative amount of the surplus population, by the extent to which it is now absorbed, now set free. For Modern Industry with its decennial cycles and periodic phases, which, moreover, as accumulation advances, are complicated by irregular oscillations following each other more and more quickly, that would indeed be a beautiful law, which pretends to make the action of capital dependent on the absolute variation of the population, instead of regulating the demand and supply of labour by the alternate expansion and contraction of capital, the labour-market now appearing relatively under-full, because capital is expanding, now again over-full, because it is contracting. Yet this is

the dogma of the economists. According to them, wages rise in consequence of accumulation of capital. The higher wages stimulate the working population to more rapid multiplication, and this goes on until the labour-market becomes too full, and therefore capital, relatively to the supply of labour, becomes insufficient. Wages fall, and now we have the reverse of the medal. The working population is little by little decimated as the result of the fall in wages, so that capital is again in excess relatively to them, or, as others explain it, falling wages and the corresponding increase in the exploitation of the labourer again accelerates accumulation, whilst, at the same time, the lower wages hold the increase of the working class in check. Then comes again the time, when the supply of labour is less than the demand, wages rise, and so on. A beautiful mode of motion this for developed capitalist production! Before, in consequence of the rise of wages, any positive increase of the population really fit for work could occur, the time would have been passed again and again, during which the industrial campaign must have been carried through, the battle fought and won.

Between 1849 and 1859, a rise of wages practically insignificant, though accompanied by falling prices of corn, took place in the English agricultural districts. In Wiltshire, *e.g.*, the weekly wages rose from 7s. to 8s.; in Dorsetshire from 7s. or 8s., to 9s., &c. This was the result of an unusual exodus of the agricultural surplus population caused by the demands of war, the vast extension of railroads, factories, mines, &c. The lower the wages, the higher is the proportion in which ever so insignificant a rise of them expresses itself. If the weekly wage, *e.g.*, is 20s. and it rises to 22s., that is a rise of 10 per cent.; but if it is only 7s. and it rises to 9s., that is a rise of  $28 \frac{4}{7}$  per cent., which sounds very fine. Everywhere the farmers were howling, and the London *Economist*, with reference to these starvation-wages, prattled quite seriously of “a general and substantial advance.”<sup>20</sup> What did the farmers do now? Did they wait until, in consequence of this brilliant remuneration, the agricultural labourers had so increased and multiplied that their wages must fall again, as prescribed by the dogmatic economic brain? They introduced more machinery, and in a moment the labourers were redundant again in a proportion satisfactory even to the farmers. There was now “more capital” laid out in agriculture than before, and in a more productive form. With this the demand for labour fell, not only relatively, but absolutely.

The above economic fiction confuses the laws that regulate the general movement of wages, or the ratio between the working class – *i.e.*, the total labour power – and the total social capital, with the laws that distribute the working population over the different spheres of production. If, *e.g.*, in consequence of favourable circumstances, accumulation in a particular sphere of production becomes especially active, and profits in it, being greater than the average profits, attract additional capital, of course the demand for labour rises and wages also rise. The higher wages draw a larger part of the working population into the more favoured sphere, until it is glutted with labour power, and wages at length fall again to their average level or below it, if the pressure is too great. Then, not only does the immigration of labourers into the branch of industry in question cease; it gives place to their emigration. Here the political economist thinks he sees the why and wherefore of an absolute increase of workers accompanying an increase of wages, and of a diminution of wages accompanying an absolute increase of labourers. But he sees really only the local oscillation of the labour-market in a particular sphere of production – he sees only the phenomena accompanying the distribution of the working population into the different spheres of outlay of capital, according to its varying needs.

The industrial reserve army, during the periods of stagnation and average prosperity, weighs down the active labour-army; during the periods of over-production and paroxysm, it holds its pretensions in check. Relative surplus population is therefore the pivot upon which the law of

demand and supply of labour works. It confines the field of action of this law within the limits absolutely convenient to the activity of exploitation and to the domination of capital.

This is the place to return to one of the grand exploits of economic apologetics. It will be remembered that if through the introduction of new, or the extension of old, machinery, a portion of variable capital is transformed into constant, the economic apologist interprets this operation which “fixes” capital and by that very act sets labourers “free,” in exactly the opposite way, pretending that it sets free capital for the labourers. Only now can one fully understand the effrontery of these apologists. What are set free are not only the labourers immediately turned out by the machines, but also their future substitutes in the rising generation, and the additional contingent, that with the usual extension of trade on the old basis would be regularly absorbed. They are now all “set free,” and every new bit of capital looking out for employment can dispose of them. Whether it attracts them or others, the effect on the general labour demand will be nil, if this capital is just sufficient to take out of the market as many labourers as the machines threw upon it. If it employs a smaller number, that of the supernumeraries increases; if it employs a greater, the general demand for labour only increases to the extent of the excess of the employed over those “set free.” The impulse that additional capital, seeking an outlet, would otherwise have given to the general demand for labour, is therefore in every case neutralised to the extent of the labourers thrown out of employment by the machine. That is to say, the mechanism of capitalistic production so manages matters that the absolute increase of capital is accompanied by no corresponding rise in the general demand for labour. And this the apologist calls a compensation for the misery, the sufferings, the possible death of the displaced labourers during the transition period that banishes them into the industrial reserve army! The demand for labour is not identical with increase of capital, nor supply of labour with increase of the working class. It is not a case of two independent forces working on one another. Les dés sont pipés.

Capital works on both sides at the same time. If its accumulation, on the one hand, increases the demand for labour, it increases on the other the supply of labourers by the “setting free” of them, whilst at the same time the pressure of the unemployed compels those that are employed to furnish more labour, and therefore makes the supply of labour, to a certain extent, independent of the supply of labourers. The action of the law of supply and demand of labour on this basis completes the despotism of capital. As soon, therefore, as the labourers learn the secret, how it comes to pass that in the same measure as they work more, as they produce more wealth for others, and as the productive power of their labour increases, so in the same measure even their function as a means of the self-expansion of capital becomes more and more precarious for them; as soon as they discover that the degree of intensity of the competition among themselves depends wholly on the pressure of the relative surplus population; as soon as, by Trades’ Unions, &c., they try to organise a regular co-operation between employed and unemployed in order to destroy or to weaken the ruinous effects of this natural law of capitalistic production on their class, so soon capital and its sycophant, Political Economy, cry out at the infringement of the “eternal” and so to say “sacred” law of supply and demand. Every combination of employed and unemployed disturbs the “harmonious” action of this law. But, on the other hand, as soon as (in the colonies, *e.g.*) adverse circumstances prevent the creation of an industrial reserve army and, with it, the absolute dependence of the working class upon the capitalist class, capital, along with its commonplace Sancho Panza, rebels against the “sacred” law of supply and demand, and tries to check its inconvenient action by forcible means and State interference.

## Section 4: Different Forms of the Relative surplus population. The General Law of Capitalistic Accumulation

The relative surplus population exists in every possible form. Every labourer belongs to it during the time when he is only partially employed or wholly unemployed. Not taking into account the great periodically recurring forms that the changing phases of the industrial cycle impress on it, now an acute form during the crisis, then again a chronic form during dull times – it has always three forms, the floating, the latent, the stagnant.

In the centres of modern industry – factories, manufactures, ironworks, mines, &c. – the labourers are sometimes repelled, sometimes attracted again in greater masses, the number of those employed increasing on the whole, although in a constantly decreasing proportion to the scale of production. Here the surplus population exists in the floating form.

In the automatic factories, as in all the great workshops, where machinery enters as a factor, or where only the modern division of labour is carried out, large numbers of boys are employed up to the age of maturity. When this term is once reached, only a very small number continue to find employment in the same branches of industry, whilst the majority are regularly discharged. This majority forms an element of the floating surplus population, growing with the extension of those branches of industry. Part of them emigrates, following in fact capital that has emigrated. One consequence is that the female population grows more rapidly than the male, *teste* England. That the natural increase of the number of labourers does not satisfy the requirements of the accumulation of capital, and yet all the time is in excess of them, is a contradiction inherent to the movement of capital itself. It wants larger numbers of youthful labourers, a smaller number of adults. The contradiction is not more glaring than that other one that there is a complaint of the want of hands, while at the same time many thousands are out of work, because the division of labour chains them to a particular branch of industry.<sup>21</sup>

The consumption of labour power by capital is, besides, so rapid that the labourer, half-way through his life, has already more or less completely lived himself out. He falls into the ranks of the supernumeraries, or is thrust down from a higher to a lower step in the scale. It is precisely among the work-people of modern industry that we meet with the shortest duration of life. Dr. Lee, Medical Officer of Health for Manchester, stated

“that the average age at death of the Manchester ... upper middle class was 38 years, while the average age at death of the labouring class was 17; while at Liverpool those figures were represented as 35 against 15. It thus appeared that the well-to-do classes had a lease of life which was more than double the value of that which fell to the lot of the less favoured citizens.”<sup>22</sup>

In order to conform to these circumstances, the absolute increase of this section of the proletariat must take place under conditions that shall swell their numbers, although the individual elements are used up rapidly. Hence, rapid renewal of the generations of labourers (this law does not hold for the other classes of the population). This social need is met by early marriages, a necessary consequence of the conditions in which the labourers of modern industry live, and by the premium that the exploitation of children sets on their production.

As soon as capitalist production takes possession of agriculture, and in proportion to the extent to which it does so, the demand for an agricultural labouring population falls absolutely, while the accumulation of the capital employed in agriculture advances, without this repulsion being, as in non-agricultural industries, compensated by a greater attraction. Part of the agricultural population is therefore constantly on the point of passing over into an urban or manufacturing

proletariat, and on the look-out for circumstances favourable to this transformation. (Manufacture is used here in the sense of all non-agricultural industries.)<sup>23</sup> This source of relative surplus population is thus constantly flowing. But the constant flow towards the towns pre-supposes, in the country itself, a constant latent surplus population, the extent of which becomes evident only when its channels of outlet open to exceptional width. The agricultural labourer is therefore reduced to the minimum of wages, and always stands with one foot already in the swamp of pauperism.

The third category of the relative surplus population, the stagnant, forms a part of the active labour army, but with extremely irregular employment. Hence it furnishes to capital an inexhaustible reservoir of disposable labour power. Its conditions of life sink below the average normal level of the working class; this makes it at once the broad basis of special branches of capitalist exploitation. It is characterised by maximum of working-time, and minimum of wages. We have learnt to know its chief form under the rubric of “domestic industry.” It recruits itself constantly from the supernumerary forces of modern industry and agriculture, and specially from those decaying branches of industry where handicraft is yielding to manufacture, manufacture to machinery. Its extent grows, as with the extent and energy of accumulation, the creation of a surplus population advances. But it forms at the same time a self-reproducing and self-perpetuating element of the working class, taking a proportionally greater part in the general increase of that class than the other elements. In fact, not only the number of births and deaths, but the absolute size of the families stand in inverse proportion to the height of wages, and therefore to the amount of means of subsistence of which the different categories of labourers dispose. This law of capitalistic society would sound absurd to savages, or even civilised colonists. It calls to mind the boundless reproduction of animals individually weak and constantly hunted down.<sup>24</sup>

The lowest sediment of the relative surplus population finally dwells in the sphere of pauperism. Exclusive of vagabonds, criminals, prostitutes, in a word, the “dangerous” classes, this layer of society consists of three categories. First, those able to work. One need only glance superficially at the statistics of English pauperism to find that the quantity of paupers increases with every crisis, and diminishes with every revival of trade. Second, orphans and pauper children. These are candidates for the industrial reserve army, and are, in times of great prosperity, as 1860, *e.g.*, speedily and in large numbers enrolled in the active army of labourers. Third, the demoralised and ragged, and those unable to work, chiefly people who succumb to their incapacity for adaptation, due to the division of labour; people who have passed the normal age of the labourer; the victims of industry, whose number increases with the increase of dangerous machinery, of mines, chemical works, &c., the mutilated, the sickly, the widows, &c. Pauperism is the hospital of the active labour-army and the dead weight of the industrial reserve army. Its production is included in that of the relative surplus population, its necessity in theirs; along with the surplus population, pauperism forms a condition of capitalist production, and of the capitalist development of wealth. It enters into the *faux frais* of capitalist production; but capital knows how to throw these, for the most part, from its own shoulders on to those of the working class and the lower middle class.

The greater the social wealth, the functioning capital, the extent and energy of its growth, and, therefore, also the absolute mass of the proletariat and the productiveness of its labour, the greater is the industrial reserve army. The same causes which develop the expansive power of capital, develop also the labour power at its disposal. The relative mass of the industrial reserve army increases therefore with the potential energy of wealth. But the greater this reserve army in proportion to the active labour army, the greater is the mass of a consolidated surplus population,

whose misery is in inverse ratio to its torment of labour. The more extensive, finally, the Lazarus layers of the working class, and the industrial reserve army, the greater is official pauperism. *This is the absolute general law of capitalist accumulation.* Like all other laws it is modified in its working by many circumstances, the analysis of which does not concern us here.

The folly is now patent of the economic wisdom that preaches to the labourers the accommodation of their number to the requirements of capital. The mechanism of capitalist production and accumulation constantly effects this adjustment. The first word of this adaptation is the creation of a relative surplus population, or industrial reserve army. Its last word is the misery of constantly extending strata of the active army of labour, and the dead weight of pauperism.

The law by which a constantly increasing quantity of means of production, thanks to the advance in the productiveness of social labour, may be set in movement by a progressively diminishing expenditure of human power, this law, in a capitalist society – where the labourer does not employ the means of production, but the means of production employ the labourer – undergoes a complete inversion and is expressed thus: the higher the productiveness of labour, the greater is the pressure of the labourers on the means of employment, the more precarious, therefore, becomes their condition of existence, *viz.*, the sale of their own labour power for the increasing of another's wealth, or for the self-expansion of capital. The fact that the means of production, and the productiveness of labour, increase more rapidly than the productive population, expresses itself, therefore, capitalistically in the inverse form that the labouring population always increases more rapidly than the conditions under which capital can employ this increase for its own self-expansion.

We saw in Part IV., when analysing the production of relative surplus-value: within the capitalist system all methods for raising the social productiveness of labour are brought about at the cost of the individual labourer; all means for the development of production transform themselves into means of domination over, and exploitation of, the producers; they mutilate the labourer into a fragment of a man, degrade him to the level of an appendage of a machine, destroy every remnant of charm in his work and turn it into a hated toil; they estrange from him the intellectual potentialities of the labour process in the same proportion as science is incorporated in it as an independent power; they distort the conditions under which he works, subject him during the labour process to a despotism the more hateful for its meanness; they transform his life-time into working-time, and drag his wife and child beneath the wheels of the Juggernaut of capital. But all methods for the production of surplus-value are at the same time methods of accumulation; and every extension of accumulation becomes again a means for the development of those methods. It follows therefore that in proportion as capital accumulates, the lot of the labourer, be his payment high or low, must grow worse. The law, finally, that always equilibrates the relative surplus population, or industrial reserve army, to the extent and energy of accumulation, this law rivets the labourer to capital more firmly than the wedges of Vulcan did Prometheus to the rock. It establishes an accumulation of misery, corresponding with accumulation of capital. Accumulation of wealth at one pole is, therefore, at the same time accumulation of misery, agony of toil slavery, ignorance, brutality, mental degradation, at the opposite pole, *i.e.*, on the side of the class that produces its own product in the form of capital.<sup>25</sup> This antagonistic character of capitalistic accumulation is enunciated in various forms by political economists, although by them it is confounded with phenomena, certainly to some extent analogous, but nevertheless essentially distinct, and belonging to pre-capitalistic modes of production.

The Venetian monk Ortes, one of the great economic writers of the 18th century, regards the antagonism of capitalist production as a general natural law of social wealth.

“In the economy of a nation, advantages and evils always balance one another (il bene ed il male economico in una nazione sempre all, istessa misura): the abundance of wealth with some people, is always equal to the want of it with others (la copia dei beni in alcuni sempre eguale alia mancanza di essi in altri): the great riches of a small number are always accompanied by the absolute privation of the first necessities of life for many others. The wealth of a nation corresponds with its population, and its misery corresponds with its wealth. Diligence in some compels idleness in others. The poor and idle are a necessary consequence of the rich and active,” &c.<sup>26</sup>

In a thoroughly brutal way about 10 years after Ortes, the Church of England parson, Townsend, glorified misery as a necessary condition of wealth.

“Legal constraint (to labour) is attended with too much trouble, violence, and noise, whereas hunger is not only a peaceable, silent, unremitted pressure, but as the most natural motive to industry and labour, it calls forth the most powerful exertions.”

Everything therefore depends upon making hunger permanent among the working class, and for this, according to Townsend, the principle of population, especially active among the poor, provides.

“It seems to be a law of Nature that the poor should be to a certain degree improvident” [*i.e.*, so improvident as to be born *without* a silver spoon in the mouth], “that there may always be some to fulfil the most servile, the most sordid, and the most ignoble offices in the community. The stock of human happiness is thereby much increased, whilst the more delicate are not only relieved from drudgery ... but are left at liberty without interruption to pursue those callings which are suited to their various dispositions ... it” [the Poor Law] “tends to destroy the harmony and beauty, the symmetry and order of that system which God and Nature have established in the world.”<sup>27</sup> If the Venetian monk found in the fatal destiny that makes misery eternal, the *raison d’être* of Christian charity, celibacy, monasteries and holy houses, the Protestant prebendary finds in it a pretext for condemning the laws in virtue of which the poor possessed a right to a miserable public relief.

“The progress of social wealth,” says Storch, “begets this useful class of society ... which performs the most wearisome, the vilest, the most disgusting functions, which takes, in a word, on its shoulders all that is disagreeable and servile in life, and procures thus for other classes leisure, serenity of mind and conventional” [c’est bon!] “dignity of character.”<sup>28</sup>

Storch asks himself in what then really consists the progress of this capitalistic civilisation with its misery and its degradation of the masses, as compared with barbarism. He finds but one answer: security!

“Thanks to the advance of industry and science,” says Sismondi, “every labourer can produce every day much more than his consumption requires. But at the same time, whilst his labour produces wealth, that wealth would, were he called on to consume it himself, make him less fit for labour.” According to him, “men” [*i.e.*, non-workers] “would probably prefer to do without all artistic perfection, and all the enjoyments that manufacturers procure for us, if it were necessary that all should buy them by constant toil like that of the labourer.... Exertion today is

separated from its recompense; it is not the same man that first works, and then reposes; but it is because the one works that the other rests.... The indefinite multiplication of the productive powers of labour can then only have for result the increase of luxury and enjoyment of the idle rich.”<sup>29</sup>

Finally Destutt de Tracy, the fish-blooded bourgeois doctrinaire, blurts out brutally:

“In poor nations the people are comfortable, in rich nations they are generally poor.”<sup>30</sup>

## Section 5: Illustrations of the General Law of Capitalist Accumulation

### A. England from 1846-1866

No period of modern society is so favourable for the study of capitalist accumulation as the period of the last 20 years. It is as if this period had found Fortunatus' purse. But of all countries England again furnishes the classical example, because it holds the foremost place in the world-market, because capitalist production is here alone completely developed, and lastly, because the introduction of the Free-trade millennium since 1846 has cut off the last retreat of vulgar economy. The titanic advance of production – the latter half of the 20 years' period again far surpassing the former – has been already pointed out sufficiently in Part IV.

Although the absolute increase of the English population in the last half century was very great, the relative increase or rate of growth fell constantly, as the following table borrowed from the census shows.

Annual increase per cent. of the population of England and Wales in decimal numbers:

|           |       |                  |
|-----------|-------|------------------|
| 1811-1821 | 1.533 | <i>per cent.</i> |
| 1821-1831 | 1.446 | <i>per cent.</i> |
| 1831-1841 | 1.326 | <i>per cent.</i> |
| 1841-1851 | 1.216 | <i>per cent.</i> |
| 1851-1861 | 1.141 | <i>per cent.</i> |

Let us now, on the other hand, consider the increase of wealth. Here the movement of profit, rent of land, &c., that come under the income tax, furnishes the surest basis. The increase of profits liable to income tax (farmers and some other categories not included) in Great Britain from 1853 to 1864 amounted to 50.47% or 4.58% as the annual average,<sup>31</sup> that of the population during the same period to about 12%. The augmentation of the rent of land subject to taxation (including houses, railways, mines, fisheries, &c.), amounted for 1853 to 1864 to 38% or 3 5/12% annually. Under this head the following categories show the greatest increase:

| Excess of annual income of 1864 over that of 1853 |        | Increase per year |
|---|--------|-------------------|
| Houses  | 38.60% | 3.50%             |
| Quarries  | 84.76% | 7.70%             |
| Mines   | 68.85% | 6.26%             |
| Ironworks   | 39.92% | 3.63%             |
| Fisheries   | 57.37% | 5.21%             |

|          |         |        |
|----------|---------|--------|
| Gasworks | 126.02% | 11.45% |
| Railways | 83.29%  | 7.57%  |

If we compare the years from 1853 to 1864 in three sets of four consecutive years each, the rate of augmentation of the income increases constantly.<sup>32</sup> It is, *e.g.*, for that arising from profits between 1853 to 1857, 1.73% yearly; 1857-1861, 2.74%, and for 1861-64, 9.30% yearly. The sum of the incomes of the United Kingdom that come under the income tax was in 1856, £307,068,898; in 1859, £328,127,416; in 1862, £351,745,241; in 1863, £359,142,897; in 1864, £362,462,279; in 1865, £385,530,020.<sup>33</sup>

The accumulation of capital was attended at the same time by its concentration and centralisation. Although no official statistics of agriculture existed for England (they did for Ireland), they were voluntarily given in 10 counties. These statistics gave the result that from 1851 to 1861 the number of farms of less than 100 acres had fallen from 31,583 to 26,597, so that 5,016 had been thrown together into larger farms.<sup>34</sup> From 1815 to 1825 no personal estate of more than £1,000,000 came under the succession duty; from 1825 to 1855, however, 8 did; and 4 from 1856 to June, 1859, *i.e.*, in 4½ years.<sup>35</sup> The centralisation will, however, be best seen from a short analysis of the Income Tax Schedule D (profits, exclusive of farms, &c.), in the years 1864 and 1865. I note beforehand that incomes from this source pay income tax on everything over £60. These incomes liable to taxation in England, Wales and Scotland, amounted in 1864 to £95,844,222, in 1865 to £105,435,579.<sup>36</sup> The number of persons taxed were in 1864, 308,416, out of a population of 23,891,009; in 1865, 332,431 out of a population of 24,127,003. The following table shows the distribution of these incomes in the two years:

|              | Year ending<br>April 5th, 1864. |                       | Year ending<br>April 5th, 1865. |                       |
|--------------|---------------------------------|-----------------------|---------------------------------|-----------------------|
|              | Income from<br>Profits          | Income from<br>People | Income from<br>Profits          | Income from<br>People |
| Total Income | £95,844,222                     | 308,416               | 105,435,738                     | 332,431               |
| of these     | 57,028,289                      | 23,334                | 64,554,297                      | 24,265                |
| of these     | 36,415,225                      | 3,619                 | 42,535,576                      | 4,021                 |
| of these     | 22,809,781                      | 832                   | 27,555,313                      | 973                   |
| of these     | 8,744,762                       | 91                    | 11,077,238                      | 107                   |

In 1855 there were produced in the United Kingdom 61,453,079 tons of coal, of value £16,113,167; in 1864, 92,787,873 tons, of value £23,197,968; in 1855, 3,218,154 tons of pig-iron, of value £8,045,385; 1864, 4,767,951 tons, of value £11,919,877. In 1854 the length of the railroads worked in the United Kingdom was 8,054 miles, with a paid-up capital of £286,068,794; in 1864 the length was 12,789 miles, with capital paid up of £425,719,613. In 1854 the total sum of the exports and imports of the United Kingdom was £268,210,145; in 1865, £489,923,285. The following table shows the movement of the exports:

|                   |             |
|-------------------|-------------|
| 1846              | £58,842,377 |
| 1849              | 63,596,052  |
| 1856              | 115,826,948 |
| 1860              | 135,842,817 |
| 1865              | 165,862,402 |
| 1866 <sup>3</sup> | 188,917,563 |

After these few examples one understands the cry of triumph of the Registrar-General of the British people:

“Rapidly as the population has increased, it has not kept pace with the progress of industry and wealth.”<sup>38</sup>

Let us turn now to the direct agents of this industry, or the producers of this wealth, to the working class.

“It is one of the most melancholy features in the social state of this country,” says Gladstone, “that while there was a decrease in the consuming powers of the people, and while there was an increase in the privations and distress of the labouring class and operatives, there was at the same time a constant accumulation of wealth in the upper classes, and a constant increase of capital.”<sup>39</sup>

Thus spake this unctuous minister in the House of Commons of February 13th, 1843. On April 16th, 1863, 20 years later, in the speech in which he introduced his Budget:

“From 1842 to 1852 the taxable income of the country increased by 6 per cent.... In the 8 years from 1853 to 1861 it had increased from the basis taken in 1853 by 20 per cent.! The fact is so astonishing as to be almost incredible ... this intoxicating augmentation of wealth and power ... entirely confined to classes of property ... must be of indirect benefit to the labouring population, because it cheapens the commodities of general consumption. While the rich have been growing richer, the poor have been growing less poor. At any rate, whether the extremes of poverty are less, I do not presume to say.”<sup>40</sup>

How lame an anti-climax! If the working class has remained “poor,” only “less poor” in proportion as it produces for the wealthy class “an intoxicating augmentation of wealth and power,” then it has remained relatively just as poor. If the extremes of poverty have not lessened, they have increased, because the extremes of wealth have. As to the cheapening of the means of subsistence, the official statistics, *e.g.*, the accounts of the London Orphan Asylum, show an increase in price of 20% for the average of the three years 1860-1862, compared with 1851-1853. In the following three years, 1863-1865, there was a progressive rise in the price of meat, butter, milk, sugar, salt, coals, and a number of other necessary means of subsistence.<sup>41</sup> Gladstone’s next Budget speech of April 7th, 1864, is a Pindaric dithyrambus on the advance of surplus-value-making and the happiness of the people “tempered by poverty.” He speaks of masses “on the border” of pauperism, of branches of trade in which “wages have not increased,” and finally sums up the happiness of the working class in the words:

“human life is but, in nine cases out of ten, a struggle for existence.”<sup>42</sup>

Professor Fawcett, not bound like Gladstone by official considerations, declares roundly:

“I do not, of course, deny that money wages have been augmented by this increase of capital (in the last ten years), but this apparent advantage is to a great extent lost, because many of the necessaries of life are becoming dearer” (he believes because of the fall in value of the precious metals)...“the rich grow rapidly richer, whilst there is no perceptible advance in the comfort enjoyed by the industrial classes.... They (the labourers) become almost the slaves of the tradesman, to whom they owe money.”<sup>43</sup>

In the chapters on the “working day” and “machinery,” the reader has seen under what circumstances the British working class created an “intoxicating augmentation of wealth and

power” for the propertied classes. There we were chiefly concerned with the social functioning of the labourer. But for a full elucidation of the law of accumulation, his condition outside the workshop must also be looked at, his condition as to food and dwelling. The limits of this book compel us to concern ourselves chiefly with the worst paid part of the industrial proletariat, and with the agricultural labourers, who together form the majority of the working class.

But first, one word on official pauperism, or on that part of the working class which has forfeited its condition of existence (the sale of labour power), and vegetates upon public alms. The official list of paupers numbered in England<sup>44</sup> 851,369 persons; in 1856, 877,767; in 1865, 971,433. In consequence of the cotton famine, it grew in the years 1863 and 1864 to 1,079,382 and 1,014,978. The crisis of 1866, which fell most heavily on London, created in this centre of the world market, more populous than the kingdom of Scotland, an increase of pauperism for the year 1866 of 19.5% compared with 1865, and of 24.4% compared with 1864, and a still greater increase for the first months of 1867 as compared with 1866. From the analysis of the statistics of pauperism, two points are to be taken. On the one hand, the fluctuation up and down of the number of paupers, reflects the periodic changes of the industrial cycle. On the other, the official statistics become more and more misleading as to the actual extent of pauperism in proportion as, with the accumulation of capital, the class-struggle, and, therefore, the class consciousness of the working men, develop. *E.g.*, the barbarity in the treatment of the paupers, at which the English Press (*The Times*, *Pall Mall Gazette*, etc.) have cried out so loudly during the last two years, is of ancient date. F. Engels showed in 1844 exactly the same horrors, exactly the same transient canting outcries of “sensational literature.” But frightful increase of “deaths by starvation” in London during the last ten years proves beyond doubt the growing horror in which the working-people hold the slavery of the workhouse, that place of punishment for misery.<sup>45</sup>

## B. The Badly Paid Strata of the British Industrial Class

During the cotton famine of 1862, Dr. Smith was charged by the Privy Council with an inquiry into the conditions of nourishment of the distressed operatives in Lancashire and Cheshire. His observations during many preceding years had led him to the conclusion that “to avert starvation diseases,” the daily food of an average woman ought to contain at least 3,900 grains of carbon with 180 grains of nitrogen; the daily food of an average man, at least 4,300 grains of carbon with 200 grains of nitrogen; for women, about the same quantity of nutritive elements as are contained in 2 lbs. of good wheaten bread, for men 1/9 more; for the weekly average of adult men and women, at least 28,600 grains of carbon and 1,330 grains of nitrogen. His calculation was practically confirmed in a surprising manner by its agreement with the miserable quantity of nourishment to which want had forced down the consumption of the cotton operatives. This was, in December, 1862, 29,211 grains of carbon, and 1,295 grains of nitrogen weekly.

In the year 1863, the Privy Council ordered an inquiry into the state of distress of the worst-nourished part of the English working class. Dr. Simon, medical officer to the Privy Council, chose for this work the above-mentioned Dr. Smith. His inquiry ranges on the one hand over the agricultural labourers, on the other, over silk-weavers, needlewomen, kid-glovers, stocking-weavers, glove-weavers, and shoemakers. The latter categories are, with the exception of the stocking-weavers, exclusively town-dwellers. It was made a rule in the inquiry to select in each category the most healthy families, and those comparatively in the best circumstances.

As a general result it was found that

“in only one of the examined classes of in-door operatives did the average nitrogen supply just exceed, while in another it nearly reached, the estimated standard of bare sufficiency [*i.e.*, sufficient to avert starvation diseases], and that

in two classes there was defect – in one, a very large defect – of both nitrogen and carbon. Moreover, as regards the examined families of the agricultural population, it appeared that more than a fifth were with less than the estimated sufficiency of carbonaceous food, that more than one-third were with less than the estimated sufficiency of nitrogenous food, and that in three counties (Berkshire, Oxfordshire, and Somersetshire), insufficiency of nitrogenous food was the average local diet.”<sup>46</sup>

Among the agricultural labourers, those of England, the wealthiest part of the United Kingdom, were the worst fed.<sup>47</sup> The insufficiency of food among the agricultural labourers, fell, as a rule, chiefly on the women and children, for “the man must eat to do his work.” Still greater penury ravaged the town-workers examined.

“They are so ill fed that assuredly among them there must be many cases of severe and injurious privation.”<sup>48</sup>

(“Privation” of the capitalist all this! *i.e.*, “abstinence” from paying for the means of subsistence absolutely necessary for the mere vegetation of his “hands.”)<sup>49</sup>

The following table shows the conditions of nourishment of the above-named categories of purely town-dwelling work-people, as compared with the minimum assumed by Dr. Smith, and with the food-allowance of the cotton operatives during the time of their greatest distress:

| <b>Both Sexes</b>  | <b>Average weekly carbon</b> | <b>Average weekly nitrogen</b> |
|--|------------------------------|--------------------------------|
| Five in-door occupations   | 28,876 grains                | 1,192 grains                   |
| Unemployed Lancashire Operatives   | 28,211 grains                | 1,295 grains                   |
| Minimum quantity to be allowed to the Lancashire Operatives, equal number of males and females | 28,600 grains                | 1,330 grains                   |

One half, or 60/125, of the industrial labour categories investigated, had absolutely no beer, 28% no milk. The weekly average of the liquid means of nourishment in the families varied from seven ounces in the needle-women to 24¾ ounces in the stocking-makers. The majority of those who did not obtain milk were needle-women in London. The quantity of bread-stuffs consumed weekly varied from 7¾ lbs. for the needle-women to 11½ lbs. for the shoemakers, and gave a total average of 9.9 lbs. per adult weekly. Sugar (treacle, etc.) varied from 4 ounces weekly for the kid-glovers to 11 ounces for the stocking-makers; and the total average per week for all categories was 8 ounces per adult weekly. Total weekly average of butter (fat, etc.) 5 ounces per adult. The weekly average of meat (bacon, etc.) varied from 7¼ ounces for the silk-weavers, to 18¼ ounces for the kid-glovers; total average for the different categories 13.6 ounces. The weekly cost of food per adult, gave the following average figures; silk-weavers 2s. 2½d., needle-women 2s. 7d., kid-glovers 2s. 9½d., shoemakers 2s. 7¾d., stocking-weavers 2s. 6¼d. For the silk-weavers of Macclesfield the average was only 1s. 8½d. The worst categories were the needle-women, silk-weavers and kid-glovers.<sup>50</sup> Of these facts, Dr. Simon in his General Health Report says:

“That cases are innumerable in which defective diet is the cause or the aggravator of disease, can be affirmed by any one who is conversant with poor law medical

practice, or with the wards and out-patient rooms of hospitals.... Yet in this point of view, there is, in my opinion, a very important sanitary context to be added. It must be remembered that privation of food is very reluctantly borne, and that as a rule great poorness of diet will only come when other privations have preceded it. Long before insufficiency of diet is a matter of hygienic concern, long before the physiologist would think of counting the grains of nitrogen and carbon which intervene between life and starvation, the household will have been utterly destitute of material comfort; clothing and fuel will have been even scantier than food – against inclemencies of weather there will have been no adequate protection – dwelling space will have been stinted to the degree in which overcrowding produces or increases disease; of household utensils and furniture there will have been scarcely any – even cleanliness will have been found costly or difficult, and if there still be self-respectful endeavours to maintain it, every such endeavour will represent additional pangs of hunger. The home, too, will be where shelter can be cheapest bought; in quarters where commonly there is least fruit of sanitary supervision, least drainage, least scavenging, least suppression of public nuisances, least or worst water supply, and, if in town, least light and air. Such are the sanitary dangers to which poverty is almost certainly exposed, when it is poverty enough to imply scantiness of food. And while the sum of them is of terrible magnitude against life, the mere scantiness of food is in itself of very serious moment.... These are painful reflections, especially when it is remembered that the poverty to which they advert is not the deserved poverty of idleness. In all cases it is the poverty of working populations. Indeed, as regards the in-door operatives, the work which obtains the scanty pittance of food, is for the most part excessively prolonged. Yet evidently it is only in a qualified sense that the work can be deemed self-supporting.... And on a very large scale the nominal self-support can be only a circuit, longer or shorter, to pauperism.”<sup>51</sup>

The intimate connexion between the pangs of hunger of the most industrious layers of the working class, and the extravagant consumption, coarse or refined, of the rich, for which capitalist accumulation is the basis, reveals itself only when the economic laws are known. It is otherwise with the “housing of the poor.” Every unprejudiced observer sees that the greater the centralisation of the means of production, the greater is the corresponding heaping together of the labourers, within a given space; that therefore the swifter capitalistic accumulation, the more miserable are the dwellings of the working-people. “Improvements” of towns, accompanying the increase of wealth, by the demolition of badly built quarters, the erection of palaces for banks, warehouses, &c., the widening of streets for business traffic, for the carriages of luxury, and for the introduction of tramways, &c., drive away the poor into even worse and more crowded hiding places. On the other hand, every one knows that the dearness of dwellings is in inverse ratio to their excellence, and that the mines of misery are exploited by house speculators with more profit or less cost than ever were the mines of Potosi. The antagonistic character of capitalist accumulation, and therefore of the capitalistic relations of property generally,<sup>52</sup> is here so evident, that even the official English reports on this subject teem with heterodox onslaughts on “property and its rights.” With the development of industry, with the accumulation of capital, with the growth and “improvement” of towns, the evil makes such progress that the mere fear of contagious diseases which do not spare even “respectability,” brought into existence from 1847 to 1864 no less than 10 Acts of Parliament on sanitation, and that the frightened bourgeois in some towns, as Liverpool, Glasgow, &c., took strenuous measures through their municipalities. Nevertheless Dr. Simon, in his report of 1865, says:

“Speaking generally, it may be said that the evils are uncontrolled in England.”

By order of the Privy Council, in 1864, an inquiry was made into the conditions of the housing of the agricultural labourers, in 1865 of the poorer classes in the towns. The results of the admirable work of Dr. Julian Hunter are to be found in the seventh (1865) and eighth (1866) reports on “Public Health.” To the agricultural labourers, I shall come later. On the condition of town dwellings, I quote, as preliminary, a general remark of Dr. Simon.

“Although my official point of view,” he says, “is one exclusively physical, common humanity requires that the other aspect of this evil should not be ignored ... In its higher degrees it [*i.e.*, over-crowding] almost necessarily involves such negation of all delicacy, such unclean confusion of bodies and bodily functions, such exposure of animal and sexual nakedness, as is rather bestial than human. To be subject to these influences is a degradation which must become deeper and deeper for those on whom it continues to work. To children who are born under its curse, it must often be a very baptism into infamy. And beyond all measure hopeless is the wish that persons thus circumstanced should ever in other respects aspire to that atmosphere of civilisation which has its essence in physical and moral cleanliness.”<sup>53</sup>

London takes the first place in over-crowded habitations, absolutely unfit for human beings.

“He feels clear,” says Dr. Hunter, “on two points; first, that there are about 20 large colonies in London, of about 10,000 persons each, whose miserable condition exceeds almost anything he has seen elsewhere in England, and is almost entirely the result of their bad house accommodation; and second, that the crowded and dilapidated condition of the houses of these colonies is much worse than was the case 20 years ago.”<sup>54</sup> “It is not too much to say that life in parts of London and Newcastle is infernal.”<sup>55</sup>

Further, the better-off part of the working class, together with the small shopkeepers and other elements of the lower middle class, falls in London more and more under the curse of these vile conditions of dwelling, in proportion as “improvements,” and with them the demolition of old streets and houses, advance, as factories and the afflux of human beings grow in the metropolis, and finally as house rents rise with the ground-rents.

“Rents have become so heavy that few labouring men can afford more than one room.”<sup>56</sup>

There is almost no house-property in London that is not overburdened with a number of middlemen. For the price of land in London is always very high in comparison with its yearly revenue, and therefore every buyer speculates on getting rid of it again at a jury price (the expropriation valuation fixed by jurymen), or on pocketing an extraordinary increase of value arising from the neighbourhood of some large establishment. As a consequence of this there is a regular trade in the purchase of “fag-ends of leases.”

“Gentlemen in this business may be fairly expected to do as they do – get all they can from the tenants while they have them, and leave as little as they can for their successors.”<sup>57</sup>

The rents are weekly, and these gentlemen run no risk. In consequence of the making of railroads in the City,

“the spectacle has lately been seen in the East of London of a number of families wandering about some Saturday night with their scanty worldly goods on their backs, without any resting place but the workhouse.”<sup>58</sup>

The workhouses are already over-crowded, and the “improvements” already sanctioned by Parliament are only just begun. If labourers are driven away by the demolition of their old houses, they do not leave their old parish, or at most they settle down on its borders, as near as they can get to it.

“They try, of course, to remain as near as possible to their workshops. The inhabitants do not go beyond the same or the next parish, parting their two-room tenements into single rooms, and crowding even those.... Even at an advanced rent, the people who are displaced will hardly be able to get an accommodation so good as the meagre one they have left.... Half the workmen ... of the Strand ... walked two miles to their work.”<sup>59</sup>

This same Strand, a main thoroughfare which gives strangers an imposing idea of the wealth of London, may serve as an example of the packing together of human beings in that town. In one of its parishes, the Officer of Health reckoned 581 persons per acre, although half the width of the Thames was reckoned in. It will be self-understood that every sanitary measure, which, as has been the case hitherto in London, hunts the labourers from one quarter, by demolishing uninhabitable houses, serves only to crowd them together yet more closely in another.

“Either,” says Dr. Hunter, “the whole proceeding will of necessity stop as an absurdity, or the public compassion (!) be effectually aroused to the obligation which may now be without exaggeration called national, of supplying cover to those who by reason of their having no capital, cannot provide it for themselves, though they can by periodical payments reward those who will provide it for them.”<sup>60</sup>

Admire this capitalistic justice! The owner of land, of houses, the businessman, when expropriated by “improvements” such as railroads, the building of new streets, &c., not only receives full indemnity. He must, according to law, human and divine, be comforted for his enforced “abstinence” over and above this by a thumping profit. The labourer, with his wife and child and chattels, is thrown out into the street, and – if he crowds in too large numbers towards quarters of the town where the vestries insist on decency, he is prosecuted in the name of sanitation!

Except London, there was at the beginning of the 19th century no single town in England of 100,000 inhabitants. Only five had more than 50,000. Now there are 28 towns with more than 50,000 inhabitants.

“The result of this change is not only that the class of town people is enormously increased, but the old close-packed little towns are now centres, built round on every side, open nowhere to air, and being no longer agreeable to the rich are abandoned by them for the pleasanter outskirts. The successors of these rich are occupying the larger houses at the rate of a family to each room [... and find accommodation for two or three lodgers ...] and a population, for which the houses were not intended and quite unfit, has been created, whose surroundings are truly degrading to the adults and ruinous to the children.”<sup>61</sup>

The more rapidly capital accumulates in an industrial or commercial town, the more rapidly flows the stream of exploitable human material, the more miserable are the improvised dwellings of the labourers.

Newcastle-on-Tyne, as the centre of a coal and iron district of growing productiveness, takes the next place after London in the housing inferno. Not less than 34,000 persons live there in single rooms. Because of their absolute danger to the community, houses in great numbers have lately

been destroyed by the authorities in Newcastle and Gateshead. The building of new houses progresses very slowly, business very quickly. The town was, therefore, in 1865, more full than ever. Scarcely a room was to let. Dr. Embleton, of the Newcastle Fever Hospital, says:

“There can be little doubt that the great cause of the continuance and spread of the typhus has been the over-crowding of human beings, and the uncleanliness of their dwellings. The rooms, in which labourers in many cases live, are situated in confined and unwholesome yards or courts, and for space, light, air, and cleanliness, are models of insufficiency and insalubrity, and a disgrace to any civilised community; in them men, women, and children lie at night huddled together: and as regards the men, the night-shift succeed the day-shift, and the day-shift the night-shift in unbroken series for some time together, the beds having scarcely time to cool; the whole house badly supplied with water and worse with privies; dirty, unventilated, and pestiferous.”<sup>62</sup>

The price per week of such lodgings ranges from 8d. to 3s.

“The town of Newcastle-on-Tyne,” says Dr. Hunter, “contains a sample of the finest tribe of our countrymen, often sunk by external circumstances of house and street into an almost savage degradation.”<sup>63</sup>

As a result of the ebbing and flowing of capital and labour, the state of the dwellings of an industrial town may today be bearable, tomorrow hideous. Or the aedileship of the town may have pulled itself together for the removal of the most shocking abuses. Tomorrow, like a swarm of locusts, come crowding in masses of ragged Irishmen or decayed English agricultural labourers. They are stowed away in cellars and lofts, or the hitherto respectable labourer's dwelling is transformed into a lodging house whose *personnel* changes as quickly as the billets in the 30 years' war. Example: Bradford (Yorkshire). There the municipal philistine was just busied with urban improvements. Besides, there were still in Bradford, in 1861, 1,751 uninhabited houses. But now comes that revival of trade which the mildly liberal Mr. Forster, the negro's friend, recently crowed over with so much grace. With the revival of trade came of course an overflow from the waves of the ever fluctuating “reserve army” or “relative surplus population.” The frightful cellar habitations and rooms registered in the list,<sup>64</sup> which Dr. Hunter obtained from the agent of an Insurance Company, were for the most part inhabited by well-paid labourers. They declared that they would willingly pay for better dwellings if they were to be had. Meanwhile, they become degraded, they fall ill, one and all, whilst the mildly liberal Forster, M. P., sheds tears over the blessings of Free Trade, and the profits of the eminent men of Bradford who deal in worsted. In the Report of September, 1865, Dr. Bell, one of the poor law doctors of Bradford, ascribes the frightful mortality of fever-patients in his district to the nature of their dwellings.

“In one small cellar measuring 1,500 cubic feet ... there are ten persons .... Vincent Street, Green Aire Place, and the Leys include 223 houses having 1,450 inhabitants, 435 beds, and 36 privies.... The beds – and in that term I include any roll of dirty old rags, or an armful of shavings – have an average of 3.3 persons to each, many have 5 and 6 persons to each, and some people, I am told, are absolutely without beds; they sleep in their ordinary clothes, on the bare boards – young men and women, married and unmarried, all together. I need scarcely add that many of these dwellings are dark, damp, dirty, stinking holes, utterly unfit for human habitations; they are the centres from which disease and death are distributed amongst those in better circumstances, who have allowed them thus to fester in our midst.”<sup>65</sup>

Bristol takes the third place after London in the misery of its dwellings.

“Bristol, where the blankest poverty and domestic misery abound in the wealthiest town of Europe.”<sup>66</sup>

### C. The Nomad Population

We turn now to a class of people whose origin is agricultural, but whose occupation is in great part industrial. They are the light infantry of capital, thrown by it, according to its needs, now to this point, now to that. When they are not on the march, they “camp.” Nomad labour is used for various operations of building and draining, brick-making, lime-burning, railway-making, &c. A flying column of pestilence, it carries into the places in whose neighbourhood it pitches its camp, small-pox, typhus, cholera, scarlet fever, &c.<sup>67</sup> In undertakings that involve much capital outlay, such as railways, &c., the contractor himself generally provides his army with wooden huts and the like, thus improvising villages without any sanitary provisions, outside the control of the local boards, very profitable to the contractor, who exploits the labourers in two-fold fashion – as soldiers of industry and as tenants. According as the wooden hut contains 1, 2, or 3 holes, its inhabitant, navvy, or whatever he may be, has to pay 1, 3, or 4 shillings weekly.<sup>68</sup> One example will suffice. In September, 1864, Dr. Simon reports that the Chairman of the Nuisances Removal Committee of the parish of Sevenoaks sent the following denunciation to Sir George Grey, Home Secretary: –

“Small-pox cases were rarely heard of in this parish until about twelve months ago. Shortly before that time, the works for a railway from Lewisham to Tunbridge were commenced here, and, in addition to the principal works being in the immediate neighbourhood of this town, here was also established the depôt for the whole of the works, so that a large number of persons was of necessity employed here. As cottage accommodation could not be obtained for them all, huts were built in several places along the line of the works by the contractor, Mr. Jay, for their especial occupation. These huts possessed no ventilation nor drainage, and, besides, were necessarily over-crowded, because each occupant had to accommodate lodgers, whatever the number in his own family might be, although there were only two rooms to each tenement. The consequences were, according to the medical report we received, that in the night-time these poor people were compelled to endure all the horror of suffocation to avoid the pestiferous smells arising from the filthy, stagnant water, and the privies close under their windows. Complaints were at length made to the Nuisances Removal Committee by a medical gentleman who had occasion to visit these huts, and he spoke of their condition as dwellings in the most severe terms, and he expressed his fears that some very serious consequences might ensue, unless some sanitary measures were adopted. About a year ago, Mr. Jay promised to appropriate a hut, to which persons in his employ, who were suffering from contagious diseases, might at once be removed. He repeated that promise on the 23rd July last, but although since the date of the last Promise there have been several cases of small-pox in his huts, and two deaths from the same disease, yet he has taken no steps whatever to carry out his promise. On the 9th September instant, Mr. Kelson, surgeon, reported to me further cases of small-pox in the same huts, and he described their condition as most disgraceful. I should add, for your (the Home Secretary’s) information that an isolated house, called the Pest-house, which is set apart for parishioners who might be suffering from infectious diseases, has been continually occupied by such patients for many months past, and is also now

occupied; that in one family five children died from small-pox and fever; that from the 1st April to the 1st September this year, a period of five months, there have been no fewer than ten deaths from small-pox in the parish, four of them being in the huts already referred to; that it is impossible to ascertain the exact number of persons who have suffered from that disease although they are known to be many, from the fact of the families keeping it as private as possible.”<sup>69</sup>

The labourers in coal and other mines belong to the best paid categories of the British proletariat. The price at which they buy their wages was shown on an earlier page.<sup>70</sup> Here I merely cast a hurried glance over the conditions of their dwellings. As a rule, the exploiter of a mine, whether its owner or his tenant, builds a number of cottages for his hands. They receive cottages and coal for firing “for nothing” – *i.e.*, these form part of their wages, paid in kind. Those who are not lodged in this way receive in compensation £4 per annum. The mining districts attract with rapidity a large population, made up of the miners themselves, and the artisans, shopkeepers, &c., that group themselves around them. The ground-rents are high, as they are generally where population is dense. The master tries, therefore, to run up, within the smallest space possible at the mouth of the pit, just so many cottages as are necessary to pack together his hands and their families. If new mines are opened in the neighbourhood, or old ones are again set working, the pressure increases. In the construction of the cottages, only one point of view is of moment, the “abstinence” of the capitalist from all expenditure that is not absolutely unavoidable.

“The lodging which is obtained by the pitman and other labourers connected with the collieries of Northumberland and Durham,” says Dr. Julian Hunter, “is perhaps, on the whole, the worst and the dearest of which any large specimens can be found in England, the similar parishes of Monmouthshire excepted.... The extreme badness is in the high number of men found in one room, in the smallness of the ground-plot on which a great number of houses are thrust, the want of water, the absence of privies, and the frequent placing of one house on the top of another, or distribution into flats, ... the lessee acts as if the whole colony were encamped, not resident.”<sup>71</sup>

“In pursuance of my instructions,” says Dr. Stevens, “I visited most of the large colliery villages in the Durham Union.... With very few exceptions, the general statement that no means are taken to secure the health of the inhabitants would be true of all of them.... All colliers are bound [‘bound,’ an expression which, like bondage, dates from the age of serfdom] to the colliery lessee or owner for twelve months.... If the colliers express discontent, or in any way annoy the ‘viewer,’ a mark of memorandum is made against their names, and, at the annual ‘binding,’ such men are turned off... It appears to me that no part of the ‘truck system’ could be worse than what obtains in these densely-populated districts. The collier is bound to take as part of his hiring a house surrounded with pestiferous influences; he cannot help himself, and it appears doubtful whether anyone else can help him except his proprietor (he is, to all intents and purposes, a serf), and his proprietor first consults his balance-sheet, and the result is tolerably certain. The collier is also often supplied with water by the proprietor, which, whether it be good or bad, he has to pay for, or rather he suffers a deduction for from his wages.”<sup>72</sup>

In conflict with “public opinion,” or even with the Officers of Health, capital makes no difficulty about “justifying” the conditions partly dangerous, partly degrading, to which it confines the working and domestic life of the labourer, on the ground that they are necessary for profit. It is the same thing when capital “abstains” from protective measures against dangerous machinery in

the factory, from appliances for ventilation and for safety in mines, &c. It is the same here with the housing of the miners. Dr. Simon, medical officer of the Privy Council, in his official Report says:

“In apology for the wretched household accommodation ... it is alleged that miners are commonly worked on lease; that the duration of the lessee’s interest (which in collieries is commonly for 21 years), is not so long that he should deem it worth his while to create good accommodation for his labourers, and for the tradespeople and others whom the work attracts; that even if he were disposed to act liberally in the matter, this disposition would commonly be defeated by his landlord’s tendency to fix on him, as ground-rent, an exorbitant additional charge for the privilege of having on the surface of the ground the decent and comfortable village which the labourers of the subterranean property ought to inhabit, and that prohibitory price (if not actual prohibition) equally excludes others who might desire to build. It would be foreign to the purpose of this report to enter upon any discussion of the merits of the above apology. Nor here is it even needful to consider where it would be that, if decent accommodation were provided, the cost ... would eventually fall – whether on landlord, or lessee, or labourer, or public. But in presence of such shameful facts as are vouched for in the annexed reports [those of Dr. Hunter, Dr. Stevens, &c.] a remedy may well be claimed.... Claims of landlordship are being so used as to do great public wrong. The landlord in his capacity of mine-owner invites an industrial colony to labour on his estate, and then in his capacity of surface-owner makes it impossible that the labourers whom he collects, should find proper lodging where they must live. The lessee [the capitalist exploiter] meanwhile has no pecuniary motive for resisting that division of the bargain; well knowing that if its latter conditions be exorbitant, the consequences fall, not on him, that his labourers on whom they fall have not education enough to know the value of their sanitary rights, that neither obscenest lodging nor foulest drinking water will be appreciable inducements towards a ‘strike.’”<sup>73</sup>

#### D. Effect of Crises on the Best Paid Part of the working class

Before I turn to the regular agricultural labourers, I may be allowed to show, by one example, how industrial revulsions affect even the best-paid, the aristocracy, of the working class. It will be remembered that the year 1857 brought one of the great crises with which the industrial cycle periodically ends. The next termination of the cycle was due in 1866. Already discounted in the regular factory districts by the cotton famine, which threw much capital from its wonted sphere into the great centres of the money-market, the crisis assumed, at this time, an especially financial character. Its outbreak in 1866 was signalled by the failure of a gigantic London Bank, immediately followed by the collapse of countless swindling companies. One of the great London branches of industry involved in the catastrophe was iron shipbuilding. The magnates of this trade had not only over-produced beyond all measure during the overtrading time, but they had, besides, engaged in enormous contracts on the speculation that credit would be forthcoming to an equivalent extent. Now, a terrible reaction set in, that even at this hour

(the end of March, 1867) continues in this and other London industries.<sup>74</sup> To show the condition of the labourers, I quote the following from the circumstantial report of a correspondent of the *Morning Star*, who, at the end of 1866, and beginning of 1867, visited the chief centres of distress:

“In the East End districts of Poplar, Millwall, Greenwich, Deptford, Limehouse and Canning Town, at least 15,000 workmen and their families were in a state of utter destitution, and 3,000 skilled mechanics were breaking stones in the workhouse yard (after distress of over half a year’s duration)... I had great difficulty in reaching the workhouse door, for a hungry crowd besieged it.... They were waiting for their tickets, but the time had not yet arrived for the distribution. The yard was a great square place with an open shed running all round it, and several large heaps of snow covered the paving-stones in the middle. In the middle, also, were little wicker-fenced spaces, like sheep pens, where in finer weather the men worked; but on the day of my visit the pens were so snowed up that nobody could sit in them. Men were busy, however, in the open shed breaking paving-stones into macadam. Each man had a big paving-stone for a seat, and he chipped away at the rime-covered granite with a big hammer until he had broken up, and think! five bushels of it, and then he had done his day’s work, and got his day’s pay – threepence and an allowance of food. In another part of the yard was a rickety little wooden house, and when we opened the door of it, we found it filled with men who were huddled together shoulder to shoulder for the warmth of one another’s bodies and breath. They were picking oakum and disputing the while as to which could work the longest on a given quantity of food – for endurance was the point of honour. Seven thousand ... in this one workhouse ... were recipients of relief ... many hundreds of them ... it appeared, were, six or eight months ago, earning the highest wages paid to artisans.... Their number would be more than doubled by the count of those who, having exhausted all their savings, still refuse to apply to the parish, because they have a little left to pawn. Leaving the workhouse, I took a walk through the streets, mostly of little one-storey houses, that abound in the neighbourhood of Poplar. My guide was a member of the Committee of the Unemployed.... My first call was on an ironworker who had been seven and twenty weeks out of employment. I found the man with his family sitting in a little back room. The room was not bare of furniture, and there was a fire in it. This was necessary to keep the naked feet of the young children from getting frost bitten, for it was a bitterly cold day. On a tray in front of the fire lay a quantity of oakum, which the wife and children were picking in return for their allowance from the parish. The man worked in the stone yard of the workhouse for a certain ration of food, and threepence per day. He had now come home to dinner quite hungry, as he told us with a melancholy smile, and his dinner consisted of a couple of slices of bread and dripping, and a cup of milkless tea.... The next door at which we knocked was opened by a middle-aged woman, who, without saying a word, led us into a little back parlour, in which sat all her family, silent and fixedly staring at a rapidly dying fire. Such desolation, such hopelessness was about these people and their little room, as I should not care to witness again. ‘Nothing have they done, sir,’ said the woman, pointing to her boys, ‘for six and twenty weeks; and all our money gone – all the twenty pounds

that me and father saved when times were better, thinking it would yield a little to keep us when we got past work. Look at it,' she said, almost fiercely, bringing out a bank-book with all its well kept entries of money paid in, and money taken out, so that we could see how the little fortune had begun with the first five shilling deposit, and had grown by little and little to be twenty pounds, and how it had melted down again till the sum in hand got from pounds to shillings, and the last entry made the book as worthless as a blank sheet. This family received relief from the workhouse, and it furnished them with just one scanty meal per day.... Our next visit was to an iron labourer's wife, whose husband had worked in the yards. We found her ill from want of food, lying on a mattress in her clothes, and just covered with a strip of carpet, for all the bedding had been pawned. Two wretched children were tending her, themselves looking as much in need of nursing as their mother. Nineteen weeks of enforced idleness had brought them to this pass, and while the mother told the history of that bitter past, she moaned as if all her faith in a future that should atone for it were dead.... On getting outside a young fellow came running after us, and asked us to step inside his house and see if anything could be done for him. A young wife, two pretty children, a cluster of pawn-tickets, and a bare room were all he had to show."

On the after pains of the crisis of 1866, the following extract from a Tory newspaper. It must not be forgotten that the East-end of London, which is here dealt with, is not only the seat of the iron shipbuilding mentioned above, but also of a so-called "home-industry" always underpaid.

"A frightful spectacle was to be seen yesterday in one part of the metropolis. Although the unemployed thousands of the East-end did not parade with their black flags *en masse*, the human torrent was imposing enough. Let us remember what these people suffer. They are dying of hunger. That is the simple and terrible fact. There are 40,000 of them.... In our presence, in one quarter of this wonderful metropolis, are packed – next door to the most enormous accumulation of wealth the world ever saw – cheek by jowl with this are 40,000 helpless, starving people. These thousands are now breaking in upon the other quarters; always half-starving, they cry their misery in our ears, they cry to Heaven, they tell us from their miserable dwellings, that it is impossible for them to find work, and useless for them to beg. The local ratepayers themselves are driven by the parochial charges to the verge of pauperism." – (*Standard*, 5th April, 1867.)

As it is the fashion amongst English capitalists to quote Belgium as the Paradise of the labourer because "freedom of labour," or what is the same thing, "freedom of capital," is there limited neither by the despotism of Trades' Unions, nor by Factory Acts, a word or two on the "happiness" of the Belgian labourer. Assuredly no one was more thoroughly initiated in the mysteries of this happiness than the late M. Ducpétiaux, inspector-general of Belgian prisons and charitable institutions, and member of the central commission of Belgian statistics. Let us take his work: "Budgets économiques des classes ouvrières de la Belgique," Bruxelles, 1855. Here we find among other matters, a normal Belgian labourer's family, whose yearly income and expenditure he calculates on very exact data, and whose conditions of nourishment are then compared with those of the soldier, sailor, and prisoner. The family "consists of father, mother, and four children." Of these 6 persons "four may be usefully employed the whole year through." It is assumed that "there is no sick person nor one incapable of work, among them," nor are there "expenses for religious, moral, and intellectual purposes, except a very small sum for church sittings," nor "contributions to savings banks or benefit societies," nor "expenses due to luxury or

the result of improvidence.” The father and eldest son, however, allow themselves “the use of tobacco,” and on Sundays “go to the *cabaret*,” for which a whole 86 centimes a week are reckoned.

“From a general compilation of wages allowed to the labourers in different trades, it follows that the highest average of daily wage is 1 franc 56c., for men, 89 centimes for women, 56 centimes for boys, and 55 centimes for girls. Calculated at this rate, the resources of the family would amount, at the maximum, to 1,068 francs a-year.... In the family ... taken as typical we have calculated all possible resources. But in ascribing wages to the mother of the family we *raise the question of the direction of the household*. How will its internal economy be cared for? Who will look after the young children? Who will get ready the meals, do the washing and mending? This is the dilemma incessantly presented to the labourers.”

According to this the budget of the family is:

|            |                              |                 |
|------------|------------------------------|-----------------|
| The father | 300 working days at fr. 1.56 | fr. 468         |
| mother     | 300 working days at fr. 0.89 | fr. 267         |
| boy        | 300 working days at fr. 0.56 | fr. 168         |
| girl       | 300 working days at fr. 0.55 | fr. 165         |
|            |                              | Total fr. 1,068 |

The annual expenditure of the family would cause a deficit upon the hypothesis that the labourer has the food of:

|                      |           |                 |
|----------------------|-----------|-----------------|
| The man-of-war's man | fr. 1,828 | Deficit fr. 760 |
| The soldier          | fr. 1,473 | Deficit fr. 405 |
| The prisoner         | fr. 1,112 | Deficit fr. 44  |

“We see that few labouring families can reach, we will not say the average of the sailor or soldier, but even that of the prisoner. The general average (of the cost of each prisoner in the different prisons during the period 1847-1849), has been 63 centimes for all prisons. This figure, compared with that of the daily maintenance of the labourer, shows a difference of 13 centimes. It must be remarked further, that if in the prisons it is necessary to set down in the account the expenses of administration and surveillance, on the other hand, the prisoners have not to pay for their lodging; that the purchases they make at the canteens are not included in the expenses of maintenance, and that these expenses are greatly lowered in consequence of the large number of persons that make up the establishments, and of contracting for or buying wholesale, the food and other things that enter into their consumption.... How comes it, however, that a great number, we might say, a great majority, of labourers, live in a more economical way? It is ... by adopting expedients, the secret of which only the labourer knows; by reducing his daily rations; by substituting rye-bread for wheat; by eating less meat, or even none at all, and the same with butter and condiments; by contenting themselves with one or two rooms where the family is crammed together, where boys and girls sleep side by side, often on the same pallet; by economy of clothing, washing, decency;

by giving up the Sunday diversions; by, in short, resigning themselves to the most painful privations. Once arrived at this extreme limit, the least rise in the price of food, stoppage of work, illness, increases the labourer's distress and determines his complete ruin; debts accumulate, credit fails, the most necessary clothes and furniture are pawned, and finally, the family asks to be enrolled on the list of paupers." (Ducpétiaux, l. c., pp. 151, 154, 155.)

In fact, in this "Paradise of capitalists" there follows, on the smallest change in the price of the most essential means of subsistence, a change in the number of deaths and crimes! (See Manifesto of the Maatschappij: "De Vlamingen Vooruit!" Brussels, 1860, pp. 15, 16.) In all Belgium are 930,000 families, of whom, according to the official statistics, 90,000 are wealthy and on the list of voters = 450,000 persons; 390,000 families of the lower middle-class in towns and villages, the greater part of them constantly sinking into the proletariat, = 1,950,000 persons. Finally, 450,000 working class families = 2,250,000 persons, of whom the model ones enjoy the happiness depicted by Ducpétiaux. Of the 450,000 working class families, over 200,000 are on the pauper list.

### E. The British Agricultural Proletariat

Nowhere does the antagonistic character of capitalistic production and accumulation assert itself more brutally than in the progress of English agriculture (including cattle-breeding) and the retrogression of the English agricultural labourer. Before I turn to his present situation, a rapid retrospect. Modern agriculture dates in England from the middle of the 18th century, although the revolution in landed property, from which the changed mode of production starts as a basis, has a much earlier date.

If we take the statements of Arthur Young, a careful observer, though a superficial thinker, as to the agricultural labourer of 1771, the latter plays a very pitiable part compared with his predecessor of the end of the 14th century,

"when the labourer ... could live in plenty, and accumulate wealth,"<sup>75</sup>

not to speak of the 15th century, "the golden age of the English labourer in town and country." We need not, however, go back so far. In a very instructive work of the year 1777 we read:

"The great farmer is nearly mounted to a level with him [the gentleman]; while the poor labourer is depressed almost to the earth. His unfortunate situation will fully appear, by taking a comparative view of it, only forty years ago, and at present... Landlord and tenant ... have both gone hand in hand in keeping the labourer down."<sup>76</sup>

It is then proved in detail that the real agricultural wages between 1737 and 1777 fell nearly ¼ or 25 per cent.

"Modern policy," says Dr. Richard Price also, "is, indeed, more favourable to the higher classes of people; and the consequences may in time prove that the whole kingdom will consist of only gentry and beggars, or of grandees and slaves."<sup>77</sup>

Nevertheless, the position of the English agricultural labourer from 1770 to 1780, with regard to his food and dwelling, as well as to his self-respect, amusements, &c., is an ideal never attained again since that time. His average wage expressed in pints of wheat was from 1770 to 1771, 90 pints, in Eden's time (1797) only 65, in 1808 but 60.<sup>78</sup>

The state of the agricultural labourer at the end of the Anti-Jacobin War, during which landed proprietors, farmers, manufacturers, merchants, bankers, stockbrokers, army-contractors, &c., enriched themselves so extraordinarily, has been already indicated above. The nominal wages

rose in consequence partly of the bank-note depreciation, partly of a rise in the price of the primary means of subsistence independent of this depreciation. But the actual wage-variation can be evidenced in a very simple way, without entering into details that are here unnecessary. The Poor Law and its administration were in 1795 and 1814 the same. It will be remembered how this law was carried out in the country districts: in the form of alms the parish made up the nominal wage to the nominal sum required for the simple vegetation of the labourer. The ratio between the wages paid by the farmer, and the wage-deficit made good by the parish, shows us two things. First, the falling of wages below their minimum; second, the degree in which the agricultural labourer was a compound of wage labourer and pauper, or the degree in which he had been turned into a serf of his parish. Let us take one county that represents the average condition of things in all counties. In Northamptonshire, in 1795, the average weekly wage was 7s. 6d.; the total yearly expenditure of a family of 6 persons, £36 12s. 5d.; their total income, £29 18s.; deficit made good by the parish, £6 14s. 5d. In 1814, in the same county, the weekly wage was 12s. 2d.; the total yearly expenditure of a family of 5 persons, £54 18s. 4d.; their total income, £36, 2s.; deficit made good by the parish, £18 6s. 4d.<sup>79</sup> In 1795 the deficit was less than 1/4 the wage, in 1814, more than half. It is self-evident that, under these circumstances, the meagre comforts that Eden still found in the cottage of the agricultural labourer, had vanished by 1814.<sup>80</sup> Of all the animals kept by the farmer, the labourer, the *instrumentum vocale*, was, thenceforth, the most oppressed, the worst nourished, the most brutally treated.

The same state of things went on quietly until

“the Swing riots, in 1830, revealed to us (*i.e.*, the ruling classes) by the light of blazing corn-stacks, that misery and black mutinous discontent smouldered quite as fiercely under the surface of agricultural as of manufacturing England.”<sup>81</sup>

At this time, Sadler, in the House of Commons, christened the agricultural labourers “white slaves,” and a Bishop echoed the epithet in the Upper House. The most notable political economist of that period – E. G. Wakefield – says:

“The peasant of the South of England ... is not a freeman, nor is he a slave; he is a pauper.”<sup>82</sup>

The time just before the repeal of the Corn Laws threw new light on the condition of the agricultural labourers. On the one hand, it was to the interest of the middle-class agitators to prove how little the Corn Laws protected the actual producers of the corn. On the other hand, the industrial bourgeoisie foamed with sullen rage at the denunciations of the factory system by the landed aristocracy, at the pretended sympathy with the woes of the factory operatives, of those utterly corrupt, heartless, and genteel loafers, and at their “diplomatic zeal” for factory legislation. It is an old English proverb that “when thieves fall out, honest men come by their own,” and, in fact, the noisy, passionate quarrel between the two fractions of the ruling class about the question, which of the two exploited the labourers the more shamefully, was on each hand the midwife of the truth. Earl Shaftesbury, then Lord Ashley, was commander-in-chief in the aristocratic, philanthropic, anti-factory campaign. He was, therefore, in 1845, a favourite subject in the revelations of the *Morning Chronicle* on the condition of the agricultural labourers. This journal, then the most important Liberal organ, sent special commissioners into the agricultural districts, who did not content themselves with mere general descriptions and statistics, but published the names both of the labouring families examined and of their landlords. The following list gives the wages paid in three villages in the neighbourhood of Blandford, Wimbourne, and Poole. The villages are the property of Mr. G. Bankes and of the Earl of Shaftesbury. It will be noted that, just like Bankes, this “low church pope,” this head of English pietists, pockets a great part of the miserable wages of the labourers under the pretext of house-rent: –

| <b>FIRST VILLAGE</b>                           |            |             |            |            |              |             |
|--|------------|-------------|------------|------------|--------------|-------------|
| (a) Children.                                  | 2          | 3           | 2          | 2          | 6            | 3           |
| (b) Number of Members in Family.               | 4          | 5           | 4          | 4          | 8            | 5           |
| (c) Weekly Wage of the Men.                    | 8s.<br>0d. | 8s.<br>0d.  | 8s.<br>0d. | 8s.<br>0d. | 7s.<br>0d.   | 7s. 0d.     |
| (d) Weekly Wage of the Children.               | —          | —           | —          | —          | 1/-,<br>1/6  | 1/-, 2/-    |
| (e) Weekly Income of the whole Family.         | 8s.<br>0d. | 8s.<br>0d.  | 8s.<br>0d. | 8s.<br>0d. | 10s.<br>6d.  | 7s. 0d.     |
| (f) Weekly Rent.                               | 2s.<br>0d. | 1s.<br>6d.  | 1s.<br>0d. | 1s.<br>0d. | 2s.<br>0d.   | 1s. 4d.     |
| (g) Total Weekly wage after deduction of Rent. | 6s.<br>0d. | 6s.<br>6d.  | 7s.<br>0d. | 7s.<br>0d. | 8s.<br>6d.   | 5s. 8d.     |
| (h) Weekly income per head.                    | 1s.<br>6d. | 1s.<br>3½d. | 1s.<br>9d. | 1s.<br>9d. | 1s. 0<br>¾d. | 1s.<br>1½d. |

| <b>SECOND VILLAGE</b>                          |              |             |             |             |          |
|--|--------------|-------------|-------------|-------------|----------|
| (a) Children.                                  | 6            | 6           | 8           | 4           | 3        |
| (b) Number of Members in Family.               | 8            | 8           | 10          | 6           | 5        |
| (c) Weekly Wage of the Men.                    | 7s.<br>0d.   | 7s.<br>0d.  | 7s.<br>0d.  | 7s.<br>0d.  | 7s. 0d.  |
| (d) Weekly Wage of the Children.               | 1/-,<br>1/6  | 1/-,<br>1/6 | —           | —           | —        |
| (e) Weekly Income of the whole Family.         | 10s.<br>0d.  | 7s.<br>0d.  | 7s.<br>0d.  | 7s.<br>0d.  | 7s. 0d.  |
| (f) Weekly Rent.                               | 1s.<br>6d.   | 1s.<br>3½d. | 1s.<br>3½d. | 1s.<br>6½d. | 1s. 6½d. |
| (g) Total Weekly wage after deduction of Rent. | 8s.<br>6d.   | 5s.<br>8½d. | 5s.<br>8½d. | 5s.<br>5½d. | 5s. 5½d. |
| (h) Weekly income per head.                    | 1s. 0<br>¾d. | 0s.<br>8½d. | 0s.<br>7d.  | 0s.<br>11d. | 1s. 1d.  |

| <b>THIRD VILLAGE</b>                           |         |             |         |
|--|---------|-------------|---------|
| (a) Children.                                  | 4       | 3           | 0       |
| (b) Number of Members in Family.               | 6       | 5           | 2       |
| (c) Weekly Wage of the Men.                    | 7s. 0d. | 7s. 0d.     | 5s. 0d. |
| (d) Weekly Wage of the Children.               | -       | 1/- 2/-     | 1/- 2/6 |
| (e) Weekly Income of the whole Family.         | 7s. 0d. | 11s. 6d.    | 5s. 0d. |
| (f) Weekly Rent.                               | 1s. 0d. | 0s. 10d.    | 1s. 0d. |
| (g) Total Weekly wage after deduction of Rent. | 6s. 0d. | 10s. 8d.    | 4s. 0d. |
| (h) Weekly income per head. <sup>83</sup>      | 1s. 0d. | 2s. 1 3/5d. | 2s. 0d. |

The repeal of the Corn Laws gave a marvellous impulse to English agriculture.<sup>84</sup> Drainage on the most extensive scale, new methods of stall-feeding, and of the artificial cultivation of green crops, introduction of mechanical manuring apparatus, new treatment of clay soils, increased use of mineral manures, employment of the steam-engine, and of all kinds of new machinery, more intensive cultivation generally, characterised this epoch. Mr. Pusey, Chairman of the Royal Agricultural Society, declares that the (relative) expenses of farming have been reduced nearly one half by the introduction of new machinery. On the other hand, the actual return of the soil rose rapidly. Greater outlay of capital per acre, and, as a consequence, more rapid concentration of farms, were essential conditions of the new method.<sup>85</sup> At the same time, the area under cultivation increased, from 1846 to 1856, by 464,119 acres, without reckoning the great area in the Eastern Counties which was transformed from rabbit warrens and poor pastures into magnificent corn-fields. It has already been seen that, at the same time, the total number of persons employed in agriculture fell. As far as the actual agricultural labourers of both sexes and of all ages are concerned, their number fell from 1,241,396, in 1851, to 1,163, 217 in 1861.<sup>86</sup> If the English Registrar-General, therefore, rightly remarks:

“The increase of farmers and farm-labourers, since 1801, bears no kind of proportion ... to the increase of agricultural produce,”<sup>87</sup>

this disproportion obtains much more for the last period, when a positive decrease of the agricultural population went hand in hand with increase of the area under cultivation, with more intensive cultivation, unheard-of accumulation of the capital incorporated with the soil, and devoted to its working, an augmentation in the products of the soil without parallel in the history of English agriculture, plethoric rent-rolls of landlords, and growing wealth of the capitalist farmers. If we take this, together with the swift, unbroken extension of the markets, *viz.*, the towns, and the reign of Free Trade, then the agricultural labourer was at last, *post tot discrimina rerum*, placed in circumstances that ought, *secundum artem*, to have made him drunk with happiness.

But Professor Rogers comes to the conclusion that the lot of the English agricultural labourer of today, not to speak of his predecessor in the last half of the 14th and in the 15th century, but only compared with his predecessor from 1770 to 1780, has changed for the worse to an extraordinary

extent, that “the peasant has again become a serf,” and a serf worse fed and worse clothed.<sup>88</sup> Dr. Julian Hunter, in his epoch making report on the dwellings of the agricultural labourers, says:

“The cost of the hind” (a name for the agricultural labourer, inherited from the time of serfdom) “is fixed at the lowest possible amount on which he can live ... the supplies of wages and shelter are not calculated on the profit to be derived from him. He is a zero in farming calculations ...<sup>89</sup> The means [of subsistence] being always supposed to be a fixed quantity.<sup>90</sup> As to any further reduction of his income, he may say, *nihil habeo nihil curo*. He has no fears for the future, because he has now only the spare supply necessary to keep him. He has reached the zero from which are dated the calculations of the farmer. Come what will, he has no share either in prosperity or adversity.”<sup>91</sup>

In the year 1863, an official inquiry took place into the conditions of nourishment and labour of the criminals condemned to transportation and penal servitude. The results are recorded in two voluminous Blue books. Among other things it is said:

“From an elaborate comparison between the diet of convicts in the convict prisons in England, and that of paupers in workhouses and of free labourers in the same country ... it certainly appears that the former are much better fed than either of the two other classes,”<sup>92</sup> whilst “the amount of labour required from an ordinary convict under penal servitude is about one half of what would be done by an ordinary day-labourer.”<sup>93</sup>

A few characteristic depositions of witnesses: John Smith, governor of the Edinburgh prison, deposes:

No. 5056. “The diet of the English prisons [is] superior to that of ordinary labourers in England.” No 50. “It is the fact ... that the ordinary agricultural labourers in Scotland very seldom get any meat at all.” Answer No. 3047. “Is there anything that you are aware of to account for the necessity of feeding them very much better than ordinary labourers? – Certainly not.” No. 3048. “Do you think that further experiments ought to be made in order to ascertain whether a dietary might not be hit upon for prisoners employed on public works nearly approaching to the dietary of free labourers? ...”<sup>94</sup> “He [the agricultural labourer] might say: ‘I work hard, and have not enough to eat, and when in prison I did not work harder where I had plenty to eat, and therefore it is better for me to be in prison again than here.’”<sup>95</sup>

From the tables appended to the first volume of the Report I have compiled the annexed comparative summary.

| WEEKLY AMOUNT OF NUTRIENTS          |                                     |   |                            |        |
|-------------------------------------|-------------------------------------|---|----------------------------|--------|
|                                     | Quantity Of Nitrogenous Ingredients | Quantity Of Non-Nitrogenous Ingredients | Quantity Of Mineral Matter | TOTAL  |
|                                     | Ounces                              | Ounces                                  | Ounces                     | Ounces |
| Portland (convict)                  | 28.95                               | 150.06                                  | 4.68                       | 183.69 |
| Sailor in the Navy                  | 29.63                               | 152.91                                  | 4.52                       | 187.06 |
| Soldier                             | 25.55                               | 114.49                                  | 3.94                       | 143.98 |
| Working Coachmaker                  | 24.53                               | 162.06                                  | 4.23                       | 190.82 |
| Compositor                          | 21.24                               | 100.83                                  | 3.12                       | 125.19 |
| Agricultural labourer <sup>96</sup> | 17.73                               | 118.06                                  | 3.29                       | 139.08 |

The general result of the inquiry by the medical commission of 1863 on the food of the lowest fed classes, is already known to the reader. He will remember that the diet of a great part of the agricultural labourers' families is below the minimum necessary "to arrest starvation diseases." This is especially the case in all the purely rural districts of Cornwall, Devon, Somerset, Wilts, Stafford, Oxford, Berks, and Herts.

"The nourishment obtained by the labourer himself," says Dr. E. Smith, "is larger than the average quantity indicates, since he eats a larger share ... necessary to enable him to perform his labour ... of food than the other members of the family, including in the poorer districts nearly all the meat and bacon.... The quantity of food obtained by the wife and also by the children at the period of rapid growth, is in many cases, in almost every county, deficient, and particularly in nitrogen."<sup>97</sup>

The male and female servants living with the farmers themselves are sufficiently nourished. Their number fell from 288,277 in 1851, to 204,962 in 1861.

"The labour of women in the fields," says Dr. Smith, "whatever may be its disadvantages, ... is under present circumstances of great advantage to the family, since it adds that amount of income which ... provides shoes and clothing and pays the rent, and thus enables the family to be better fed."<sup>98</sup>

One of the most remarkable results of the inquiry was that the agricultural labourer of England, as compared with other parts of the United Kingdom, "is considerably the worst fed," as the appended table shows:

Quantities of Carbon and Nitrogen weekly consumed by an average agricultural adult:

|                       | Carbon, grains | Nitrogen, grains |
|-----------------------|----------------|------------------|
| England               | 46,673         | 1,594            |
| Wales                 | 48,354         | 2,031            |
| Scotland              | 48,980         | 2,348            |
| Ireland <sup>99</sup> | 43,366         | 2,434            |

"To the insufficient quantity and miserable quality of the house accommodation generally had," says Dr. Simon, in his official Health Report, "by our agricultural

labourers, almost every page of Dr. Hunter's report bears testimony. And gradually, for many years past, the state of the labourer in these respects has been deteriorating, house-room being now greatly more difficult for him to find, and, when found, greatly less suitable to his needs than, perhaps, for centuries had been the case. Especially within the last twenty or thirty years, the evil has been in very rapid increase, and the household circumstances of the labourer are now in the highest degree deplorable. Except in so far as they whom his labour enriches, see fit to treat him with a kind of pitiful indulgence, he is quite peculiarly helpless in the matter. Whether he shall find house-room on the land which he contributes to till, whether the house-room which he gets shall be human or swinish, whether he shall have the little space of garden that so vastly lessens the pressure of his poverty – all this does not depend on his willingness and ability to pay reasonable rent for the decent accommodation he requires, but depends on the use which others may see fit to make of their 'right to do as they will with their own.' However large may be a farm, there is no law that a certain proportion of labourers' dwellings (much less of decent dwellings) shall be upon it; nor does any law reserve for the labourer ever so little right in that soil to which his industry is as needful as sun and rain.... An extraneous element weighs the balance heavily against him ... the influence of the Poor Law in its provisions concerning settlement and chargeability.<sup>100</sup> Under this influence, each parish has a pecuniary interest in reducing to a minimum the number of its resident labourers: – for, unhappily, agricultural labour instead of implying a safe and permanent independence for the hardworking labourer and his family, implies for the most part only a longer or shorter circuit to eventual pauperism – a pauperism which, during the whole circuit, is so near, that any illness or temporary failure of occupation necessitates immediate recourse to parochial relief – and thus all residence of agricultural population in a parish is glaringly an addition to its poor-rates .... Large proprietors<sup>101</sup> ... have but to resolve that there shall be no labourers' dwellings on their estates, and their estates will thenceforth be virtually free from half their responsibility for the poor. How far it has been intended, in the English constitution and law, that this kind of unconditional property in land should be acquirable, and that a landlord 'doing as he wills with his own,' should be able to treat the cultivators of the soil as aliens, whom he may expel from his territory, is a question which I do not pretend to discuss.... For that (power) of eviction ... does not exist only in theory. On a very large scale it prevails in practice – prevails ... as a main governing condition in the household circumstances of agricultural labour.... As regards the extent of the evil, it may suffice to refer to the evidence which Dr. Hunter has compiled from the last census, that destruction of houses, notwithstanding increased local demands for them, had, during the last ten years, been in progress in 821 separate parishes or townships of England, so that irrespectively of persons who had been forced to become non-resident (that is in the parishes in which they work), these parishes and townships were receiving in 1861, as compared with 1851, a population 5 1/3 per cent. greater, into houseroom 4½ per cent. less... When the process of depopulation has completed itself, the result, says Dr. Hunter, is a show-village where the cottages have been reduced to a few, and where none but persons who are needed as shepherds, gardeners, or game-keepers, are allowed to live; regular servants who receive the good treatment usual to their class.<sup>102</sup> But the land

requires cultivation, and it will be found that the labourers employed upon it are not the tenants of the owner, but that they come from a neighbouring open village, perhaps three miles off, where a numerous small proprietary had received them when their cottages were destroyed in the close villages around. Where things are tending to the above result, often the cottages which stand, testify, in their unrepaired and wretched condition, to the extinction to which they are doomed. They are seen standing in the various stages of natural decay. While the shelter holds together, the labourer is permitted to rent it, and glad enough he will often be to do so, even at the price of decent lodging. But no repair, no improvement shall it receive, except such as its penniless occupants can supply. And when at last it becomes quite uninhabitable – uninhabitable even to the humblest standard of serfdom – it will be but one more destroyed cottage, and future poor-rates will be somewhat lightened. While great owners are thus escaping from poor-rates through the depopulation of lands over which they have control, the nearest town or open village receive the evicted labourers: the nearest, I say, but this “nearest” may mean three or four miles distant from the farm where the labourer has his daily toil. To that daily toil there will then have to be added, as though it were nothing, the daily need of walking six or eight miles for power of earning his bread. And whatever farm work is done by his wife and children, is done at the same disadvantage. Nor is this nearly all the toil which the distance occasions him. In the open village, cottage-speculators buy scraps of land, which they throng as densely as they can with the cheapest of all possible hovels. And into those wretched habitations (which, even if they adjoin the open country, have some of the worst features of the worst town residences) crowd the agricultural labourers of England.<sup>103</sup> .... Nor on the other hand must it be supposed that even when the labourer is housed upon the lands which he cultivates, his household circumstances are generally such as his life of productive industry would seem to deserve. Even on princely estates ... his cottage ... may be of the meanest description. There are landlords who deem any sty good enough for their labourer and his family, and who yet do not disdain to drive with him the hardest possible bargain for rent.<sup>104</sup> It may be but a ruinous one-bedroomed hut, having no fire-grate, no privy, no opening window, no water supply but the ditch, no garden – but the labourer is helpless against the wrong.... And the Nuisances Removal Acts ... are ... a mere dead letter ... in great part dependent for their working on such cottage-owners as the one from whom his (the labourer’s) hovel is rented.... From brighter, but exceptional scenes, it is requisite in the interests of justice, that attention should again be drawn to the overwhelming preponderance of facts which are a reproach to the civilisation of England. Lamentable indeed, must be the case, when, notwithstanding all that is evident with regard to the quality of the present accommodation, it is the common conclusion of competent observers that even the general badness of dwellings is an evil infinitely less urgent than their mere numerical insufficiency. For years the over-crowding of rural labourers’ dwellings has been a matter of deep concern, not only to persons who care for sanitary good, but to persons who care for decent and moral life. For, again and again in phrases so uniform that they seem stereotyped, reporters on the spread of epidemic disease in rural districts, have insisted on the extreme importance of that over-crowding, as an influence which renders it a quite hopeless task, to attempt the limiting of any infection which is introduced. And again and again it has been

pointed out that, notwithstanding the many salubrious influences which there are in country life, the crowding which so favours the extension of contagious disease, also favours the origination of disease which is not contagious. And those who have denounced the over-crowded state of our rural population have not been silent as to a further mischief. Even where their primary concern has been only with the injury to health, often almost perforce they have referred to other relations on the subject. In showing how frequently it happens that adult persons of both sexes, married and unmarried, are huddled together in single small sleeping rooms, their reports have carried the conviction that, under the circumstances they describe, decency must always be outraged, and morality almost of necessity must suffer.<sup>105</sup> Thus, for instance, in the appendix of my last annual report, Dr. Ord, reporting on an outbreak of fever at Wing, in Buckinghamshire, mentions how a young man who had come thither from Wingrave with fever, “in the first days of his illness slept in a room with nine other persons. Within a fortnight several of these persons were attacked, and in the course of a few weeks five out of the nine had fever, and one died...” From Dr. Harvey, of St. George’s Hospital, who, on private professional business, visited Wing during the time of the epidemic, I received information exactly in the sense of the above report.... “A young woman having fever, lay at night in a room occupied by her father and mother, her bastard child, two young men (her brothers), and her two sisters, each with a bastard child – 10 persons in all. A few weeks ago 13 persons slept in it.”<sup>106</sup>

Dr. Hunter investigated 5,375 cottages of agricultural labourers, not only in the purely agricultural districts, but in all counties of England. Of these, 2,195 had only one bedroom (often at the same time used as living-room), 2,930 only two, and 250, more than two. I will give a few specimens culled from a dozen counties.

#### (1.) Bedfordshire

*Wrestlingworth.* Bedrooms about 12 feet long and 10 broad, although many are smaller than this. The small, one-storied cots are often divided by partitions into two bedrooms, one bed frequently in a kitchen, 5 feet 6 inches in height. Rent, £3 a year. The tenants have to make their own privies, the landlord only supplies a hole. As soon as one has made a privy, it is made use of by the whole neighbourhood. One house, belonging to a family called Richardson, was of quite unapproachable beauty. “Its plaster walls bulged very like a lady’s dress in a curtsy. One gable end was convex, the other concave, and on this last, unfortunately, stood the chimney, a curved tube of clay and wood like an elephant’s trunk. A long stick served as prop to prevent the chimney from falling. The doorway and window were rhomboidal.” Of 17 houses visited, only 4 had more than one bedroom, and those four overcrowded. The cots with one bedroom sheltered 3 adults and 3 children, a married couple with 6 children, &c.

*Dunton.* High rents, from £4 to £5; weekly wages of the man, 10s. They hope to pay the rent by the straw-plaiting of the family. The higher the rent, the greater the number that must work together to pay it. Six adults, living with 4 children in one sleeping apartment, pay £3 10s. for it. The cheapest house in Dunton, 15 feet long externally, 10 broad, let for £3. Only one of the houses investigated had 2 bedrooms. A little outside the village, a house whose “tenants dinged against the house-side,” the lower 9 inches of the door eaten away through sheer rottenness; the doorway, a single opening closed at night by a few bricks, ingeniously pushed up after shutting and covered with some matting. Half a window, with glass and frame, had gone the way of all

flesh. Here, without furniture, huddled together were 3 adults and 5 children. Dunton is not worse than the rest of Biggleswade Union.

(2.) Berkshire

*Beenham.* In June, 1864, a man, his wife and 4 children lived in a cot (one-storied cottage). A daughter came home from service with scarlet fever. She died. One child sickened and died. The mother and one child were down with typhus when Dr. Hunter was called in. The father and one child slept outside, but the difficulty of securing isolation was seen here, for in the crowded market of the miserable village lay the linen of the fever-stricken household, waiting for the wash. The rent of H.'s house, 1s. a-week; one bedroom for man, wife, and 6 children. One house let for 8d. a-week, 14 feet 6 inches long, 7 feet broad, kitchen, 6 feet high; the bedroom without window, fire-place, door, or opening, except into the lobby; no garden. A man lived here for a little while, with two grown-up daughters and one grown-up son; father and son slept on the bed, the girls in the passage. Each of the latter had a child while the family was living here, but one went to the workhouse for her confinement and then came home.

(3.) Buckinghamshire

30 cottages – on 1,000 acres of land – contained here about 130-140 persons. The parish of *Bradenham* comprises 1,000 acres; it numbered, in 1851, 36 houses and a population of 84 males and 54 females. This inequality of the sexes was partly remedied in 1861, when they numbered 98 males and 87 females; increase in 10 years of 14 men and 33 women. Meanwhile, the number of houses was one less.

*Winslow.* Great part of this newly built in good style; demand for houses appears very marked, since very miserable cots let at 1s. to 1s. 3d. per week.

*Water Eaton.* Here the landlords, in view of the increasing population, have destroyed about 20 per cent. of the existing houses. A poor labourer, who had to go about 4 miles to his work, answered the question, whether he could not find a cot nearer: "No; they know better than to take a man in with my large family."

*Tinker's End,* near Winslow. A bedroom in which were 4 adults and 4 children; 11 feet long, 9 feet broad, 6 feet 5 inches high at its highest part; another 11 feet 3 inches by 9 feet, 5 feet 10 inches high, sheltered 6 persons. Each of these families had less space than is considered necessary for a convict. No house had more than one bedroom, not one of them a back-door; water very scarce; weekly rent from 1s. 4d. to 2s. In 16 of the houses visited, only 1 man that earned 10s. a-week. The quantity of air for each person under the circumstances just described corresponds to that which he would have if he were shut up in a box of 4 feet measuring each way, the whole night. But then, the ancient dens afforded a certain amount of unintentional ventilation.

(4.) Cambridgeshire

*Gamblingay* belongs to several landlords. It contains the wretchedest cots to be found anywhere. Much straw-plaiting. "A deadly lassitude, a hopeless surrendering up to filth," reigns in *Gamblingay*. The neglect in its centre, becomes mortification at its extremities, north and south, where the houses are rotting to pieces. The absentee landlords bleed this poor rookery too freely. The rents are very high; 8 or 9 persons packed in one sleeping apartment, in 2 cases 6 adults, each with 1 or 2 children in one small bedroom.

(5.) Essex

In this county, diminutions in the number of persons and of cottages go, in many parishes, hand in hand. In not less than 22 parishes, however, the destruction of houses has not prevented increase

of population, or has not brought about that expulsion which, under the name “migration to towns,” generally occurs. In Fingringhoe, a parish of 3,443 acres, were in 1851, 145 houses; in 1861, only 110. But the people did not wish to go away, and managed even to increase under these circumstances. In 1851, 252 persons inhabited 61 houses, but in 1861, 262 persons were squeezed into 49 houses. In Basilden, in 1851, 157 persons lived on 1,827 acres, in 35 houses; at the end of ten years, 180 persons in 27 houses. In the parishes of Fingringhoe, South Fambridge, Widford, Basilden, and Ramsden Crag, in 1851, 1,392 persons were living on 8,449 acres in 316 houses; in 1861, on the same area, 1,473 persons in 249 houses.

(6.) Herefordshire

This little county has suffered more from the “eviction-spirit” than any other in England. At Nadby, overcrowded cottages generally, with only 2 bedrooms, belonging for the most part to the farmers. They easily let them for £3 or £4 a-year, and paid a weekly wage of 9s.

(7.) Huntingdon

*Hartford* had, in 1851, 87 houses; shortly after this, 19 cottages were destroyed in this small parish of 1,720 acres; population in 1831, 452; in 1852, 382; and in 1861, 341. 14 cottages, each with 1 bedroom, were visited. In one, a married couple, 3 grown-up sons, 1 grown-up daughter, 4 children – in all 10 in another, 3 adults, 6 children. One of these rooms, in which 8 people slept, was 12 feet 10 inches long, 12 feet 2 inches broad, 6 feet 9 inches high: the average, without making any deduction for projections into the apartment, gave about 130 cubic feet per head. In the 14 sleeping rooms, 34 adults and 33 children. These cottages are seldom provided with gardens, but many of the inmates are able to farm small allotments at 10s. or 12s. per rood. These allotments are at a distance from the houses, which are without privies. The family “must either go to the allotment to deposit their ordures,” or, as happens in this place, saving your presence, “use a closet with a trough set like a drawer in a chest of drawers, and drawn out weekly and conveyed to the allotment to be emptied where its contents were wanted.” In Japan, the circle of life-conditions moves more decently than this.

(8.) Lincolnshire

*Langtoft*. A man lives here, in Wright’s house, with his wife, her mother, and 5 children; the house has a front kitchen, scullery, bedroom over the front kitchen; front kitchen and bedroom, 12 feet 2 inches by 9 feet 5 inches; the whole ground floor, 21 feet 2 inches by 9 feet 5 inches. The bedroom is a garret: the walls run together into the roof like a sugar-loaf, a dormer-window opening in front. “Why did he live here? On account of the garden? No; it is very small. Rent? High, 1s. 3d. per week. Near his work? No; 6 miles away, so that he walks daily, to and fro, 12 miles. He lived there, because it was a tenable cot,” and because he wanted to have a cot for himself alone, anywhere, at any price, and in any conditions. The following are the statistics of 12 houses in Langtoft, with 12 bedrooms, 38 adults, and 36 children.

| TWELVE HOUSES IN LANGTOFT |        |        |        |        |        |        |        |        |        |         |         |         |
|---------------------------|--------|--------|--------|--------|--------|--------|--------|--------|--------|---------|---------|---------|
| House                     | No. 1. | No. 2. | No. 3. | No. 4. | No. 5. | No. 6. | No. 7. | No. 8. | No. 9. | No. 10. | No. 11. | No. 12. |
| Bedrooms.                 | 1      | 1      | 1      | 1      | 1      | 1      | 1      | 1      | 1      | 1       | 1       | 1       |
| Adults.                   | 3      | 4      | 4      | 5      | 2      | 5      | 3      | 3      | 2      | 2       | 3       | 2       |
| Children.                 | 5      | 3      | 4      | 4      | 2      | 3      | 3      | 2      | 0      | 3       | 3       | 4       |
| Number of Persons.        | 8      | 7      | 8      | 9      | 4      | 8      | 6      | 5      | 2      | .5      | 6       | 6       |

## (9.) Kent

*Kennington*, very seriously over-populated in 1859, when diphtheria appeared, and the parish doctor instituted a medical inquiry into the condition of the poorer classes. He found that in this locality, where much labour is employed, various cots had been destroyed and no new ones built. In one district stood four houses, named birdcages; each had 4 rooms of the following dimensions in feet and inches:

|           |                                |
|-----------|--------------------------------|
| Kitchen:  | 9 ft. 5 by 8 ft. 11 by 6 ft. 6 |
| Scullery: | 8 ft. 6 by 4 ft. 6 by 6 ft. 6  |
| Bedroom:  | 8 ft. 5 by 5 ft. 10 by 6 ft. 3 |
| Bedroom:  | 8 ft. 3 by 8 ft. 4 by 6 ft. 3  |

## (10.) Northamptonshire

*Brinworth, Pickford and Floore*: in these villages in the winter 20-30 men were lounging about the streets from want of work. The farmers do not always till sufficiently the corn and turnip lands, and the landlord has found it best to throw all his farms together into 2 or 3. Hence want of employment. Whilst on one side of the wall, the land calls for labour, on the other side the defrauded labourers are casting at it longing glances. Feverishly overworked in summer, and half-starved in winter, it is no wonder if they say in their peculiar dialect, "the parson and gentlefolk seem frit to death at them."

At Floore, instances, in one bedroom of the smallest size, of couples with 4, 5, 6 children; 3 adults with 5 children; a couple with grandfather and 6 children down with scarlet fever, &c.; in two houses with two bedrooms, two families of 8 and 9 adults respectively.

## (11.) Wiltshire

*Stratton*. 31 houses visited, 8 with only one bedroom. Pentill, in the same parish: a cot let at Is. 3d. weekly with 4 adults and 4 children, had nothing good about it, except the walls, from the floor of rough-hewn pieces of stones to the roof of worn-out thatch.

## (12.) Worcestershire

House-destruction here not quite so excessive; yet from 1851 to 1861, the number of inhabitants to each house on the average, has risen from 4.2 to 4.6.

*Badsey*. Many cots and little gardens here. Some of the farmers declare that the cots are "a great nuisance here, because they bring the poor." On the statement of one gentleman:

"The poor are none the better for them; if you build 500 they will let fast enough, in fact, the more you build, the more they want"

(according to him the houses give birth to the inhabitants, who then by a law of Nature press on "the means of housing"). Dr. Hunter remarks:

"Now these poor must come from somewhere, and as there is no particular attraction, such as doles, at Badsey, it must be repulsion from some other unfit place, which will send them here. If each could find an allotment near his work, he would not prefer Badsey, where he pays for his scrap of ground twice as much as the farmer pays for his."

The continual emigration to the towns, the continual formation of surplus population in the country through the concentration of farms, conversion of arable land into pasture, machinery, &c., and the continual eviction of the agricultural population by the destruction of their cottages, go hand in hand. The more empty the district is of men, the greater is its "relative surplus population," the greater is their pressure on the means of employment, the greater is the absolute

excess of the agricultural population over the means for housing it, the greater, therefore, in the villages is the local surplus population and the most pestilential packing together of human beings. The packing together of knots of men in scattered little villages and small country towns corresponds to the forcible draining of men from the surface of the land. The continuous superseding of the agricultural labourers, in spite of their diminishing number and the increasing mass of their products, gives birth to their pauperism. Their pauperism is ultimately a motive to their eviction and the chief source of their miserable housing which breaks down their last power of resistance, and makes them more slaves of the landed proprietors and the farmers.<sup>107</sup> Thus the minimum of wages becomes a law of Nature to them. On the other hand, the land, in spite of its constant "relative surplus population," is at the same time underpopulated. This is seen, not only locally at the points where the efflux of men to towns, mines, railroad-making, &c., is most marked. It is to be seen everywhere, in harvest-time as well as in spring and summer, at those frequently recurring times when English agriculture, so careful and intensive, wants extra hands. There are always too many agricultural labourers for the ordinary, and always too few for the exceptional or temporary needs of the cultivation of the soil.<sup>108</sup> Hence we find in the official documents contradictory complaints from the same places of deficiency and excess of labour simultaneously. The temporary or local want of labour brings about no rise in wages, but a forcing of the women and children into the fields, and exploitation at an age constantly lowered. As soon as the exploitation of the women and children takes place on a larger scale, it becomes in turn a new means of making a surplus population of the male agricultural labourer and of keeping down his wage. In the east of England thrives a beautiful fruit of this vicious circle – the so-called gang-system, to which I must briefly return here.<sup>109</sup>

The gang-system obtains almost exclusively in the counties of Lincoln, Huntingdon, Cambridge, Norfolk, Suffolk, and Nottingham, here and there in the neighbouring counties of Northampton, Bedford, and Rutland. Lincolnshire will serve us as an example. A large part of this county is new land, marsh formerly, or even, as in others of the eastern counties just named, won lately from the sea. The steam-engine has worked wonders in the way of drainage. What were once fens and sandbanks, bear now a luxuriant sea of corn and the highest of rents. The same thing holds of the alluvial lands won by human endeavour, as in the island of Axholme and other parishes on the banks of the Trent. In proportion as the new farms arose, not only were no new cottages built: old ones were demolished, and the supply of labour had to come from open villages, miles away, by long roads that wound along the sides of the hills. There alone had the population formerly found shelter from the incessant floods of the winter-time. The labourers that dwell on the farms of 400-1,000 acres (they are called "confined labourers") are solely employed on such kinds of agricultural work as is permanent, difficult, and carried on by aid of horses. For every 100 acres there is, on an average, scarcely one cottage. A fen farmer, e.g., gave evidence before the Commission of Inquiry:

"I farm 320 acres, all arable land. I have not one cottage on my farm. I have only one labourer on my farm now. I have four horsemen lodging about. We get light work done by gangs."<sup>110</sup>

The soil requires much light field labour, such as weeding, hoeing, certain processes of manuring, removing of stones, &c. This is done by the gangs, or organised bands that dwell in the open villages.

The gang consists of 10 to 40 or 50 persons, women, young persons of both sexes (13-18 years of age, although the boys are for the most part eliminated at the age of 13), and children of both sexes (6-13 years of age). At the head is the gang master, always an ordinary agricultural labourer, generally what is called a bad lot, a scapegrace, unsteady, drunken, but with a dash of

enterprise and *savoir-faire*. He is the recruiting-sergeant for the gang, which works under him, not under the farmer. He generally arranges with the latter for piece-work, and his income, which on the average is not very much above that of an ordinary agricultural labourer,<sup>111</sup> depends almost entirely upon the dexterity with which he manages to extract within the shortest time the greatest possible amount of labour from his gang. The farmers have discovered that women work steadily only under the direction of men, but that women and children, once set going, impetuously spend their life-force – as Fourier knew – while the adult male labourer is shrewd enough to economise his as much as he can. The gang-master goes from one farm to another, and thus employs his gang from 6 to 8 months in the year. Employment by him is, therefore, much more lucrative and more certain for the labouring families, than employment by the individual farmer, who only employs children occasionally. This circumstance so completely rivets his influence in the open villages that children are generally only to be hired through his instrumentality. The lending out of these individually, independently of the gang, is his second trade.

The “drawbacks” of the system are the overwork of the children and young persons, the enormous marches that they make daily to and from the farms, 5, 6, and sometimes 7 miles distant, finally, the demoralisation of the gang. Although the gang-master, who, in some districts is called “the driver,” is armed with a long stick, he uses it but seldom, and complaints of brutal treatment are exceptional. He is a democratic emperor, or a kind of Pied Piper of Hamelin. He must therefore be popular with his subjects, and he binds them to himself by the charms of the gipsy life under his direction. Coarse freedom, a noisy jollity, and obscenest impudence give attractions to the gang. Generally the gangmaster pays up in a public house; then he returns home at the head of the procession reeling drunk, propped up right and left by a stalwart virago, while children and young persons bring up the rear, boisterous, and singing chaffing and bawdy songs. On the return journey what Fourier calls “phanerogamie,” is the order of the day. The getting with child of girls of 13 and 14 by their male companions of the same age, is common. The open villages which supply the contingent of the gang, become Sodoms and Gomorrah,<sup>112</sup> and have twice as high a rate of illegitimate births as the rest of the kingdom. The moral character of girls bred in these schools, when married women, was shown above. Their children, when opium does not give them the finishing stroke, are born recruits of the gang.

The gang in its classical form just described, is called the public, common, or tramping gang. For there are also private gangs. These are made up in the same way as the common gang, but count fewer members, and work, not under a gang-master, but under some old farm servant, whom the farmer does not know how to employ in any better way. The gipsy fun has vanished here, but according to all witnesses, the payment and treatment of the children is worse.

The gang-system, which during the last years has steadily increased,<sup>113</sup> clearly does not exist for the sake of the gang-master. It exists for the enrichment of the large farmers,<sup>114</sup> and indirectly of the landlords.<sup>115</sup> For the farmer there is no more ingenious method of keeping his labourers well below the normal level, and yet of always having an extra hand ready for extra work, of extracting the greatest possible amount of labour with the least possible amount of money<sup>116</sup> and of making adult male labour “redundant.” From the exposition already made, it will be understood why, on the one hand, a greater or less lack of employment for the agricultural labourer is admitted, while on the other, the gang-system is at the same time declared “necessary” on account of the want of adult male labour and its migration to the towns.<sup>117</sup> The cleanly weeded land, and the uncleanly human weeds, of Lincolnshire, are pole and counterpole of capitalistic production.<sup>118</sup>

## F. Ireland

In concluding this section, we must travel for a moment to Ireland. First, the main facts of the case.

The population of Ireland had, in 1841, reached 8,222,664; in 1851, it had dwindled to 6,623,985; in 1861, to 5,850,309; in 1866, to 5½ millions, nearly to its level in 1801. The diminution began with the famine year, 1846, so that Ireland, in less than twenty years, lost more than 5/16 ths of its people. <sup>119</sup> Its total emigration from May, 1851, to July, 1865, numbered 1,591,487: the emigration during the years 1861-1865 was more than half-a-million. The number of inhabited houses fell, from 1851-1861, by 52,990. From 1851-1861, the number of holdings of 15 to 30 acres increased 61,000, that of holdings over 30 acres, 109,000, whilst the total number of all farms fell 120,000, a fall, therefore, solely due to the suppression of farms under 15 acres – *i.e.*, to their centralisation.

| <i>Table A</i> |              |          |              |          |          |              |          |          |              |          |          |
|----------------|--------------|----------|--------------|----------|----------|--------------|----------|----------|--------------|----------|----------|
| LIVE-STOCK     |              |          |              |          |          |              |          |          |              |          |          |
| Year           | Horses       |          | Cattle       |          |          | Sheep        |          |          | Pigs         |          |          |
|                | Total Number | Decrease | Total Number | Decrease | Increase | Total Number | Decrease | Increase | Total Number | Decrease | Increase |
| 1860           | 619,811      | –        | 3,606,374    | –        | –        | 3,542,080    | –        | –        | 1,271,072    | –        | –        |
| 1861           | 614,232      | 5,579    | 3,471,688    | 134,686  | –        | 3,556,050    | –        | 13,970   | 1,102,042    | 169,030  | –        |
| 1862           | 602,894      | 11,338   | 3,254,890    | 216,798  | –        | 3,456,132    | 99,918   | –        | 1,154,324    | –        | 52,282   |
| 1863           | 579,978      | 22,916   | 3,144,231    | 110,659  | –        | 3,308,204    | 147,982  | –        | 1,067,458    | 86,866   | –        |
| 1864           | 562,158      | 17,820   | 3,262,294    | –        | 118,063  | 3,366,941    | –        | 58,737   | 1,058,480    | 8,978    | –        |
| 1865           | 547,867      | 14,291   | 3,493,414    | –        | 231,120  | 3,688,742    | –        | 321,801  | 1,299,893    | –        | 241,413  |

The decrease of the population was naturally accompanied by a decrease in the mass of products. For our purpose, it suffices to consider the 5 years from 1861-1865 during which over half-a-million emigrated, and the absolute number of people sank by more than 1/3 of a million. From the above table it results: –

| Horses            | Cattle            | Sheep             | Pigs                  |
|-------------------|-------------------|-------------------|-----------------------|
| Absolute Decrease | Absolute Decrease | Absolute Increase | Absolute Increase     |
| 71,944            | 112,960           | 146,662           | 28,821 <sup>120</sup> |

Let us now turn to agriculture, which yields the means of subsistence for cattle and for men. In the following table is calculated the decrease or increase for each separate year, as compared with its immediate predecessor. The Cereal Crops include wheat, oats, barley, rye, beans, and peas; the Green Crops, potatoes, turnips, marigolds, beet-root, cabbages, carrots, parsnips, vetches. &c.

*Table B*

INCREASE OR DECREASE IN THE AREA UNDER CROPS AND GRASS IN ACREAGE

| Year    | Cereal Crops     | Green Crops      |                  | Grass and Clover |                  | Flax             |                  | Total Cultivated Land |                  |
|---------|------------------|------------------|------------------|------------------|------------------|------------------|------------------|-----------------------|------------------|
|         | Decrease (Acres) | Decrease (Acres) | Increase (Acres) | Decrease (Acres) | Increase (Acres) | Decrease (Acres) | Increase (Acres) | Decrease (Acres)      | Increase (Acres) |
| 1861    | 15,701           | 36,974           | –                | 47,969           | –                | –                | 19,271           | 81,373                | –                |
| 1862    | 72,734           | 74,785           | –                | –                | 6,623            | –                | 2,055            | 138,841               | –                |
| 1863    | 144,719          | 19,358           | –                | –                | 7,724            | –                | 63,922           | 92,431                | –                |
| 1864    | 122,437          | 2,317            | –                | –                | 47,486           | –                | 87,761           | –                     | 10,493           |
| 1865    | 72,450           | –                | 25,241           | –                | 68,970           | 50,159           | –                | 28,398                | –                |
| 1861-65 | 428,041          | 108,193          | –                | –                | 82,834           | –                | 122,8501         | 330,350               | –                |

In the year 1865, 127,470 additional acres came under the heading “grass land,” chiefly because the area under the heading of “bog and waste unoccupied,” decreased by 101,543 acres. If we compare 1865 with 1864, there is a decrease in cereals of 246,667 qrs., of which 48,999 were wheat, 160,605 oats, 29,892 barley, &c.: the decrease in potatoes was 446,398 tons, although the area of their cultivation increased in 1865.

From the movement of population and the agricultural produce of Ireland, we pass to the movement in the purse of its landlords, larger farmers, and industrial capitalists. It is reflected in the rise and fall of the Income-tax. It may be remembered that Schedule D. (profits with the exception of those of farmers), includes also the so-called, “professional” profits – *i.e.*, the incomes of lawyers, doctors, &c.; and the Schedules C. and E., in which no special details are given, include the incomes of employees, officers, State sinecurists, State fundholders, &c.

*Table C*<sup>121</sup>

**INCREASE OR DECREASE IN THE AREA UNDER CULTIVATION,  
PRODUCT PER ACRE, AND TOTAL PRODUCT OF 1865 COMPARED WITH 1864**

| Product            | Acres of Cultivated Land |           |                            |        | Product per Acre        |      |                            |     | Total Product     |                   |                            |                 |
|--------------------|--------------------------|-----------|----------------------------|--------|-------------------------|------|----------------------------|-----|-------------------|-------------------|----------------------------|-----------------|
|                    | 1864                     | 1865      | Increase or Decrease, 1865 |        | 1864                    | 1865 | Increase or Decrease, 1865 |     | 1864              | 1865              | Increase or Decrease, 1865 |                 |
| Wheat              | 276,483                  | 266,989   | –                          | 9,494  | cwt.,<br>13.3           | 13.0 | –                          | 0.3 | 875,782<br>Qrs.   | 826,783<br>Qrs.   | –                          | 48,999<br>Qrs.  |
| Oats               | 1,814,886                | 1,745,228 | –                          | 69,658 | cwt.,<br>12.1           | 12.3 | 0.2                        | –   | 7,826,332<br>Qrs. | 7,659,727<br>Qrs. | –                          | 166,605<br>Qrs. |
| Barley             | 172,700                  | 177,102   | 4,402                      | –      | cwt.,<br>15.9           | 14.9 | –                          | 1.0 | 761,909<br>Qrs.   | 732,017<br>Qrs.   | –                          | 29,892<br>Qrs.  |
| Bere               | 8,894                    | 10,091    | 1,197                      | –      | cwt.,<br>16.4           | 14.8 | –                          | 1.6 | 15,160<br>Qrs.    | 13,989<br>Qrs.    | –                          | 1,171<br>Qrs.   |
| Rye                |                          |           |                            |        | cwt.,<br>8.5            |      |                            |     |                   |                   |                            |                 |
| Potatoes           | 1,039,724                | 1,066,260 | 26,536                     | –      | tons,<br>4.1            | 3.6  | –                          | 0.5 | 4,312,388<br>ts.  | 3,865,990<br>ts.  | –                          | 446,398<br>ts.  |
| Turnips            | 337,355                  | 334,212   | –                          | 3,143  | tons,<br>10.3           | 9.9  | –                          | 0.4 | 3,467,659<br>ts.  | 3,301,683<br>ts.  | –                          | 165,976<br>ts.  |
| Mangold-<br>wurzel | 14,073                   | 14,389    | 316                        | –      | tons,<br>10.5           | 13.3 | 2.8                        | –   | 147,284<br>ts.    | 191,937<br>ts.    | 44,653<br>ts.              | –               |
| Cabbages           | 31,821                   | 33,622    | 1,801                      | –      | tons,<br>9.3            | 10.4 | 1.1                        | –   | 297,375<br>ts.    | 350,252<br>ts.    | 52,877<br>ts.              | –               |
| Flax               | 301,693                  | 251,433   | –                          | 50,260 | st. (14<br>lb.)<br>34.2 | 25.2 | –                          | 9.0 | 64,506 st.        | 39,561 st.        | –                          | 24,945<br>st.   |
| Hay                | 1,609,569                | 1,678,493 | 68,924                     | –      | tons,<br>1.6            | 1.8  | 0.2                        | –   | 2,607,153<br>ts.  | 3,068,707<br>ts.  | 461,554<br>ts.             | –               |

*Table D*

**THE INCOME-TAX ON THE SUBJOINED INCOMES IN POUNDS STERLING  
(Tenth Report of the Commissioners of Inland Revenue, Lond. 1866.)**

|   | 1860       | 1861       | 1862       | 1863       | 1864       | 1865       |
|---|------------|------------|------------|------------|------------|------------|
| <i>Schedule A.</i><br>Rent of Land                | 13,893,829 | 13,003,554 | 13,398,938 | 13,494,091 | 13,470,700 | 13,801,616 |
| <i>Schedule B.</i><br>Farmers' Profits.           | 2,765,387  | 2,773,644  | 2,937,899  | 2,938,923  | 2,930,874  | 2,946,072  |
| <i>Schedule D.</i><br>Industrial,<br>&c., Profits | 4,891,652  | 4,836,203  | 4,858,800  | 4,846,497  | 4,546,147  | 4,850,199  |
| Total Schedules<br>A to E                         | 22,962,885 | 22,998,394 | 23,597,574 | 23,658,631 | 23,236,298 | 23,930,340 |

Under Schedule D., the average annual increase of income from 1853-1864 was only 0.93; whilst, in the same period, in Great Britain, it was 4.58. The following table shows the distribution of the profits (with the exception of those of farmers) for the years 1864 and 1865: –

*Table E*<sup>122</sup>

| SCHEDULE D.<br>INCOME FROM PROFITS (OVER £60) IN IRELAND |   |   |
|--|---|---|
|  | 1864<br>£                               | 1865<br>£                               |
| Total yearly income of                                   | 4,368,610 divided among 17,467 persons. | 4,669,979 divided among 18,081 persons. |
| Yearly income over £60 and under £100                    | 238,726 divided among 5,015 persons.    | 222,575 divided among 4,703 persons.    |
| Of the yearly total income                               | 1,979,066 divided among 11,321 persons. | 2,028,571 divided among 12,184 persons. |
| Remainder of the total yearly income                     | 2,150,818 divided among 1,131 persons.  | 2,418,833 divided among 1,194 persons.  |
|  |   |   |
|  | 1,073,906 divided among 1,010 persons.  | 1,097,927 divided among 1,044 persons.  |
|  | 1,076,912 divided among 121 persons.    | 1,320,906 divided among 150 persons.    |
| Of these   | 430,535 divided among 95 persons.       | 584,458 divided among 2 persons.        |
|  | 646,377 divided among 26                | 736,448 divided among 28                |
|  | 262,819 divided among 3                 | 274,528 divided among 3                 |

England, a country with fully developed capitalist production, and pre-eminently industrial, would have bled to death with such a drain of population as Ireland has suffered. But Ireland is at present only an agricultural district of England, marked off by a wide channel from the country to which it yields corn, wool, cattle, industrial and military recruits.

The depopulation of Ireland has thrown much of the land out of cultivation, has greatly diminished the produce of the soil,<sup>123</sup> and, in spite of the greater area devoted to cattle breeding, has brought about, in some of its branches, an absolute diminution, in others, an advance scarcely worthy of mention, and constantly interrupted by retrogressions. Nevertheless, with the fall in numbers of the population, rents and farmers' profits rose, although the latter not as steadily as the former. The reason of this is easily comprehensible. On the one hand, with the throwing of small holdings into large ones, and the change of arable into pasture land, a larger part of the whole produce was transformed into surplus-produce. The surplus-produce increased, although the total produce, of which it formed a fraction, decreased. On the other hand, the money value of this surplus-produce increased yet more rapidly than its mass, in consequence of the rise in the English market price of meat, wool, &c., during the last 20, and especially during the last 10, years.

The scattered means of production that serve the producers themselves as means of employment and of subsistence, without expanding their own value by the incorporation of the labour of others, are no more capital than a product consumed by its own producer is a commodity. If, with the mass of the population, that of the means of production employed in agriculture also diminished, the mass of the capital employed in agriculture increased, because a part of the means of production that were formerly scattered, was concentrated and turned into capital.

The total capital of Ireland outside agriculture, employed in industry and trade, accumulated during the last two decades slowly, and with great and constantly recurring fluctuations; so much the more rapidly did the concentration of its individual constituents develop. And, however small its absolute increase, in proportion to the dwindling population it had increased largely.

Here, then, under our own eyes and on a large scale, a process is revealed, than which nothing more excellent could be wished for by orthodox economy for the support of its dogma: that misery springs from absolute surplus population, and that equilibrium is re-established by depopulation. This is a far more important experiment than was the plague in the middle of the 14th century so belauded of Malthusians. Note further: If only the naïveté of the schoolmaster could apply, to the conditions of production and population of the nineteenth century, the standard of the 14th, this naïveté, into the bargain, overlooked the fact that whilst, after the plague and the decimation that accompanied it, followed on this side of the Channel, in England, enfranchisement and enrichment of the agricultural population, on that side, in France, followed greater servitude and more misery.<sup>124</sup>

The Irish famine of 1846 killed more than 1,000,000 people, but it killed poor devils only. To the wealth of the country it did not the slightest damage. The exodus of the next 20 years, an exodus still constantly increasing, did not, as, *e.g.*, the Thirty Years' War, decimate, along with the human beings, their means of production. Irish genius discovered an altogether new way of spiring a poor people thousands of miles away from the scene of its misery. The exiles transplanted to the United States, send home sums of money every year as travelling expenses for those left behind. Every troop that emigrates one year, draws another after it the next. Thus, instead of costing Ireland anything, emigration forms one of the most lucrative branches of its export trade. Finally, it is a systematic process, which does not simply make a passing gap in the population, but sucks out of it every year more people than are replaced by the births, so that the absolute level of the population falls year by year.<sup>125</sup>

What were the consequences for the Irish labourers left behind and freed from the surplus population? That the relative surplus population is today as great as before 1846; that wages are just as low, that the oppression of the labourers has increased, that misery is forcing the country towards a new crisis. The facts are simple. The revolution in agriculture has kept pace with emigration. The production of relative surplus population has more than kept pace with the absolute depopulation. A glance at table C. shows that the change of arable to pasture land must work yet more acutely in Ireland than in England. In England the cultivation of green crops increases with the breeding of cattle; in Ireland, it decreases. Whilst a large number of acres, that were formerly tilled, lie idle or are turned permanently into grass-land, a great part of the waste land and peat bogs that were unused formerly, become of service for the extension of cattle-breeding. The smaller and medium farmers – I reckon among these all who do not cultivate more than 100 acres – still make up about 8/10ths of the whole number.<sup>126</sup> They are one after the other, and with a degree of force unknown before, crushed by the competition of an agriculture managed by capital, and therefore they continually furnish new recruits to the class of wage labourers. The one great industry of Ireland, linen-manufacture, requires relatively few adult men and only employs altogether, in spite of its expansion since the price of cotton rose in 1861-1866,

a comparatively insignificant part of the population. Like all other great modern industries, it constantly produces, by incessant fluctuations, a relative surplus population within its own sphere, even with an absolute increase in the mass of human beings absorbed by it. The misery of the agricultural population forms the pedestal for gigantic shirt-factories, whose armies of labourers are, for the most part, scattered over the country. Here, we encounter again the system described above of domestic industry, which in underpayment and overwork, possesses its own systematic means for creating supernumerary labourers. Finally, although the depopulation has not such destructive consequences as would result in a country with fully developed capitalistic production, it does not go on without constant reaction upon the home-market. The gap which emigration causes here, limits not only the local demand for labour, but also the incomes of small shopkeepers, artisans, tradespeople generally. Hence the diminution in incomes between £60 and £100 in Table E.

A clear statement of the condition of the agricultural labourers in Ireland is to be found in the Reports of the Irish Poor Law Inspectors (1870).<sup>127</sup> Officials of a government which is maintained only by bayonets and by a state of siege, now open, now disguised, they have to observe all the precautions of language that their colleagues in England disdain. In spite of this, however, they do not let their government cradle itself in illusions. According to them the rate of wages in the country, still very low, has within the last 20 years risen 50-60 per cent., and stands now, on the average, at 6s. to 9s. per week. But behind this apparent rise, is hidden an actual fall in wages, for it does not correspond at all to the rise in price of the necessary means of subsistence that has taken place in the meantime. For proof, the following extract from the official accounts of an Irish workhouse.

| AVERAGE WEEKLY COST PER HEAD |                             |           |             |
|------------------------------|-----------------------------|-----------|-------------|
| Year ended                   | Provisions and Necessaries. | Clothing. | TOTAL.      |
| 29th Sept., 1849.            | 1s. 3 1/4d.                 | 3d.       | 1s. 6 1/4d. |
| 29th Sept., 1869.            | 2s. 7 1/4d.                 | 6d.       | 3s. 1 1/4d. |

The price of the necessary means of subsistence is therefore fully twice, and that of clothing exactly twice, as much as they were 20 years before.

Even apart from this disproportion, the mere comparison of the rate of wages expressed in gold would give a result far from accurate. Before the famine, the great mass of agricultural wages were paid in kind, only the smallest part in money; today, payment in money is the rule. From this it follows that, whatever the amount of the real wage, its money rate must rise.

“Previous to the famine, the labourer enjoyed his cabin ... with a rood, or half-acre or acre of land, and facilities for ... a crop of potatoes. He was able to rear his pig and keep fowl.... But they now have to buy bread, and they have no refuse upon which they can feed a pig or fowl, and they have consequently no benefit from the sale of a pig, fowl, or eggs.”<sup>128</sup>

In fact, formerly, the agricultural labourers were but the smallest of the small farmers, and formed for the most part a kind of rear-guard of the medium and large farms on which they found employment. Only since the catastrophe of 1846 have they begun to form a fraction of the class of purely wage labourers, a special class, connected with its wage-masters only by monetary relations.

We know what were the conditions of their dwellings in 1846. Since then they have grown yet worse. A part of the agricultural labourers, which, however, grows less day by day, dwells still on

the holdings of the farmers in over-crowded huts, whose hideousness far surpasses the worst that the English agricultural labourers offered us in this way. And this holds generally with the exception of certain tracts of Ulster; in the south, in the counties of Cork, Limerick, Kilkenny, &c.; in the east, in Wicklow, Wexford, &c.; in the centre of Ireland, in King's and Queen's County, Dublin, &c.; in the west, in Sligo, Roscommon, Mayo, Galway, &c.

“The agricultural labourers' huts,” an inspector cries out, “are a disgrace to the Christianity and to the civilisation of this country.”<sup>129</sup>

In order to increase the attractions of these holes for the labourers, the pieces of land belonging thereto from time immemorial, are systematically confiscated.

“The mere sense that they exist subject to this species of ban, on the part of the landlords and their agents, has ... given birth in the minds of the labourers to corresponding sentiments of antagonism and dissatisfaction towards those by whom they are thus led to regard themselves as being treated as ... a proscribed race.”<sup>130</sup>

The first act of the agricultural revolution was to sweep away the huts situated on the field of labour. This was done on the largest scale, and as if in obedience to a command from on high. Thus many labourers were compelled to seek shelter in villages and towns. There they were thrown like refuse into garrets, holes, cellars and corners, in the worst back slums. Thousands of Irish families, who according to the testimony of the English, eaten up as these are with national prejudice, are notable for their rare attachment to the domestic hearth, for their gaiety and the purity of their home-life, found themselves suddenly transplanted into hotbeds of vice. The men are now obliged to seek work of the neighbouring farmers and are only hired by the day, and therefore under the most precarious form of wage. Hence

“they sometimes have long distances to go to and from work, often get wet, and suffer much hardship, not unfrequently ending in sickness, disease and want.”<sup>131</sup>

“The towns have had to receive from year to year what was deemed to be the surplus labour of the rural division,”<sup>132</sup> and then people still wonder “there is still a surplus of labour in the towns and villages, and either a scarcity or a threatened scarcity in some of the country divisions.”<sup>133</sup> The truth is that this want only becomes perceptible “in harvest-time, or during spring, or at such times as agricultural operations are carried on with activity; at other periods of the year many hands are idle;”<sup>134</sup> that “from the digging out of the main crop of potatoes in October until the early spring following ... there is no employment for them;”<sup>135</sup> and further, that during the active times they “are subject to broken days and to all kinds of interruptions.”<sup>136</sup>

These results of the agricultural revolution – *i.e.*, the change of arable into pasture land, the use of machinery, the most rigorous economy of labour, &c., are still further aggravated by the model landlords, who, instead of spending their rents in other countries, condescend to live in Ireland on their demesnes. In order that the law of supply and demand may not be broken, these gentlemen draw their

“labour-supply ... chiefly from their small tenants, who are obliged to attend when required to do the landlord's work, at rates of wages, in many instances, considerably under the current rates paid to ordinary labourers, and without regard to the inconvenience or loss to the tenant of being obliged to neglect his own business at critical periods of sowing or reaping.”<sup>137</sup>

The uncertainty and irregularity of employment, the constant return and long duration of gluts of labour, all these symptoms of a relative surplus population, figure therefore in the reports of the Poor Law administration, as so many hardships of the agricultural proletariat. It will be remembered that we met, in the English agricultural proletariat, with a similar spectacle. But the difference is that in England, an industrial country, the industrial reserve recruits itself from the country districts, whilst in Ireland, an agricultural country, the agricultural reserve recruits itself from the towns, the cities of refuge of the expelled agricultural labourers. In the former, the supernumeraries of agriculture are transformed into factory operatives; in the latter, those forced into the towns, whilst at the same time they press on the wages in towns, remain agricultural labourers, and are constantly sent back to the country districts in search of work.

The official inspectors sum up the material condition of the agricultural labourer as follows:

“Though living with the strictest frugality, his own wages are barely sufficient to provide food for an ordinary family and pay his rent” and he depends upon other sources for the means of clothing himself, his wife, and children.... The atmosphere of these cabins, combined with the other privations they are subjected to, has made this class particularly susceptible to low fever and pulmonary consumption.”<sup>138</sup>

After this, it is no wonder that, according to the unanimous testimony of the inspectors, a sombre discontent runs through the ranks of this class, that they long for the return of the past, loathe the present, despair of the future, give themselves up “to the evil influence of agitators,” and have only one fixed idea, to emigrate to America. This is the land of Cockaigne, into which the great Malthusian panacea, depopulation, has transformed green Erin.

What a happy life the Irish factory operative leads one example will show:

“On my recent visit to the North of Ireland,” says the English Factory Inspector, Robert Baker, “I met with the following evidence of effort in an Irish skilled workman to afford education to his children; and I give his evidence verbatim, as I took it from his mouth. That he was a skilled factory hand, may be understood when I say that he was employed on goods for the Manchester market. ‘Johnson. – I am a beetler and work from 6 in the morning till 11 at night, from Monday to Friday. Saturday we leave off at 6 p. m., and get three hours of it (for meals and rest). I have five children in all. For this work I get 10s. 6d. a week; my wife works here also, and gets 5s. a week. The oldest girl who is 12, minds the house. She is also cook, and all the servant we have. She gets the young ones ready for school. A girl going past the house wakes me at half past five in the morning. My wife gets up and goes along with me. We get nothing (to eat) before we come to work. The child of 12 takes care of the little children all the day, and we get nothing till breakfast at eight. At eight we go home. We get tea once a week; at other times we get stirabout, sometimes of oat-meal, sometimes of Indian meal, as we are able to get it. In the winter we get a little sugar and water to our Indian meal. In the summer we get a few potatoes, planting a small patch ourselves; and when they are done we get back to stirabout. Sometimes we get a little milk as it may be. So we go on from day to day, Sunday and week day, always the same the year round. I am always very much tired when I have done at night. We may see a bit of flesh meat sometimes, but very seldom. Three of our children attend school, for whom we pay 1d. a week a head. Our rent is 9d. a week. Peat for firing costs 1s. 6d. a fortnight at the very lowest.’”<sup>139</sup>

Such are Irish wages, such is Irish life!

In fact the misery of Ireland is again the topic of the day in England. At the end of 1866 and the beginning of 1867, one of the Irish land magnates, Lord Dufferin, set about its solution in *The Times*. “Wie menschlich von solch grossem Herrn!”

From Table E. we saw that, during 1864, of £4,368,610 of total profits, three surplus-value makers pocketed only £262,819; that in 1865, however, out of £4,669,979 total profits, the same three virtuosi of “abstinence” pocketed £274,528; in 1864, 26 surplus-value makers reached to £646,377; in 1865, 28 surplus-value makers reached to £736,448; in 1864, 121 surplus-value makers, £1,076,912; in 1865, 150 surplus-value makers, £1,320,906; in 1864, 1,131 surplus-value makers £2,150,818, nearly half of the total annual profit; in 1865, 1,194 surplus-value makers, £2,418,833, more than half of the total annual profit. But the lion’s share, which an inconceivably small number of land magnates in England, Scotland and Ireland swallow up of the yearly national rental, is so monstrous that the wisdom of the English State does not think fit to afford the same statistical materials about the distribution of rents as about the distribution of profits. Lord Dufferin is one of those land magnates. That rent-rolls and profits can ever be “excessive,” or that their plethora is in any way connected with plethora of the people’s misery is, of course, an idea as “disreputable” as “unsound.” He keeps to facts. The fact is that, as the Irish population diminishes, the Irish rent-rolls swell; that depopulation benefits the landlords, therefore also benefits the soil, and, therefore, the people, that mere accessory of the soil. He declares, therefore, that Ireland is still over-populated, and the stream of emigration still flows too lazily. To be perfectly happy, Ireland must get rid of at least one-third of a million of labouring men. Let no man imagine that this lord, poetic into the bargain, is a physician of the school of Sangrado, who as often as he did not find his patient better, ordered phlebotomy and again phlebotomy, until the patient lost his sickness at the same time as his blood. Lord Dufferin demands a new blood-letting of one-third of a million only, instead of about two millions; in fact, without the getting rid of these, the millennium in Erin is not to be. The proof is easily given.

|  | No.     | Acres      |
|--|---------|------------|
| (1) Farms not over 1 acre.             | 48,653  | 25,394     |
| (2) Farms over 1, not over 5 acres.    | 82,037  | 288,916    |
| (3) Farms over 5, not over 15 acres.   | 176,368 | 1,836,310  |
| (4) Farms over 15, not over 30 acres.  | 136,578 | 3,051,343  |
| (5) Farms over 30, not over 50 acres.  | 71,961  | 2,906,274  |
| (6) Farms over 50, not over 100 acres. | 54,247  | 3,983,880  |
| (7) Farms over 100 acres.              | 31,927  | 8,227,807  |
| (8) TOTAL AREA.                        | –       | 26,319,924 |

Centralisation has from 1851 to 1861 destroyed principally farms of the first three categories, under 1 and not over 15 acres. These above all must disappear. This gives 307,058 “supernumerary” farmers, and reckoning the families the low average of 4 persons, 1,228,232 persons. On the extravagant supposition that, after the agricultural revolution is complete one-fourth of these are again absorbable, there remain for emigration 921,174 persons. Categories 4, 5, 6, of over 15 and not over 100 acres, are, as was known long since in England, too small for capitalistic cultivation of corn, and for sheep-breeding are almost vanishing quantities. On the same supposition as before, therefore, there are further 788,761 persons to emigrate; total, 1,709,532. And as l'appétit vient en mangeant, Rentroll's eyes will soon discover that Ireland, with 3½ millions, is still always miserable, and miserable because she is overpopulated. Therefore her depopulation must go yet further, that thus she may fulfil her true destiny, that of an English sheep-walk and cattle-pasture.”<sup>141</sup>

Like all good things in this bad world, this profitable method has its drawbacks. With the accumulation of rents in Ireland, the accumulation of the Irish in America keeps pace. The Irishman, banished by sheep and ox, re-appears on the other side of the ocean as a Fenian, and face to face with the old queen of the seas rises, threatening and more threatening, the young giant Republic:

*Acerba fata Romanos agunt*

*Scelusque fraternae necis.*

[A cruel fate torments the Romans,  
and the crime of fratricide]

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<sup>1</sup> Karl Marx, l. c., “A égalité d'oppression des masses, plus un pays a de prolétaires et plus il est riche.” (Colins, “L'Economie Politique. Source des Révolutions et des Utopies, prétendues Socialistes.” Paris, 1857, t. III., p. 331.) Our “proletarian” is economically none other than the wage labourer, who produces and increases capital, and is thrown out on the streets, as soon as he is superfluous for the needs of aggrandisement of “Monsieur capital,” as Pecqueur calls this person. “The sickly proletarian of the primitive forest,” is a pretty Roscherian fancy. The primitive forester is owner of the primitive forest, and uses the primitive forest as his property with the freedom of an orang-outang. He is not, therefore, a proletarian. This would only be the case, if the primitive forest exploited him, instead of being exploited by him. As far as his health is concerned, such a man would well bear comparison, not only with the modern proletarian, but also with the syphilitic and scrofulous upper classes. But, no doubt, Herr Wilhelm Roscher, by “primitive forest” means his native heath of Lüneburg.

<sup>2</sup> John Bellers, l. c., p. 2.

<sup>3</sup> Bernard de Mandeville: “The Fable of the Bees,” 5th edition, London, 1728. Remarks, pp. 212, 213, 328. “Temperate living and constant employment is the direct road, for the poor, to rational happiness” [by which he most probably means long working days and little means of subsistence], “and to riches and strength for the state” (*viz.*, for the landlords, capitalists, and their political dignitaries and agents). (“An Essay on Trade and Commerce,” London, 1770, p. 54.)

<sup>4</sup> Eden should have asked, whose creatures then are “the civil institutions”? From his standpoint of juridical illusion, he does not regard the law as a product of the material relations of production, but conversely the relations of production as products of the law. Linguet overthrew Montesquieu's illusory “Esprit des lois” with one word: “L'esprit des lois, c'est la propriété.” [The spirit of laws is property]

<sup>5</sup> Eden, l. c., Vol. 1, book I, chapter 1, pp. 1, 2, and preface, p. xx.

<sup>6</sup> If the reader reminds me of Malthus, whose “Essay on Population” appeared in 1798, I remind him that this work in its first form is nothing more than a schoolboyish, superficial plagiarism of De Foe, Sir James Steuart, Townsend, Franklin, Wallace, &c., and does not contain a single sentence thought out by himself. The great sensation this pamphlet caused, was due solely to party interest. The French Revolution had found passionate defenders in the United Kingdom; the “principle of population,” slowly worked out in the eighteenth century, and then, in the midst of a great social crisis, proclaimed with drums and trumpets as the infallible antidote to the teachings of Condorcet, &c., was greeted with jubilation by the English oligarchy as the great destroyer of all hankerings after human development. Malthus, hugely astonished at his success, gave himself to stuffing into his book materials superficially compiled, and adding to it new matter, not discovered but annexed by him. Note further: Although Malthus was a parson of the English State Church, he had taken the monastic vow of celibacy — one of the conditions of holding a Fellowship in Protestant Cambridge University: “Socios collegiorum maritos esse non permittimus, sed statim postquam quis uxorem duxerit socius collegii desinat esse.” (“Reports of Cambridge University Commission,” p. 172.) This circumstance favourably distinguishes Malthus from the other Protestant parsons, who have shuffled off the command enjoining celibacy of the priesthood and have taken, “Be fruitful and multiply,” as their special Biblical mission in such a degree that they generally contribute to the increase of population to a really unbecoming extent, whilst they preach at the same time to the labourers the “principle of population.” It is characteristic that the economic fall of man, the Adam’s apple, the urgent appetite, “the checks which tend to blunt the shafts of Cupid,” as Parson Townsend waggishly puts it, that this delicate question was and is monopolised by the Reverends of Protestant Theology, or rather of the Protestant Church. With the exception of the Venetian monk, Ortes, an original and clever writer, most of the population theory teachers are Protestant parsons. For instance, Bruckner, “Théorie du Système animal,” Leyde, 1767, in which the whole subject of the modern population theory is exhausted, and to which the passing quarrel between Quesnay and his pupil, the elder Mirabeau, furnished ideas on the same topic; then Parson Wallace, Parson Townsend, Parson Malthus and his pupil, the arch-Parson Thomas Chalmers, to say nothing of lesser reverend scribblers in this line. Originally, Political Economy was studied by philosophers like Hobbes, Locke, Hume; by businessmen and statesmen, like Thomas More, Temple, Sully, De Witt, North, Law, Vanderlint, Cantillon, Franklin; and especially, and with the greatest success, by medical men like Petty, Barbon, Mandeville, Quesnay. Even in the middle of the eighteenth century, the Rev. Mr. Tucker, a notable economist of his time, excused himself for meddling with the things of Mammon. Later on, and in truth with this very “Principle of population,” struck the hour of the Protestant parsons. Petty, who regarded the population as the basis of wealth, and was, like Adam Smith, an outspoken foe to parsons, says, as if he had a presentiment of their bungling interference, “that Religion best flourishes when the Priests are most mortified, as was before said of the Law, which best flourisheth when lawyers have least to do.” He advises the Protestant priests, therefore, if they, once for all, will not follow the Apostle Paul and “mortify” themselves by celibacy, “not to breed more Churchmen than the Benefices, as they now stand shared out, will receive, that is to say, if there be places for about twelve thousand in England and Wales, it will not be safe to breed up 24,000 ministers, for then the twelve thousand which are unprovided for, will seek ways how to get themselves a livelihood, which they cannot do more easily than by persuading the people that the twelve thousand incumbents do poison or starve their souls, and misguide them in their way to Heaven.” (Petty: “A Treatise of Taxes and Contributions,” London, 1667, p. 57.) Adam Smith’s position with the Protestant priesthood of his time is shown by the following. In “A Letter to A. Smith, L.L.D. On the Life, Death, and Philosophy of his Friend, David Hume. By one of the People called Christians,” 4th Edition, Oxford, 1784, Dr. Horne, Bishop of Norwich, reproves Adam Smith, because in a published letter to Mr. Strahan, he “embalmed his friend David” (sc. Hume); because he told the world how “Hume amused himself on his deathbed with Lucian and Whist,” and because he even had the impudence to write of Hume: “I

have always considered him, both in his life-time and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will permit." The bishop cries out, in a passion: "Is it right in you, Sir, to hold up to our view as 'perfectly wise and virtuous,' the *character* and *conduct* of one, who seems to have been possessed with an incurable antipathy to all that is called *Religion*; and who strained every nerve to explode, suppress and extirpate the spirit of it among men, that its very name, if he could effect it, might no more be had in remembrance?" (l. c., p. 8.) "But let not the lovers of truth be discouraged. Atheism cannot be of long continuance." (P. 17.) Adam Smith, "had the atrocious wickedness to propagate atheism through the land (viz., by his "Theory of Moral Sentiments"). Upon the whole, Doctor, your meaning is good; but I think you will not succeed this time. You would persuade us, by the example of *David Hume, Esq.*, that atheism is the only cordial for low spirits, and the proper antidote against the fear of death.... You may smile over *Babylon* in ruins and congratulate the hardened *Pharaoh* on his overthrow in the Red Sea." (l. c., pp. 21, 22.) One orthodox individual, amongst Adam Smith's college friends, writes after his death: "Smith's well-placed affection for Hume ... hindered him from being a Christian.... When he met with honest men whom he liked ... he would believe almost anything they said. Had he been a friend of the worthy ingenious Horrox he would have believed that the moon some times disappeared in a clear sky without the interposition of a cloud.... He approached to republicanism in his political principles." ("The Bee." By James Anderson, 18 Vols., Vol. 3, pp. 166, 165, Edinburgh, 1791-93.) Parson Thomas Chalmers has his suspicions as to Adam Smith having invented the category of "unproductive labourers," solely for the Protestant parsons, in spite of their blessed work in the vineyard of the Lord.

<sup>7</sup> "The limit, however, to the employment of both the operative and the labourer is the same; namely, the possibility of the employer realising a *profit* on the produce of their industry. If the rate of wages is such as to reduce the master's gains below the average profit of capital, he will cease to employ them, or he will only employ them on condition of submission to a reduction of wages." (John Wade, l. c., p. 241.)

<sup>8</sup> Note by the Institute of Marxism-Leninism to the Russian edition: The MS in the first case says "little" and in the second case "much"; the correction has been introduced according to the authorised French translation.

<sup>9</sup> Cf. Karl Marx: "Zur Kritik der Politischen Oekonomie," pp. 166, seq.

<sup>10</sup> "If we now return to our first inquiry, wherein it was shown that capital itself is only the result of human labour... it seems quite incomprehensible that man can have fallen under the domination of capital, his own product; can be subordinated to it; and as in reality this is beyond dispute the case, involuntarily the question arises: How has the labourer been able to pass from being master of capital — as its creator — to being its slave?" (Von Thünen, "Der isolierte Staat" Part ii., Section ii., Rostock, 1863, pp. 5, 6.) It is Thünen's merit to have asked this question. His answer is simply childish.

<sup>11</sup> Adam Smith, "Enquiry into the Nature of ...", Volume I.

<sup>12</sup> *Note in the 4th German edition.* — The latest English and American "trusts" are already striving to attain this goal by attempting to unite at least all the large-scale concerns in one branch of industry into one great joint-stock company with a practical monopoly. *F. E.*

<sup>13</sup> *Note in the 3rd German edition.* — In Marx's copy there is here the marginal note: "Here note for working out later; if the extension is only quantitative, then for a greater and a smaller capital in the same branch of business the profits are as the magnitudes of the capitals advanced. If the quantitative extension induces qualitative change, then the rate of profit on the larger capital rises simultaneously." *F. E.*

<sup>14</sup> The census of England and Wales shows: all persons employed in agriculture (landlords, farmers, gardeners, shepherds, &c., included): 1851, 2,011,447; 1861, 1,924,110. Fall, 87,337. Worsted manufacture: 1851, 102,714 persons; 1861, 79,242. Silk weaving: 1851, 111,940; 1861, 101,678. Calico-printing: 1851, 12,098; 1861, 12,556. A small rise that, in the face of the enormous extension of this industry and implying a great fall proportionally in the number of labourers employed. Hat-making: 1851, 15,957; 1861, 13,814. Straw-hat and bonnet-making: 1851, 20,393; 1861, 18,176. Malting: 1851, 10,566; 1861, 10,677. Chandlery, 1851, 4,949; 1861, 4,686. This fall is due, besides other causes, to the increase in lighting by gas. Comb-making: 1851, 2,038; 1861, 1,478. Sawyers: 1851, 30,552; 1861, 31,647 — a small rise in consequence of the increase of sawing-machines. Nail-making: 1851, 26,940; 1861, 26,130 — fall in consequence of the competition of machinery. Tin and copper-mining: 1851, 31,360; 1861, 32,041. On the other hand: Cotton-spinning and weaving: 1851, 371,777; 1861, 456,646. Coal-mining: 1851, 183,389, 1861, 246,613, “The increase of labourers is generally greatest, since 1851, in such branches of industry in which machinery has not up to the present been employed with success.” (Census of England and Wales for 1861. Vol. III. London, 1863, p. 36.)

<sup>15</sup> *Added in the 4th German edition.* — The law of progressive diminution of the relative magnitude of variable capital and its effect on the condition of the class of wage workers is conjectured rather than understood by some of the prominent economists of the classical school. The greatest service was rendered here by John Barton, although he, like all the rest, lumps together constant and fixed capital, variable and circulating capital. He says:

“The demand for labour depends on the increase of circulating, and not of fixed capital. Were it true that the proportion between these two sorts of capital is the same at all times, and in all circumstances, then, indeed, it follows that the number of labourers employed is in proportion to the wealth of the state. But such a proposition has not the semblance of probability. As arts are cultivated, and civilisation is extended, fixed capital bears a larger and larger proportion to circulating capital. The amount of fixed capital employed in the production of a piece of British muslin is at least a hundred, probably a thousand times greater than that employed in a similar piece of Indian muslin. And the proportion of circulating capital is a hundred or thousand times less ... the whole of the annual savings, added to the fixed capital, would have no effect in increasing the demand for labour.” (John Barton, “Observations on the Circumstances which Influence the Condition of the Labouring Classes of Society.” London, 1817, pp. 16, 17.) “The same cause which may increase the net revenue of the country may at the same time render the population redundant, and deteriorate the condition of the labourer.” (Ricardo, *l. c.*, p. 469.) With increase of capital, “the demand [for labour] will be in a diminishing ratio.” (Ibid., p. 480, Note.) “The amount of capital devoted to the maintenance of labour may vary, independently of any changes in the whole amount of capital.... Great fluctuations in the amount of employment, and great suffering may become more frequent as capital itself becomes more plentiful.” (Richard Jones, “An Introductory Lecture on Pol. Econ.,” Lond. 1833, p. 13) “Demand [for labour] will rise ... not in proportion to the accumulation of the general capital. ... Every augmentation, therefore, in the national stock destined for reproduction, comes, in the progress of society, to have less and less influence upon the condition of the labourer.” (Ramsay, *l. c.*, pp. 90, 91.)

<sup>16</sup> H. Merivale. “Lectures on Colonisation and Colonies,” 1841, Vol. I, p. 146.

<sup>17</sup> Malthus, “Principles of Political Economy,” pp. 215, 319, 320. In this work, Malthus finally discovers, with the help of Sismondi, the beautiful Trinity of capitalistic production: over-production, over-population, over-consumption — three very delicate monsters, indeed. Cf. F. Engels, “Umriss zu einer Kritik der Nationalökonomie,” *l. c.*, p. 107, et seq.

<sup>18</sup> Harriet Martineau, “A Manchester Strike,” 1832, p. 101.

<sup>19</sup> Even in the cotton famine of 1863 we find, in a pamphlet of the operative cotton-spinners of Blackburn, fierce denunciations of overwork, which, in consequence of the Factory Acts, of course only affected adult male labourers. “The adult operatives at this mill have been asked to work from 12 to 13 hours per day, while there are hundreds who are compelled to be idle who would willingly work partial time, in order to maintain their families and save their brethren from a premature grave through being overworked.... We,” it goes on to say, “would ask if the practice of working overtime by a number of hands, is likely to create a good feeling between masters and servants. Those who are worked overtime feel the injustice equally with those who are condemned to forced idleness. There is in the district almost sufficient work to give to all partial employment if fairly distributed. We are only asking what is right in requesting the masters generally to pursue a system of short hours, particularly until a better state of things begins to dawn upon us, rather than to work a portion of the hands overtime, while others, for want of work, are compelled to exist upon charity.” (“Reports of Insp. of Fact., Oct. 31, 1863,” p. 8.) The author of the “Essay on Trade and Commerce” grasps the effect of a relative surplus population on the employed labourers with his usual unerring bourgeois instinct. “Another cause of idleness in this kingdom is the want of a sufficient number of labouring hands .... Whenever from an extraordinary demand for manufactures, labour grows scarce, the labourers feel their own consequence, and will make their masters feel it likewise — it is amazing; but so depraved are the dispositions of these people, that in such cases a set of workmen have combined to distress the employer by idling a whole day together.” (“Essay, &c.,” pp. 27, 28.) The fellows in fact were hankering after a rise in wages.

<sup>20</sup> *Economist*, Jan. 21. 1860.

<sup>21</sup> Whilst during the last six months of 1866, 80-90,000 working people in London were thrown out of work, the Factory Report for that same half year says: “It does not appear absolutely true to say that demand will always produce supply just at the moment when it is needed. It has not done so with labour, for much machinery has been idle last year for want of hands.” (“Rep. of Insp. of Fact., 31st Oct., 1866,” p. 81.)

<sup>22</sup> Opening address to the Sanitary Conference, Birmingham, January 15th, 1875, by J. Chamberlain, Mayor of the town, now (1883) President of the Board of Trade.

<sup>23</sup> 781 towns given in the census for 1861 for England and Wales “contained 10,960,998 inhabitants, while the villages and country parishes contained 9,105,226. In 1851, 580 towns were distinguished, and the population in them and in the surrounding country was nearly equal. But while in the subsequent ten years the population in the villages and the country increased half a million, the population in the 580 towns increased by a million and a half (1,554,067). The increase of the population of the country parishes is 6.5 per cent., and of the towns 17.3 per cent. The difference in the rates of increase is due to the migration from country to town. Three-fourths of the total increase of population has taken place in the towns.” (“Census. &c.,” pp. 11 and 12.)

<sup>24</sup> “Poverty seems favourable to generation.” (A. Smith.) This is even a specially wise arrangement of God, according to the gallant and witty Abbé Galiani “Iddio af che gli uomini che esercitano mestieri di prima utilità nascono abbondantemente.” (Galiani, l. c., p. 78.) [God ordains that men who carry on trades of primary utility are born in abundance] “Misery up to the extreme point of famine and pestilence, instead of checking, tends to increase population.” (S. Laing, “National Distress,” 1844, p. 69.) After Laing has illustrated this by statistics, he continues: “If the people were all in easy circumstances, the world would soon be depopulated.”

<sup>25</sup> “De jour en jour il devient donc plus clair que les rapports de production dans lesquels se meut la bourgeoisie n’ont pas un caractère un, un caractère simple, mais un caractère de duplicité; que dans les mêmes rapports dans lesquels se produit la richesse, la misère se produit aussi; que dans les mêmes rapports dans lesquels il y a développement des forces productives, il y a une force productive de

r pression; que ces rapports ne produisent la richesse bourgeoise, c'est- -dire la richesse de la classe bourgeoise, qu'en an tantissant continuellement la richesse des membres int grants de cette classe et en produisant un prol tariat toujours croissant." [From day to day it thus becomes clearer that the production relations in which the bourgeoisie moves have not a simple, uniform character, but a dual character; that in the selfsame relations in which wealth is produced, poverty is produced also; that in the selfsame relations in which there is a development of productive forces, there is also a force producing repression; that these relations produce bourgeois wealth, i.e., the wealth of the bourgeois class, only by continually annihilating the wealth of the individual members of this class and by producing an evergrowing proletariat] (Karl Marx: "Mis re de la Philosophie," p. 116.)

<sup>26</sup> G. Ortes: "Delia Economia Nazionale libri sei, 1777," in Custodi, Parte Moderna, t. xxi, pp. 6, 9, 22, 25, etc. Ortes says, l. c., p. 32: "In luoco di progettar sistemi inutili per la felicit  de'popoli, mi limiter  a investigare la regione della loro infelicit ." [Instead of projecting useless systems for achieving the happiness of people, I shall limit myself to investigating the reasons for their unhappiness]

<sup>27</sup> "A Dissertation on the Poor Laws. By a Well-wisher of Mankind. (The Rev. J. Townsend) 1786," republished Lond. 1817, pp. 15, 39, 41. This "delicate" parson, from whose work just quoted, as well as from his "Journey through Spain," Malthus often copies whole pages, himself borrowed the greater part of his doctrine from Sir James Steuart, whom he however alters in the borrowing. *E.g.*, when Steuart says: "Here, in slavery, was a forcible method of making mankind diligent," [for the non-workers] ... "Men were then forced to work" [*i.e.*, to work gratis for others], "because they were slaves of others; men are now forced to work" [*i.e.*, to work gratis for non-workers] "because they are the slaves of their necessities," he does not thence conclude, like the fat holder of benefices, that the wage labourer must always go fasting. He wishes, on the contrary, to increase their wants and to make the increasing number of their wants a stimulus to their labour for the "more delicate."

<sup>28</sup> Storch, l. c., t. iii, p. 223.

<sup>29</sup> Sismondi, l. c., pp. 79, 80, 85.

<sup>30</sup> Destutt de Tracy, l. c., p. 231: "Les nations pauvres, c'est l    il est ordinairement pauvre." [The poor nations are those where the people are comfortably off; and the rich nations, those where the people are generally poor]

<sup>31</sup> "Tenth Report of the Commissioners of H. M. Inland Revenue." Lond., 1866. p. 38.

<sup>32</sup> *Ibidem*.

<sup>33</sup> These figures are sufficient for comparison, but, taken absolutely, are false, since, perhaps,  100,000,000 of income are annually not declared. The complaints of the Inland Revenue Commissioners of systematic fraud, especially on the part of the commercial and industrial classes, are repeated in each of their reports. So *e.g.*, "A Joint-stock company returns  6,000 as assessable profits, the surveyor raises the amount to  88,000, and upon that sum duty is ultimately paid. Another company which returns  190,000 is finally compelled to admit that the true return should be  250,000." (*Ibid.*, p. 42.)

<sup>34</sup> "Census, &c.," l. c., p. 29. John Bright's assertion that 150 landlords own half of England, and 12 half the Scotch soil, has never been refuted.

<sup>35</sup> "Fourth Report, &c., of Inland Revenue." Lond., 1860, p. 17.

<sup>36</sup> these are the net incomes after certain legally authorised abatements.

<sup>37</sup> At this moment, March, 1867, the Indian and Chinese market is again overstocked by the consignments of the British cotton manufacturers. In 1866 a reduction in wages of 5 per cent. took place amongst the cotton operatives. In 1867, as consequence of a similar operation, there was a strike

of 20,000 men at Preston. [*Added in the 4th German edition.* — That was the prelude to the crisis which broke out immediately afterwards. — *F. E.*]

<sup>38</sup> “Census, &c.,” l. c., P. 11.

<sup>39</sup> Gladstone in the House of Commons, Feb. 13th, 1843. *Times*, Feb. 14th, 1843 — “It is one of the most melancholy features in the social state of this country that we see, beyond the possibility of denial, that while there is at this moment a decrease in the consuming powers of the people, an increase of the pressure of privations and distress; there is at the same time a constant accumulation of wealth in the upper classes, an increase of the luxuriousness of their habits, and of their means of enjoyment.” (Hansard, 13th Feb.)

<sup>40</sup> Gladstone in the House of Commons, April 16th, 1863. *Morning Star*, April 17th.

<sup>41</sup> See the official accounts in the Blue book: “Miscellaneous Statistics of the United Kingdom,” Part vi., London, 1866, pp. 260-273, *passim*. Instead of the statistics of orphan asylums, &c., the declamations of the ministerial journals in recommending dowries for the Royal children might also serve. The greater dearness of the means of subsistence is never forgotten there.

<sup>42</sup> Gladstone, House of Commons, 7th April, 1864. — “The Hansard version runs: ‘Again, and yet more at large — what is human life, but, in the majority of cases, a struggle for existence.’ The continual crying contradictions in Gladstone’s Budget speeches of 1863 and 1864 were characterised by an English writer by the following quotation from Boileau:

“Voilà l’homme en effet. Il va du blanc au noir,  
Il condamne au matin ses sentiments du soir.  
Importun à tout autre, à soi-même incommode,  
Il change à tout moment d’esprit comme de mode.”

[Such is the man: he goes from black to white. / He condemns in the morning what he felt in the evening. / A nuisance to everyone else, and an inconvenience to himself, / he changes his way of thinking as easily as he changes his way of dressing]

(“The Theory of Exchanges, &c.,” London, 1864, p. 135.)

<sup>43</sup> H. Fawcett, l. c., pp. 67-82. As to the increasing dependence of labourers on the retail shopkeepers, this is the consequence of the frequent oscillations and interruptions of their employment.

<sup>44</sup> Wales here is always included in England.

<sup>45</sup> A peculiar light is thrown on the advance made since the time of Adam Smith, by the fact that by him the word “workhouse” is still occasionally used as synonymous with “manufactory”; *e.g.*, the opening of his chapter on the division of labour; “those employed in every different branch of the work can often be collected into the same workhouse.”

<sup>46</sup> “Public Health. Sixth Report, 1864,” p. 13.

<sup>47</sup> l. c., p. 17.

<sup>48</sup> l. c., p. 13.

<sup>49</sup> l. c., Appendix, p. 232.

<sup>50</sup> l. c., pp. 232, 233.

<sup>51</sup> l. c., pp. 14, 15.

<sup>52</sup> “In no particular have the rights of *persons* been so avowedly and shamefully sacrificed to the rights of *property* as in regard to the lodging of the labouring class. Every large town may be looked upon as a place of human sacrifice, a shrine where thousands pass yearly through the fire as offerings to the moloch of avarice,” S. Laing, l. c., p. 150.

<sup>53</sup> “Public Health, Eighth Report. 1866.” p. 14, note.

<sup>54</sup> l. c., p. 89. With reference to the children in these colonies, Dr. Hunter says: "People are not now alive to tell us how children were brought up before this age of dense agglomerations of poor began, and he would be a rash prophet who should tell us what future behaviour is to be expected from the present growth of children, who, under circumstances probably never before paralleled in this country, are now completing their education for future practice, as 'dangerous classes' by sitting up half the night with persons of every age, half naked, drunken, obscene, and quarrelsome." (l. c., p. 56.)

<sup>55</sup> l. c., p. 62.

<sup>56</sup> "Report of the Officer of Health of St. Martins-in-the-Fields, 1865."

<sup>57</sup> "Public Health, Eighth Report, 1866," p. 91.

<sup>58</sup> l. c., p. 88.

<sup>59</sup> l. c., p. 88.

<sup>60</sup> l. c., p. 89.

<sup>61</sup> l. c., p. 55 and 56.

<sup>62</sup> l. c., p. 149.

<sup>63</sup> l. c., p. 50.

<sup>64</sup>

| COLLECTING AGENTS LIST (BRADFORD)          |          |            |
|--|----------|------------|
| <i>Houses</i>                              |          |            |
| Vulcan Street, No. 122                     | 1 Room   | 16 persons |
| Lumiev Street, No. 13                      | 1 Room   | 11 persons |
| Bower Street, No. 41                       | 1 Room   | 11 persons |
| Portland Street, No. 112                   | 1 Room   | 10 persons |
| Hardy Street, No. 17                       | 1 Room   | 10 persons |
| North Street, No. 18                       | 1 Room   | 16 persons |
| North Street, No. 17                       | 1 Room   | 13 persons |
| Wymer Street, No. 19                       | 1 Room   | 8 adults   |
| Jowett Street, No. 56                      | 1 Room   | 12 persons |
| George Street, No. 150                     | 1 Room   | 3 families |
| Rifle Court Marygate, No. 11               | 1 Room   | 11 persons |
| Marshall Street, No. 28                    | 1 Room   | 10 persons |
| Marshall Street, No. 49                    | 1 Room   | 3 families |
| George Street, No. 128                     | 1 Room   | 18 persons |
| George Street, No. 130                     | 1 Room   | 16 persons |
| Edward Street, No. 4                       | 1 Room   | 17 persons |
| George Street, No. 49                      | 1 Room   | 2 families |
| York Street, No. 34                        | 1 Room   | 2 families |
| Salt Pie Street (bottom)                   | 1 Room   | 26 persons |
| <i>Cellars</i>                             |          |            |
| Regent Square                              | 1 cellar | 8 persons  |
| Acre Street                                | 1 cellar | 7 persons  |
| 33 Roberts Court                           | 1 cellar | 7 persons  |
| Back Pratt Street used as a brazier's shop | 1 cellar | 7 persons  |
| 27 Ebenezer Street                         | 1 cellar | 6 persons  |

l.c. p. 111 (no male over 18)

<sup>65</sup> l. c., p. 114.

<sup>66</sup> l. c., p. 50.

<sup>67</sup> “Public Health. Seventh Report. 1865,” p. 18.

<sup>68</sup> l. c., p. 165.

<sup>69</sup> l. c., p. 18, Note. — The Relieving Officer of the Chapel-en-le-Frith Union reported to the Registrar-General as follows: — “At Doveholes, a number of small excavations have been made into a large hillock of lime ashes (the refuse of lime-kilns), and which are used as dwellings, and occupied by labourers and others employed in the construction of a railway now in course of construction through that neighbourhood. The excavations are small and damp, and have no drains or privies about them, and not the slightest means of ventilation except up a hole pulled through the top, and used for a chimney. In consequence of this defect, small-pox has been raging for some time, and some deaths [amongst the troglodytes] have been caused by it.” (l. c., note 2.)

<sup>70</sup> The details given at the end of Part IV. refer especially to the labourers in coal mines. On the still worse condition in metal mines, see the very conscientious Report of the Royal Commission of 1864.

<sup>71</sup> l. c., pp. 180, 182.

<sup>72</sup> l. c., pp. 515, 517.

<sup>73</sup> l. c., p. 16.

<sup>74</sup> “Wholesale starvation of the London Poor.... Within the last few days the walls of London have been placarded with large posters, bearing the following remarkable announcement: — ‘Fat oxen! Starving men! The fat oxen from their palace of glass have gone to feed the rich in their luxurious abode, while the starving men are left to rot and die in their wretched dens.’ The placards bearing these ominous words are put up at certain intervals. No sooner has one set been defaced or covered over, than a fresh set is placarded in the former, or some equally public place.... This ... reminds one of the secret revolutionary associations which prepared the French people for the events of 1789.... At this moment, while English workmen with their wives and children are dying of cold and hunger, there are millions of English gold — the produce of English labour — being invested in Russian, Spanish, Italian, and other foreign enterprises.” —*Reynolds’ Newspaper*, January 20th, 1867.

<sup>75</sup> James E. Thorold Rogers. (Prof. of Polit. Econ. in the University of Oxford.) “A History of Agriculture and Prices in England.” Oxford, 1866, v. 1, p. 690. This work, the fruit of patient and diligent labour, contains in the two volumes that have so far appeared, only the period from 1259 to 1400. The second volume contains simply statistics. It is the first authentic “History of Prices” of the time that we possess.

<sup>76</sup> “Reasons for the Late Increase of the Poor-Rates: or a comparative view of the prices of labour and provisions.” Lond., 1777, pp. 5, 11.

<sup>77</sup> Dr. Richard Price: “Observations on Reversionary Payments,” 6th Ed. By W. Morgan, Lond., 1803, v. II., pp. 158, 159. Price remarks on p. 159: “The nominal price of day-labour is at present no more than about four times, or, at most, five times higher than it was in the year 1514. But the price of corn is seven times, and of flesh-meat and raiment about fifteen times higher. So far, therefore, has the price of labour been even from advancing in proportion to the increase in the expenses of living, that it does not appear that it bears now half the proportion to those expenses that it did bear.”

<sup>78</sup> Barton, l. c., p. 26. For the end of the 18th century cf. Eden, l. c.

<sup>79</sup> Parry, l. c., p. 86.

<sup>80</sup> *ibid.*, p. 213.

<sup>81</sup> S. Laing, l. c., p. 62.

<sup>82</sup> “England and America.” Lond., 1833, Vol. 1, p. 47.

<sup>83</sup> London *Economist*, May 29th, 1845, p. 290.

<sup>84</sup> The landed aristocracy advanced themselves to this end, of course per Parliament, funds from the State Treasury, at a very low rate of interest, which the farmers have to make good at a much higher rate.

<sup>85</sup> The decrease of the middle-class farmers can be seen especially in the census category: "Farmer's son, grandson, brother, nephew, daughter, granddaughter, sister, niece"; in a word, the members of his own family, employed by the farmer. This category numbered, in 1851, 216,851 persons; in 1861, only 176,151. From 1851 to 1871, the farms under 20 acres fell by more than 900 in number; those between 50 and 75 acres fell from 8,253 to 6,370; the same thing occurred with all other farms under 100 acres. On the other hand, during the same twenty years, the number of large farms increased; those of 300-500 acres rose from 7,771 to 8,410, those of more than 500 acres from 2,755 to 3,914, those of more than 1,000 acres from 492 to 582.

<sup>86</sup> The number of shepherds increased from 12,517 to 25,559.

<sup>87</sup> Census, I. c., p. 36.

<sup>88</sup> Rogers, I. c., p. 693, p. 10. Mr. Rogers belongs to the Liberal School, is a personal friend of Cobden and Bright, and therefore no *laudator temporis acti*.

<sup>89</sup> "Public Health. Seventh Report," 1865, p. 242. It is therefore nothing unusual either for the landlord to raise a labourer's rent as soon as he hears that he is earning a little more, or for the farmer to lower the wage of the labourer, "because his wife has found a trade," I. c.

<sup>90</sup> I. c., p. 135.

<sup>91</sup> I. c., p. 134.

<sup>92</sup> "Report of the Commissioners ... relating to Transportation and Penal Servitude," Lond., 1863, pp. 42, 50.

<sup>93</sup> I. c., p. 77. "Memorandum by the Lord Chief Justice."

<sup>94</sup> I. c., Vol. II, Minutes of Evidence.

<sup>95</sup> I. c., Vol. I. Appendix, p. 280.

<sup>96</sup> I. c., pp. 274, 275.

<sup>97</sup> "Public Health, Sixth Report," 1864, pp. 238, 249, 261, 262.

<sup>98</sup> I. c., p. 262.

<sup>99</sup> I. c., p. 17. The English agricultural labourer receives only 1/4 as much milk, and 1/2 as much bread as the Irish. Arthur Young in his "Tour in Ireland," at the beginning of this century, already noticed the better nourishment of the latter. The reason is simply this, that the poor Irish farmer is incomparably more humane than the rich English. As regards Wales, that which is said in the text holds only for the southwest. All the doctors there agree that the increase of the death-rate through tuberculosis, scrofula, etc., increases in intensity with the deterioration of the physical condition of the population, and all ascribe this deterioration to poverty. "His (the farm labourer's) keep is reckoned at about five pence a day, but in many districts it was said to be of much less cost to the farmer" [himself very poor].... "A morsel of the salt meat or bacon, ... salted and dried to the texture of mahogany, and hardly worth the difficult process of assimilation ... is used to flavour a large quantity of broth or gruel, of meal and leeks, and day after day this is the labourer's dinner." The advance of industry resulted for him, in this harsh and damp climate, in "the abandonment of the solid homespun clothing in favour of the cheap and so-called cotton goods," and of stronger drinks for so-called tea. "The agriculturist, after several hours' exposure to wind and rain, pins his cottage to sit by a fire of peat or of balls of clay and small coal kneaded together, from which volumes of carbonic and sulphurous acids are poured forth. His walls are of mud and stones, his floor the bare earth which was there before the hut was built, his roof a mass of loose and sodden thatch. Every crevice is topped to maintain

warmth, and in an atmosphere of diabolic odour, with a mud floor, with his only clothes drying on his back, he often sups and sleeps with his wife and children. Obstetricians who have passed parts of the night in such cabins have described how they found their feet sinking in the mud of the floor, and they were forced (easy task) to drill a hole through the wall to effect a little private respiration. It was attested by numerous witnesses in various grades of life, that to these insanitary influences, and many more, the underfed peasant was nightly exposed, and of the result, a debilitated and scrofulous people, there was no want of evidence.... The statements of the relieving officers of Carmarthenshire and Cardiganshire show in a striking way the same state of things. There is besides “a plague more horrible still, the great number of idiots.” Now a word on the climatic conditions. “A strong south-west wind blows over the whole country for 8 or 9 months in the year, bringing with it torrents of rain, which discharge principally upon the western slopes of the hills. Trees are rare, except in sheltered places, and where not protected, are blown out of all shape. The cottages generally crouch under some bank, or often in a ravine or quarry, and none but the smallest sheep and native cattle can live on the pastures.... The young people migrate to the eastern mining districts of Glamorgan and Monmouth. Carmarthenshire is the breeding ground of the mining population and their hospital. The population can therefore barely maintain its numbers.” Thus in Cardiganshire:

|         |        |        |
|---------|--------|--------|
|         | 1851   | 1861   |
| Males   | 45,155 | 44,446 |
| Females | 52,459 | 52,955 |
|         | 97,614 | 97,401 |

Dr. Hunter’s Report in “Public Health, Seventh Report. 1865,” pp. 498-502, *passim*.

<sup>100</sup> In 1865 this law was improved to some extent. It will soon be learnt from experience that tinkering of this sort is of no use.

<sup>101</sup> In order to understand that which follows, we must remember that “Close Villages” are those whose owners are one or two large landlords. “Open villages,” those whose soil belongs to many smaller landlords. It is in the latter that building speculators can build cottages and lodging-houses.

<sup>102</sup> A show-village of this kind looks very nice, but is as unreal as the villages that Catherine II. saw on her journey to the Crimea. In recent times the shepherd also has often been banished from these show-villages; *e.g.*, near Market Harboro is sheep-farm of about 500 acres, which only employs the labour of one man. To reduce the long trudges over these wide plains, the beautiful pastures of Leicester and Northampton, the shepherd used to get a cottage on the farm. Now they give him a thirteenth shilling a week for lodging, that he must find far away in an open village.

<sup>103</sup> “The labourers’ houses (in the open villages, which, of course, are always overcrowded) are usually in rows, built with their backs against the extreme edge of the plot of land which the builder could call his, and on this account are not allowed light and air, except from the front.” (Dr. Hunter’s Report, l. c., p. 135.) Very often the beerseller or grocer of the village is at the same time the letter of its houses. In this case the agricultural labourer finds in him a second master, besides the farmer. He must be his customer as well as his tenant. “The hind with his 10s. a week, minus a rent of £4 a year ... is obliged to buy at the seller’s own terms, his modicum of tea, sugar, flour, soap, candles, and beer.” (l. c., p. 132.) These open villages form, in fact, the “penal settlements” of the English agricultural proletariat. Many of the cottages are simply lodging-houses, through which all the rabble of the neighbourhood passes. The country labourer and his family who had often, in a way truly wonderful, preserved, under the foulest conditions, a thoroughness and purity of character, go, in these, utterly to the devil. It is, of course, the fashion amongst the aristocratic shylocks to shrug their shoulders pharisaically at the building speculators, the small landlords, and the open villages. They know well enough that their “close villages” and “show-villages” are the birth-places of the open villages, and could not exist without them. “The labourers ... were it not for the small owners, would, for by far the

most part, have to sleep under the trees of the farms on which they work.” (l. c., p. 135.) The system of “open” and “closed” villages obtains in all the Midland counties and throughout the East of England.

<sup>104</sup> “The employer ... is ... directly or indirectly securing to himself the profit on a man employed at 10s. a week, and receiving from this poor hind £4 or £5 annual rent for houses not worth £20 in a really free market, but maintained at their artificial value by the power of the owner to say ‘Use my house, or go seek a hiring elsewhere without a character from me....’ Does a man wish to better himself, to go as a plate-layer on the railway, or to begin quarry-work, the same power is ready with ‘Work for me at this low rate of wages or begone at a week’s notice; take your pig with you, and get what you can for the potatoes growing in your garden.’ Should his interest appear to be better served by it, an enhanced rent is sometimes preferred in these cases by the owner (*i.e.*, the farmer) as the penalty for leaving his service.” (Dr. Hunter, l. c., p. 132.)

<sup>105</sup> “New married couples are no edifying study for grown-up brothers and sisters: and though instances must not be recorded, sufficient data are remembered to warrant the remark, that great depression and sometimes death are the lot of the female participator in the offence of incest.” (Dr. Hunter, l. c., p. 137.) A member of the rural police who had for many years been a detective in the worst quarters of London, says of the girls of his village: “their boldness and shamelessness I never saw equalled during some years of police life and detective duty in the worst parts of London .... They live like pigs, great boys and girls, mothers and fathers, all sleeping in one room, in many instances.” (“Child. Empl. Com. Sixth Report, 1867,” p. 77 sq. 155.)

<sup>106</sup> “Public Health. Seventh Report, 1865,” pp. 9, 14 *passim*.

<sup>107</sup> “The heaven-born employment of the hind gives dignity even to his position. He is not a slave, but a soldier of peace, and deserves his place in married men’s quarters to be provided by the landlord, who has claimed a power of enforced labour similar to that the country demands of the soldier. He no more receives market-price for his work than does the soldier. Like the soldier he is caught young, ignorant, knowing only his own trade, and his own locality. Early marriage and the operation of the various laws of settlement affect the one as enlistment and the Mutiny Act affect the other.” (Dr. Hunter, l. c., p. 132.) Sometimes an exceptionally soft-hearted landlord relents as the solitude he has created. “It is a melancholy thing to stand alone in one’s country,” said Lord Leicester, when complimented on the completion of Hookham. “I look around and not a house is to be seen but mine. I am the giant of Giant Castle, and have eat up all my neighbours.”

<sup>108</sup> A similar movement is seen during the last ten years in France; in proportion as capitalist production there takes possession of agriculture, it drives the “surplus” agricultural population into the towns. Here also we find deterioration in the housing and other conditions at the source of the surplus population. On the special “*prolétariat foncier*,” to which this system of parcelling out the land has given rise, see, among others, the work of Colins, already quoted, and Karl Marx “*Der Achtzehnte Brumaire des Louis Bonaparte*.” 2nd edition. Hamburg, 1869, pp. 56, &c. In 1846, the town population in France was represented by 24.42, the agricultural by 75.58; in 1861, the town by 28.86, the agricultural by 71.14 per cent. During the last 5 years, the diminution of the agricultural percentage of the population has been yet more marked. As early as 1846, Pierre Dupont in his “*Ouvriers*” sang:

Mal vêtus, logés dans des trous,  
Sous les combles, dans les décombres,  
Nous vivons avec les hiboux  
Et les larrons, amis des ombres.

[Badly clothed, living in holes, under the eaves, in the ruins, with the owls and the thieves,  
companions of the shadows]

<sup>109</sup> “Sixth and last Report of the Children’s Employment Commission,” published at the end of March, 1867. It deals solely with the agricultural gang-system.

<sup>110</sup> “Child. Emp. Comm., VI. Report.” Evidence 173, p. 37.

<sup>111</sup> Some gang-masters, however, have worked themselves up to the position of farmers of 500 acres, or proprietors of whole rows of houses.

<sup>112</sup> “Half the girls of Ludford have been ruined by going out” (in gangs). *l. c.*, p. 6, § 32.

<sup>113</sup> “They (gangs) have greatly increased of late years. In some places they are said to have been introduced at comparatively late dates; in others where gangs ... have been known for many years ... more and younger children are employed in them.” (*l. c.*, p. 79, § 174).

<sup>114</sup> “Small farmers never employ gangs.” “It is not on poor land, but on land which affords rent of from 40 to 50 shillings, that women and children are employed in the greatest numbers.” (*l. c.*, pp. 17, 14.)

<sup>115</sup> To one of these gentlemen the taste of his rent was so grateful that he indignantly declared to the Commission of Inquiry that the whole hubbub was only due to the name of the system. If instead of “gang” it were called “the Agricultural Juvenile Industrial Self-supporting Association,” everything would be all right.

<sup>116</sup> “Gang work is cheaper than other work; that is why they are employed,” says a former gang-master (*l. c.*, p. 17, § 14 ). “The gang-system is decidedly the cheapest for the farmer, and decidedly the worst for the children,” says a farmer (*l. c.*, p. 16, § 3.)

<sup>117</sup> “Undoubtedly much of the work now done by children in gangs used to be done by men and women. More men are out of work now where children and women are employed than formerly.” (*l. c.*, p. 43, n. 202.) On the other hand, “the labour question in some agricultural districts, particularly the arable, is becoming so serious in consequence of emigration, and the facility afforded by railways for getting to large towns that I (the “I” is the steward of a great lord) think the services of children are most indispensable,” (*l. c.*, p. 80, n. 180.) For the “labour question” in English agricultural districts, differently from the rest of the civilised world, means the landlords’ and farmers’ question, *viz.*, how is it possible, despite an always increasing exodus of the agricultural folk, to keep up a sufficient relative surplus population in the country, and by means of it keep the wages of the agricultural labourer at a minimum?

<sup>118</sup> The “Public Health Report,” where in dealing with the subject of children’s mortality, the gang-system is treated in passing, remains unknown to the press, and, therefore, to the English public. On the other hand, the last report of the “Child. Empl. Comm.” afforded the press sensational copy always welcome. Whilst the Liberal press asked how the fine gentlemen and ladies, and the well-paid clergy of the State Church, with whom Lincolnshire swarms, could allow such a system to arise on their estates, under their very eyes, they who send out expressly missions to the Antipodes, “for the improvement of the morals of South Sea Islanders” — the more refined press confined itself to reflections on the coarse degradation of the agricultural population who are capable of selling their children into such slavery! Under the accursed conditions to which these “delicate” people condemn the agricultural labourer, it would not be surprising if he ate his own children. What is really wonderful is the healthy integrity of character, he has, in great part, retained. The official reports prove that the parents, even in the gang districts, loathe the gang-system. “There is much in the evidence that shows that the parents of the children would, in many instances, be glad to be aided by the requirements of a legal obligation, to resist the pressure and the temptations to which they are often subject. They are liable to be urged, at times by the parish officers, at times by employers, under threats of being themselves discharged, to be taken to work at an age when ... school attendance ... would be manifestly to their greater advantage.... All that time and strength wasted; all the suffering

from extra and unprofitable fatigue produced to the labourer and to his children; every instance in which the parent may have traced the moral ruin of his child to the undermining of delicacy by the over-crowding of cottages, or to the contaminating influences of the public gang, must have been so many incentives to feelings in the minds of the labouring poor which can be well understood, and which it would be needless to particularise. They must be conscious that much bodily and mental pain has thus been inflicted upon them from causes for which they were in no way answerable; to which, had it been in their power, they would have in no way consented; and against which they were powerless to struggle." (l. c., p. xx., § 82, and xxiii., n. 96.)

<sup>119</sup> Population of Ireland, 1801, 5,319,867 persons; 1811, 6,084,996; 1821, 6,869,544; 1831, 7,828,347; 1841, 8,222,664.

<sup>120</sup> The result would be found yet more unfavourable if we went further back. Thus: Sheep in 1865, 3,688,742, but in 1856, 3,694,294. Pigs in 1865, 1,299,893, but in 1858, 1,409,883

<sup>121</sup> The data of the text are put together from the materials of the "Agricultural Statistics, Ireland, General Abstracts, Dublin," for the years 1860, *et seq.*, and "Agricultural Statistics, Ireland. Tables showing the estimated average produce, &c., Dublin, 1866." These statistics are official, and laid before Parliament annually.

*Note to 2nd edition.* The official statistics for the year 1872 show, as compared with 1871, a decrease in area under cultivation of 134,915 acres. An increase occurred in the cultivation of green crops, turnips, mangold-wurzel, and the like; a decrease in the area under cultivation for wheat of 16,000 acres; oats, 14,000; barley and rye, 4,000; potatoes, 66,632; flax, 34,667; grass, clover, vetches, rape-seed, 30,000. The soil under cultivation for wheat shows for the last 5 years the following stages of decrease: — 1868, 285,000 acres; 1869, 280,000; 1870, 259,000; 1871, 244,000; 1872, 228,000. For 1872 we find, in round numbers, an increase of 2,600 horses, 80,000 horned cattle, 68,609 sheep, and a decrease of 236,000 pigs.

<sup>122</sup> The total yearly income under Schedule D. is different in this table from that which appears in the preceding ones, because of certain deductions allowed by law.

<sup>123</sup> If the product also diminishes relatively per acre, it must not be forgotten that for a century and a half England has indirectly exported the soil of Ireland, without as much as allowing its cultivators the means for making up the constituents of the soil that had been exhausted.

<sup>124</sup> As Ireland is regarded as the promised land of the "principle of population," Th. Sadler, before the publication of his work on population, issued his famous book, "Ireland, its Evils and their Remedies." 2nd edition, London, 1829. Here, by comparison of the statistics of the individual provinces, and of the individual counties in each province, he proves that the misery there is not, as Malthus would have it, in proportion to the number of the population, but in inverse ratio to this.

<sup>125</sup> Between 1851 and 1874, the total number of emigrants amounted to 2,325,922.

<sup>126</sup> According to a table in Murphy's "Ireland Industrial, Political and Social," 1870, 94.6 per cent. of the holdings do not reach 100 acres, 5.4 exceed 100 acres.

<sup>127</sup> "Reports from the Poor Law Inspectors on the Wages of Agricultural Labourers in Dublin," 1870. See also "Agricultural labourers (Ireland). Return, etc." 8 March, 1861, London, 1862.

<sup>128</sup> l. c., pp. 29, 1.

<sup>129</sup> l. c., p. 12.

<sup>130</sup> l. c., p. 12.

<sup>131</sup> l. c., p. 25.

<sup>132</sup> l. c., p. 27.

<sup>133</sup> l. c., p. 25

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<sup>134</sup> I. c., p. 1.

<sup>135</sup> I. c., pp. 31, 32.

<sup>136</sup> I. c., p. 25.

<sup>137</sup> I. c., p. 30.

<sup>138</sup> I. c., pp. 21, 13.

<sup>139</sup> “Rept. of Insp. of Fact., 31st Oct., 1866,” p. 96.

<sup>140</sup> The total area includes also peat, bogs, and waste land.

<sup>141</sup> How the famine and its consequences have been deliberately made the most of, both by the individual landlords and by the English legislature, to forcibly carry out the agricultural revolution and to thin the population of Ireland down to the proportion satisfactory to the landlords, I shall show more fully in Vol. III. of this work, in the section on landed property. There also I return to the condition of the small farmers and the agricultural labourers. At present, only one quotation. Nassau W. Senior says, with other things, in his posthumous work, “Journals, Conversations and Essays relating to Ireland.” 2 vols. London, 1868; Vol. II., p. 282. “Well,” said Dr. G., “we have got our Poor Law and it is a great instrument for giving the victory to the landlords. Another, and a still more powerful instrument is emigration.... No friend to Ireland can wish the war to be prolonged [between the landlords and the small Celtic farmers] — still less, that it should end by the victory of the tenants. The sooner it is over — the sooner Ireland becomes a grazing country, with the comparatively thin population which a grazing country requires, the better for all classes.” The English Corn Laws of 1815 secured Ireland the monopoly of the free importation of corn into Great Britain. They favoured artificially, therefore, the cultivation of corn. With the abolition of the Corn Laws in 1846, this monopoly was suddenly removed. Apart from all other circumstances, this event alone was sufficient to give a great impulse to the turning of Irish arable into pasture land, to the concentration of farms, and to the eviction of small cultivators. After the fruitfulness of the Irish soil had been praised from 1815 to 1846, and proclaimed loudly as by Nature herself destined for the cultivation of wheat, English agronomists, economists, politicians, discover suddenly that it is good for nothing but to produce forage. M. Léonce de Lavergne has hastened to repeat this on the other side of the Channel. It takes a “serious” man, à la Lavergne, to be caught by such childishness.

## **Part 8: Primitive Accumulation**

## Chapter 26: The Secret of Primitive Accumulation

We have seen how money is changed into capital; how through capital surplus-value is made, and from surplus-value more capital. But the accumulation of capital presupposes surplus-value; surplus-value presupposes capitalistic production; capitalistic production presupposes the pre-existence of considerable masses of capital and of labour power in the hands of producers of commodities. The whole movement, therefore, seems to turn in a vicious circle, out of which we can only get by supposing a primitive accumulation (previous accumulation of Adam Smith) preceding capitalistic accumulation; an accumulation not the result of the capitalistic mode of production, but its starting point.

This primitive accumulation plays in Political Economy about the same part as original sin in theology. Adam bit the apple, and thereupon sin fell on the human race. Its origin is supposed to be explained when it is told as an anecdote of the past. In times long gone by there were two sorts of people; one, the diligent, intelligent, and, above all, frugal elite; the other, lazy rascals, spending their substance, and more, in riotous living. The legend of theological original sin tells us certainly how man came to be condemned to eat his bread in the sweat of his brow; but the history of economic original sin reveals to us that there are people to whom this is by no means essential. Never mind! Thus it came to pass that the former sort accumulated wealth, and the latter sort had at last nothing to sell except their own skins. And from this original sin dates the poverty of the great majority that, despite all its labour, has up to now nothing to sell but itself, and the wealth of the few that increases constantly although they have long ceased to work. Such insipid childishness is every day preached to us in the defence of property. M. Thiers, *e.g.*, had the assurance to repeat it with all the solemnity of a statesman to the French people, once so *spirituel*. But as soon as the question of property crops up, it becomes a sacred duty to proclaim the intellectual food of the infant as the one thing fit for all ages and for all stages of development. In actual history it is notorious that conquest, enslavement, robbery, murder, briefly force, play the great part. In the tender annals of Political Economy, the idyllic reigns from time immemorial. Right and "labour" were from all time the sole means of enrichment, the present year of course always excepted. As a matter of fact, the methods of primitive accumulation are anything but idyllic.

In themselves money and commodities are no more capital than are the means of production and of subsistence. They want transforming into capital. But this transformation itself can only take place under certain circumstances that centre in this, *viz.*, that two very different kinds of commodity-possessors must come face to face and into contact; on the one hand, the owners of money, means of production, means of subsistence, who are eager to increase the sum of values they possess, by buying other people's labour power; on the other hand, free labourers, the sellers of their own labour power, and therefore the sellers of labour. Free labourers, in the double sense that neither they themselves form part and parcel of the means of production, as in the case of slaves, bondsmen, &c., nor do the means of production belong to them, as in the case of peasant-proprietors; they are, therefore, free from, unencumbered by, any means of production of their own. With this polarisation of the market for commodities, the fundamental conditions of capitalist production are given. The capitalist system presupposes the complete separation of the labourers from all property in the means by which they can realize their labour. As soon as capitalist production is once on its own legs, it not only maintains this separation, but reproduces it on a continually extending scale. The process, therefore, that clears the way for the capitalist

system, can be none other than the process which takes away from the labourer the possession of his means of production; a process that transforms, on the one hand, the social means of subsistence and of production into capital, on the other, the immediate producers into wage labourers. The so-called primitive accumulation, therefore, is nothing else than the historical process of divorcing the producer from the means of production. It appears as primitive, because it forms the prehistoric stage of capital and of the mode of production corresponding with it.

The economic structure of capitalist society has grown out of the economic structure of feudal society. The dissolution of the latter set free the elements of the former.

The immediate producer, the labourer, could only dispose of his own person after he had ceased to be attached to the soil and ceased to be the slave, serf, or bondsman of another. To become a free seller of labour power, who carries his commodity wherever he finds a market, he must further have escaped from the regime of the guilds, their rules for apprentices and journeymen, and the impediments of their labour regulations. Hence, the historical movement which changes the producers into wage-workers, appears, on the one hand, as their emancipation from serfdom and from the fetters of the guilds, and this side alone exists for our bourgeois historians. But, on the other hand, these new freedmen became sellers of themselves only after they had been robbed of all their own means of production, and of all the guarantees of existence afforded by the old feudal arrangements. And the history of this, their expropriation, is written in the annals of mankind in letters of blood and fire.

The industrial capitalists, these new potentates, had on their part not only to displace the guild masters of handicrafts, but also the feudal lords, the possessors of the sources of wealth. In this respect, their conquest of social power appears as the fruit of a victorious struggle both against feudal lordship and its revolting prerogatives, and against the guilds and the fetters they laid on the free development of production and the free exploitation of man by man. The *chevaliers d'industrie*, however, only succeeded in supplanting the *chevaliers of the sword* by making use of events of which they themselves were wholly innocent. They have risen by means as vile as those by which the Roman freedman once on a time made himself the master of his *patronus*.

The starting point of the development that gave rise to the wage labourer as well as to the capitalist, was the servitude of the labourer. The advance consisted in a change of form of this servitude, in the transformation of feudal exploitation into capitalist exploitation. To understand its march, we need not go back very far. Although we come across the first beginnings of capitalist production as early as the 14th or 15th century, sporadically, in certain towns of the Mediterranean, the capitalistic era dates from the 16th century. Wherever it appears, the abolition of serfdom has been long effected, and the highest development of the middle ages, the existence of sovereign towns, has been long on the wane.

In the history of primitive accumulation, all revolutions are epoch-making that act as levers for the capital class in course of formation; but, above all, those moments when great masses of men are suddenly and forcibly torn from their means of subsistence, and hurled as free and "unattached" proletarians on the labour-market. The expropriation of the agricultural producer, of the peasant, from the soil, is the basis of the whole process. The history of this expropriation, in different countries, assumes different aspects, and runs through its various phases in different orders of succession, and at different periods. In England alone, which we take as our example, has it the classic form.<sup>1</sup>

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<sup>1</sup>In Italy, where capitalistic production developed earliest, the dissolution of serfdom also took place earlier than elsewhere. The serf was emancipated in that country before he had acquired any

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prescriptive right to the soil. His emancipation at once transformed him into a free proletarian, who, moreover, found his master ready waiting for him in the towns, for the most part handed down as legacies from the Roman time. When the revolution of the world-market, about the end of the 15th century, annihilated Northern Italy's commercial supremacy, a movement in the reverse direction set in. The labourers of the towns were driven *en masse* into the country, and gave an impulse, never before seen, to the *petite culture*, carried on in the form of gardening.

## Chapter 27: Expropriation of the Agricultural Population From the Land

In England, serfdom had practically disappeared in the last part of the 14th century. The immense majority of the population<sup>1</sup> consisted then, and to a still larger extent, in the 15th century, of free peasant proprietors, whatever was the feudal title under which their right of property was hidden. In the larger seignorial domains, the old bailiff, himself a serf, was displaced by the free farmer. The wage labourers of agriculture consisted partly of peasants, who utilised their leisure time by working on the large estates, partly of an independent special class of wage labourers, relatively and absolutely few in numbers. The latter also were practically at the same time peasant farmers, since, besides their wages, they had allotted to them arable land to the extent of 4 or more acres, together with their cottages. Besides they, with the rest of the peasants, enjoyed the usufruct of the common land, which gave pasture to their cattle, furnished them with timber, fire-wood, turf, &c.<sup>2</sup> In all countries of Europe, feudal production is characterised by division of the soil amongst the greatest possible number of subfeudatories. The might of the feudal lord, like that of the sovereign, depended not on the length of his rent roll, but on the number of his subjects, and the latter depended on the number of peasant proprietors.<sup>3</sup> Although, therefore, the English land, after the Norman Conquest, was distributed in gigantic baronies, one of which often included some 900 of the old Anglo-Saxon lordships, it was bestrewn with small peasant properties, only here and there interspersed with great seignorial domains. Such conditions, together with the prosperity of the towns so characteristic of the 15th century, allowed of that wealth of the people which Chancellor Fortescue so eloquently paints in his "Laudes legum Angliae;" but it excluded the possibility of capitalistic wealth.

The prelude of the revolution that laid the foundation of the capitalist mode of production, was played in the last third of the 15th, and the first decade of the 16th century. A mass of free proletarians was hurled on the labour market by the breaking-up of the bands of feudal retainers, who, as Sir James Steuart well says, "everywhere uselessly filled house and castle." Although the royal power, itself a product of bourgeois development, in its strife after absolute sovereignty forcibly hastened on the dissolution of these bands of retainers, it was by no means the sole cause of it. In insolent conflict with king and parliament, the great feudal lords created an incomparably larger proletariat by the forcible driving of the peasantry from the land, to which the latter had the same feudal right as the lord himself, and by the usurpation of the common lands. The rapid rise of the Flemish wool manufactures, and the corresponding rise in the price of wool in England, gave the direct impulse to these evictions. The old nobility had been devoured by the great feudal wars. The new nobility was the child of its time, for which money was the power of all powers. Transformation of arable land into sheep-walks was, therefore, its cry. Harrison, in his "Description of England, prefixed to Holinshed's Chronicles," describes how the expropriation of small peasants is ruining the country. "What care our great encroachers?" The dwellings of the peasants and the cottages of the labourers were razed to the ground or doomed to decay. "If," says Harrison, "the old records of euerie manour be sought... it will soon appear that in some manour seventeene, eighteene, or twentie houses are shrunk... that England was neuer less furnished with people than at the present... Of cities and townes either utterly decaied or more than a quarter or half diminished, though some one be a little increased here or there; of townes pulled downe for sheepe-walks, and no more but the lordships now standing in them... I could saie somewhat." The complaints of these old chroniclers are always exaggerated, but they reflect faithfully the

impression made on contemporaries by the revolution in the conditions of production. A comparison of the writings of Chancellor Fortescue and Thomas More reveals the gulf between the 15th and 16th century. As Thornton rightly has it, the English working class was precipitated without any transition from its golden into its iron age.

Legislation was terrified at this revolution. It did not yet stand on that height of civilisation where the “wealth of the nation” (i.e., the formation of capital, and the reckless exploitation and impoverishing of the mass of the people) figure as the *ultima Thule* of all state-craft. In his history of Henry VII., Bacon says: “Inclosures at that time (1489) began to be more frequent, whereby arable land (which could not be manured without people and families) was turned into pasture, which was easily rid by a few herdsmen; and tenancies for years, lives, and at will (whereupon much of the yeomanry lived) were turned into demesnes. This bred a decay of people, and (by consequence) a decay of towns, churches, tithes, and the like... In remedying of this inconvenience the king’s wisdom was admirable, and the parliament’s at that time... they took a course to take away depopulating enclosures, and depopulating pasturage.” An Act of Henry VII., 1489, cap. 19, forbade the destruction of all “houses of husbandry” to which at least 20 acres of land belonged. By an Act, 25 Henry VIII., the same law was renewed. It recites, among other things, that many farms and large flocks of cattle, especially of sheep, are concentrated in the hands of a few men, whereby the rent of land has much risen and tillage has fallen off, churches and houses have been pulled down, and marvellous numbers of people have been deprived of the means wherewith to maintain themselves and their families. The Act, therefore, ordains the rebuilding of the decayed farmsteads, and fixes a proportion between corn land and pasture land, &c. An Act of 1533 recites that some owners possess 24,000 sheep, and limits the number to be owned to 2,000.<sup>4</sup> The cry of the people and the legislation directed, for 150 years after Henry VII., against the expropriation of the small farmers and peasants, were alike fruitless. The secret of their inefficiency Bacon, without knowing it, reveals to us. “The device of King Henry VII.,” says Bacon, in his “Essays, Civil and Moral,” Essay 29, “was profound and admirable, in making farms and houses of husbandry of a standard; that is, maintained with such a proportion of land unto them as may breed a subject to live in convenient plenty, and no servile condition, and to keep the plough in the hands of the owners and not mere hirelings.”<sup>5</sup> What the capitalist system demanded was, on the other hand, a degraded and almost servile condition of the mass of the people, the transformation of them into mercenaries, and of their means of labour into capital. During this transformation period, legislation also strove to retain the 4 acres of land by the cottage of the agricultural wage labourer, and forbade him to take lodgers into his cottage. In the reign of James I., 1627, Roger Crocker of Front Mill, was condemned for having built a cottage on the manor of Front Mill without 4 acres of land attached to the same in perpetuity. As late as Charles I.’s reign, 1638, a royal commission was appointed to enforce the carrying out of the old laws, especially that referring to the 4 acres of land. Even in Cromwell’s time, the building of a house within 4 miles of London was forbidden unless it was endowed with 4 acres of land. As late as the first half of the 18th century complaint is made if the cottage of the agricultural labourer has not an adjunct of one or two acres of land. Nowadays he is lucky if it is furnished with a little garden, or if he may rent, far away from his cottage, a few roods. “Landlords and farmers,” says Dr. Hunter, “work here hand in hand. A few acres to the cottage would make the labourers too independent.”<sup>6</sup>

The process of forcible expropriation of the people received in the 16th century a new and frightful impulse from the Reformation, and from the consequent colossal spoliation of the church property. The Catholic church was, at the time of the Reformation, feudal proprietor of a great part of the English land. The suppression of the monasteries, &c., hurled their inmates into the

proletariat. The estates of the church were to a large extent given away to rapacious royal favourites, or sold at a nominal price to speculating farmers and citizens, who drove out, *en masse*, the hereditary sub-tenants and threw their holdings into one. The legally guaranteed property of the poorer folk in a part of the church's tithes was tacitly confiscated.<sup>7</sup> "Pauper ubique jacet," cried Queen Elizabeth, after a journey through England. In the 43rd year of her reign the nation was obliged to recognise pauperism officially by the introduction of a poor-rate. "The authors of this law seem to have been ashamed to state the grounds of it, for [contrary to traditional usage] it has no preamble whatever."<sup>8</sup> By the 16th of Charles I., ch. 4, it was declared perpetual, and in fact only in 1834 did it take a new and harsher form.<sup>9</sup> These immediate results of the Reformation were not its most lasting ones. The property of the church formed the religious bulwark of the traditional conditions of landed property. With its fall these were no longer tenable.<sup>10</sup>

Even in the last decade of the 17th century, the yeomanry, the class of independent peasants, were more numerous than the class of farmers. They had formed the backbone of Cromwell's strength, and, even according to the confession of Macaulay, stood in favourable contrast to the drunken squires and to their servants, the country clergy, who had to marry their masters' cast-off mistresses. About 1750, the yeomanry had disappeared,<sup>11</sup> and so had, in the last decade of the 18th century, the last trace of the common land of the agricultural labourer. We leave on one side here the purely economic causes of the agricultural revolution. We deal only with the forcible means employed.

After the restoration of the Stuarts, the landed proprietors carried, by legal means, an act of usurpation, effected everywhere on the Continent without any legal formality. They abolished the feudal tenure of land, *i.e.*, they got rid of all its obligations to the State, "indemnified" the State by taxes on the peasantry and the rest of the mass of the people, vindicated for themselves the rights of modern private property in estates to which they had only a feudal title, and, finally, passed those laws of settlement, which, *mutatis mutandis*, had the same effect on the English agricultural labourer, as the edict of the Tartar Boris Godunof on the Russian peasantry.

The "glorious Revolution" brought into power, along with William of Orange, the landlord and capitalist appropriators of surplus-value.<sup>12</sup> They inaugurated the new era by practising on a colossal scale thefts of state lands, thefts that had been hitherto managed more modestly. These estates were given away, sold at a ridiculous figure, or even annexed to private estates by direct seizure.<sup>13</sup> All this happened without the slightest observation of legal etiquette. The Crown lands thus fraudulently appropriated, together with the robbery of the Church estates, as far as these had not been lost again during the republican revolution, form the basis of the today princely domains of the English oligarchy.<sup>14</sup> The bourgeois capitalists favoured the operation with the view, among others, to promoting free trade in land, to extending the domain of modern agriculture on the large farm-system, and to increasing their supply of the free agricultural proletarians ready to hand. Besides, the new landed aristocracy was the natural ally of the new bankocracy, of the newly-hatched *haute finance*, and of the large manufacturers, then depending on protective duties. The English bourgeoisie acted for its own interest quite as wisely as did the Swedish bourgeoisie who, reversing the process, hand in hand with their economic allies, the peasantry, helped the kings in the forcible resumption of the Crown lands from the oligarchy. This happened since 1604 under Charles X. and Charles XI.

Communal property – always distinct from the State property just dealt with – was an old Teutonic institution which lived on under cover of feudalism. We have seen how the forcible usurpation of this, generally accompanied by the turning of arable into pasture land, begins at the end of the 15th and extends into the 16th century. But, at that time, the process was carried on by

means of individual acts of violence against which legislation, for a hundred and fifty years, fought in vain. The advance made by the 18th century shows itself in this, that the law itself becomes now the instrument of the theft of the people's land, although the large farmers make use of their little independent methods as well.<sup>15</sup> The parliamentary form of the robbery is that of Acts for enclosures of Commons, in other words, decrees by which the landlords grant themselves the people's land as private property, decrees of expropriation of the people. Sir F. M. Eden refutes his own crafty special pleading, in which he tries to represent communal property as the private property of the great landlords who have taken the place of the feudal lords, when he, himself, demands a "general Act of Parliament for the enclosure of Commons" (admitting thereby that a parliamentary *coup d'état* is necessary for its transformation into private property), and moreover calls on the legislature for the indemnification for the expropriated poor.<sup>16</sup>

Whilst the place of the independent yeoman was taken by tenants at will, small farmers on yearly leases, a servile rabble dependent on the pleasure of the landlords, the systematic robbery of the Communal lands helped especially, next to the theft of the State domains, to swell those large farms, that were called in the 18th century capital farms<sup>17</sup> or merchant farms,<sup>18</sup> and to "set free" the agricultural population as proletarians for manufacturing industry.

The 18th century, however, did not yet recognise as fully as the 19th, the identity between national wealth and the poverty of the people. Hence the most vigorous polemic, in the economic literature of that time, on the "enclosure of commons." From the mass of materials that lie before me, I give a few extracts that will throw a strong light on the circumstances of the time. "In several parishes of Hertfordshire," writes one indignant person, "24 farms, numbering on the average 50-150 acres, have been melted up into three farms."<sup>19</sup> "In Northamptonshire and Leicestershire the enclosure of common lands has taken place on a very large scale, and most of the new lordships, resulting from the enclosure, have been turned into pasturage, in consequence of which many lordships have not now 50 acres ploughed yearly, in which 1,500 were ploughed formerly. The ruins of former dwelling-houses, barns, stables, &c.," are the sole traces of the former inhabitants. "An hundred houses and families have in some open-field villages dwindled to eight or ten.... The landholders in most parishes that have been enclosed only 15 or 20 years, are very few in comparison of the numbers who occupied them in their open-field state. It is no uncommon thing for 4 or 5 wealthy graziers to engross a large enclosed lordship which was before in the hands of 20 or 30 farmers, and as many smaller tenants and proprietors. All these are hereby thrown out of their livings with their families and many other families who were chiefly employed and supported by them."<sup>20</sup> It was not only the land that lay waste, but often land cultivated either in common or held under a definite rent paid to the community, that was annexed by the neighbouring landlords under pretext of enclosure. "I have here in view enclosures of open fields and lands already improved. It is acknowledged by even the writers in defence of enclosures that these diminished villages increase the monopolies of farms, raise the prices of provisions, and produce depopulation ... and even the enclosure of waste lands (as now carried on) bears hard on the poor, by depriving them of a part of their subsistence, and only goes towards increasing farms already too large."<sup>21</sup> "When," says Dr. Price, "this land gets into the hands of a few great farmers, the consequence must be that the little farmers" (earlier designated by him "a multitude of little proprietors and tenants, who maintain themselves and families by the produce of the ground they occupy by sheep kept on a common, by poultry, hogs, &c., and who therefore have little occasion to purchase any of the means of subsistence") "will be converted into a body of men who earn their subsistence by working for others, and who will be under a necessity of going to market for all they want.... There will, perhaps, be more labour, because there will be more compulsion to it.... Towns and manufactures will increase, because more will

be driven to them in quest of places and employment. This is the way in which the engrossing of farms naturally operates. And this is the way in which, for many years, it has been actually operating in this kingdom.”<sup>22</sup> He sums up the effect of the enclosures thus: “Upon the whole, the circumstances of the lower ranks of men are altered in almost every respect for the worse. From little occupiers of land, they are reduced to the state of day-labourers and hirelings; and, at the same time, their subsistence in that state has become more difficult.”<sup>23</sup> In fact, usurpation of the common lands and the revolution in agriculture accompanying this, told so acutely on the agricultural labourers that, even according to Eden, between 1765 and 1780, their wages began to fall below the minimum, and to be supplemented by official poor-law relief. Their wages, he says, “were not more than enough for the absolute necessities of life.”

Let us hear for a moment a defender of enclosures and an opponent of Dr. Price. “Not is it a consequence that there must be depopulation, because men are not seen wasting their labour in the open field.... If, by converting the little farmers into a body of men who must work for others, more labour is produced, it is an advantage which the nation” (to which, of course, the “converted” ones do not belong) “should wish for ... the produce being greater when their joint labours are employed on one farm, there will be a surplus for manufactures, and by this means manufactures, one of the mines of the nation, will increase, in proportion to the quantity of corn produced.”<sup>24</sup>

The stoical peace of mind with which the political economist regards the most shameful violation of the “sacred rights of property” and the grossest acts of violence to persons, as soon as they are necessary to lay the foundations of the capitalistic mode of production, is shown by Sir F. M. Eden, philanthropist and tory to boot. The whole series of thefts, outrages, and popular misery, that accompanied the forcible expropriation of the people, from the last third of the 15th to the end of the 18th century, lead him merely to the comfortable conclusion: “The due proportion between arable land and pasture had to be established. During the whole of the 14th and the greater part of the 15th century, there was one acre of pasture to 2, 3, and even 4 of arable land. About the middle of the 16th century the proportion was changed of 2 acres of pasture to 2, later on, of 2 acres of pasture to one of arable, until at last the just proportion of 3 acres of pasture to one of arable land was attained.”

In the 19th century, the very memory of the connexion between the agricultural labourer and the communal property had, of course, vanished. To say nothing of more recent times, have the agricultural population received a farthing of compensation for the 3,511,770 acres of common land which between 1801 and 1831 were stolen from them and by parliamentary devices presented to the landlords by the landlords?

The last process of wholesale expropriation of the agricultural population from the soil is, finally, the so-called clearing of estates, *i.e.*, the sweeping men off them. All the English methods hitherto considered culminated in “clearing.” As we saw in the picture of modern conditions given in a former chapter, where there are no more independent peasants to get rid of, the “clearing” of cottages begins; so that the agricultural labourers do not find on the soil cultivated by them even the spot necessary for their own housing. But what “clearing of estates” really and properly signifies, we learn only in the promised land of modern romance, the Highlands of Scotland. There the process is distinguished by its systematic character, by the magnitude of the scale on which it is carried out at one blow (in Ireland landlords have gone to the length of sweeping away several villages at once; in Scotland areas as large as German principalities are dealt with), finally by the peculiar form of property, under which the embezzled lands were held.

The Highland Celts were organised in clans, each of which was the owner of the land on which it was settled. The representative of the clan, its chief or “great man,” was only the titular owner of

this property, just as the Queen of England is the titular owner of all the national soil. When the English government succeeded in suppressing the intestine wars of these “great men,” and their constant incursions into the Lowland plains, the chiefs of the clans by no means gave up their time-honoured trade as robbers; they only changed its form. On their own authority they transformed their nominal right into a right of private property, and as this brought them into collision with their clansmen, resolved to drive them out by open force. “A king of England might as well claim to drive his subjects into the sea,” says Professor Newman.<sup>25</sup> This revolution, which began in Scotland after the last rising of the followers of the Pretender, can be followed through its first phases in the writings of Sir James Steuart<sup>26</sup> and James Anderson.<sup>27</sup> In the 18th century the hunted-out Gaels were forbidden to emigrate from the country, with a view to driving them by force to Glasgow and other manufacturing towns.<sup>28</sup> As an example of the method<sup>29</sup> obtaining in the 19th century, the “clearing” made by the Duchess of Sutherland will suffice here. This person, well instructed in economy, resolved, on entering upon her government, to effect a radical cure, and to turn the whole country, whose population had already been, by earlier processes of the like kind, reduced to 15,000, into a sheep-walk. From 1814 to 1820 these 15,000 inhabitants, about 3,000 families, were systematically hunted and rooted out. All their villages were destroyed and burnt, all their fields turned into pasturage. British soldiers enforced this eviction, and came to blows with the inhabitants. One old woman was burnt to death in the flames of the hut, which she refused to leave. Thus this fine lady appropriated 794,000 acres of land that had from time immemorial belonged to the clan. She assigned to the expelled inhabitants about 6,000 acres on the sea-shore – 2 acres per family. The 6,000 acres had until this time lain waste, and brought in no income to their owners. The Duchess, in the nobility of her heart, actually went so far as to let these at an average rent of 2s. 6d. per acre to the clansmen, who for centuries had shed their blood for her family. The whole of the stolen clanland she divided into 29 great sheep farms, each inhabited by a single family, for the most part imported English farm-servants. In the year 1835 the 15,000 Gaels were already replaced by 131,000 sheep. The remnant of the aborigines flung on the sea-shore tried to live by catching fish. They became amphibious and lived, as an English author says, half on land and half on water, and withal only half on both.<sup>30</sup>

But the brave Gaels must expiate yet more bitterly their idolatry, romantic and of the mountains, for the “great men” of the clan. The smell of their fish rose to the noses of the great men. They scented some profit in it, and let the sea-shore to the great fishmongers of London. For the second time the Gaels were hunted out.<sup>31</sup>

But, finally, part of the sheep-walks are turned into deer preserves. Every one knows that there are no real forests in England. The deer in the parks of the great are demurely domestic cattle, fat as London aldermen. Scotland is therefore the last refuge of the “noble passion.” “In the Highlands,” says Somers in 1848, “new forests are springing up like mushrooms. Here, on one side of Gaick, you have the new forest of Glenfeshie; and there on the other you have the new forest of Ardverikie. In the same line you have the Black Mount, an immense waste also recently erected. From east to west – from the neighbourhood of Aberdeen to the crags of Oban – you have now a continuous line of forests; while in other parts of the Highlands there are the new forests of Loch Archaig, Glengarry, Glenmoriston, &c. Sheep were introduced into glens which had been the seats of communities of small farmers; and the latter were driven to seek subsistence on coarser and more sterile tracks of soil. Now deer are supplanting sheep; and these are once more dispossessing the small tenants, who will necessarily be driven down upon still coarser land and to more grinding penury. Deer-forests<sup>32</sup> and the people cannot co-exist. One or other of the two must yield. Let the forests be increased in number and extent during the next quarter of a century, as they have been in the last, and the Gaels will perish from their native soil... This

movement among the Highland proprietors is with some a matter of ambition... with some love of sport... while others, of a more practical cast, follow the trade in deer with an eye solely to profit. For it is a fact, that a mountain range laid out in forest is, in many cases, more profitable to the proprietor than when let as a sheep-walk. ... The huntsman who wants a deer-forest limits his offers by no other calculation than the extent of his purse.... Sufferings have been inflicted in the Highlands scarcely less severe than those occasioned by the policy of the Norman kings. Deer have received extended ranges, while men have been hunted within a narrower and still narrower circle.... One after one the liberties of the people have been cloven down.... And the oppressions are daily on the increase.... The clearance and dispersion of the people is pursued by the proprietors as a settled principle, as an agricultural necessity, just as trees and brushwood are cleared from the wastes of America or Australia; and the operation goes on in a quiet, business-like way, &c.”<sup>33</sup>

The spoliation of the church’s property, the fraudulent alienation of the State domains, the robbery of the common lands, the usurpation of feudal and clan property, and its transformation into modern private property under circumstances of reckless terrorism, were just so many idyllic methods of primitive accumulation. They conquered the field for capitalistic agriculture, made the soil part and parcel of capital, and created for the town industries the necessary supply of a “free” and outlawed proletariat.

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<sup>1</sup> “The petty proprietors who cultivated their own fields with their own hands, and enjoyed a modest competence.... then formed a much more important part of the nation than at present. If we may trust the best statistical writers of that age, not less than 160,000 proprietors who, with their families, must have made up more than a seventh of the whole population, derived their subsistence from little freehold estates. The average income of these small landlords... was estimated at between £60 and £70 a year. It was computed that the number of persons who tilled their own land was greater than the number of those who farmed the land of others.” Macaulay: “History of England,” 10th ed., 1854, I. pp. 333, 334. Even in the last third of the 17th century, 4/5 of the English people were agricultural. (l. c., p. 413.) I quote Macaulay, because as systematic falsifier of history he minimises as much as possible facts of this kind.

<sup>2</sup> We must never forget that even the serf was not only the owner, if but a tribute-paying owner, of the piece of land attached to his house, but also a co-possessor of the common land. “Le paysan (in Silesia, under Frederick II.) est serf.” Nevertheless, these serfs possess common lands. “On n’a pas pu encore engager les Silésiens au partage des communes, tandis que dans la Nouvelle Marche, il n’y a guère de village où ce partage ne soit exécuté avec le plus grand succès.” [The peasant ... is a serf. ... It has not yet been possible to persuade the Silesians to partition the common lands, whereas in the Neumark there is scarcely a village where the partition has not been implemented with very great success] (Mirabeau: “De la Monarchie Prussienne.” Londres, 1788, t. ii, pp. 125, 126.)

<sup>3</sup> Japan, with its purely feudal organisation of landed property and its developed *petite culture*, gives a much truer picture of the European middle ages than all our history books, dictated as these are, for the most part, by bourgeois prejudices. It is very convenient to be “liberal” at the expense of the middle ages.

<sup>4</sup> In his “Utopia,” Thomas More says, that in England “your shepe that were wont to be so meke and tame, and so smal eaters, now, as I heare saye, be become so great devourers and so wylde that they eate up, and swallow downe, the very men themselves.” “Utopia,” transl. by Robinson, ed. Arber, Lond., 1869, p. 41.

<sup>5</sup> Bacon shows the connexion between a free, well-to-do peasantry and good infantry. “This did wonderfully concern the might and mannerhood of the kingdom to have farms as it were of a standard

sufficient to maintain an able body out of penury, and did in effect amortise a great part of the lands of the kingdom unto the hold and occupation of the yeomanry or middle people, of a condition between gentlemen, and cottagers and peasants.... For it hath been held by the general opinion of men of best judgment in the wars.... that the principal strength of an army consisteth in the infantry or foot. And to make good infantry it requireth men bred, not in a servile or indigent fashion, but in some free and plentiful manner. Therefore, if a state run most to noblemen and gentlemen, and that the husbandman and ploughmen be but as their workfolk and labourers, or else mere cottagers (which are but hous'd beggars), you may have a good cavalry, but never good stable bands of foot.... And this is to be seen in France, and Italy, and some other parts abroad, where in effect all is noblesse or peasantry.... insomuch that they are inforced to employ mercenary bands of Switzers and the like, for their battalions of foot; whereby also it comes to pass that those nations have much people and few soldiers." ("The Reign of Henry VII." Verbatim reprint from Kennet's England. Ed. 1719. Lond., 1870, p. 308.)

<sup>6</sup> Dr. Hunter, l. c., p. 134. "The quantity of land assigned (in the old laws) would now be judged too great for labourers, and rather as likely to convert them into small farmers." (George Roberts: "The Social History of the People of the Southern Counties of England in Past Centuries." Lond., 1856, pp. 184-185.)

<sup>7</sup> "The right of the poor to share in the tithe, is established by the tenour of ancient statutes." (Tuckett, l. c., Vol. II., pg. 804-805.)

<sup>8</sup> William Cobbett: "A History of the Protestant Reformation," § 471.

<sup>9</sup> The "spirit" of Protestantism may be seen from the following, among other things. In the south of England certain landed proprietors and well-to-do farmers put their heads together and propounded ten questions as to the right interpretation of the poor-law of Elizabeth. These they laid before a celebrated jurist of that time, Sergeant Snigge (later a judge under James I.) for his opinion. "Question 9 — Some of the more wealthy farmers in the parish have devised a skilful mode by which all the trouble of executing this Act (the 43rd of Elizabeth) might be avoided. They have proposed that we shall erect a prison in the parish, and then give notice to the neighbourhood, that if any persons are disposed to farm the poor of this parish, they do give in sealed proposals, on a certain day, of the lowest price at which they will take them off our hands; and that they will be authorised to refuse to any one unless he be shut up in the aforesaid prison. The proposers of this plan conceive that there will be found in the adjoining counties, persons, who, being unwilling to labour and not possessing substance or credit to take a farm or ship, so as to live without labour, may be induced to make a very advantageous offer to the parish. If any of the poor perish under the contractor's care, the sin will lie at his door, as the parish will have done its duty by them. We are, however, apprehensive that the present Act (43rd of Elizabeth) will not warrant a prudential measure of this kind; but you are to learn that the rest of the freeholders of the county, and of the adjoining county of B, will very readily join in instructing their members to propose an Act to enable the parish to contract with a person to lock up and work the poor; and to declare that if any person shall refuse to be so locked up and worked, he shall be entitled to no relief. This, it is hoped, will prevent persons in distress from wanting relief, and be the means of keeping down parishes." (R. Blakey: "The History of Political Literature from the Earliest Times." Lond., 1855, Vol. II., pp. 84-85.) In Scotland, the abolition of serfdom took place some centuries later than in England. Even in 1698, Fletcher of Saltoun, declared in the Scotch parliament, "The number of beggars in Scotland is reckoned at not less than 200,000. The only remedy that I, a republican on principle, can suggest, is to restore the old state of serfdom, to make slaves of all those who are unable to provide for their own subsistence." Eden, l. c., Book I., ch. 1, pp. 60-61, says, "The decrease of villenage seems necessarily to have been the era of the origin of the poor. Manufactures and commerce are the two parents of our national poor." Eden, like our Scotch republican on principle, errs only in this: not the abolition of villenage, but the abolition of the property of the agricultural

labourer in the soil made him a proletarian, and eventually a pauper. In France, where the expropriation was effected in another way, the ordonnance of Moulins, 1571, and the Edict of 1656, correspond to the English poor-laws.

<sup>10</sup> Professor Rogers, although formerly Professor of Political Economy in the University of Oxford, the hotbed of Protestant orthodoxy, in his preface to the "History of Agriculture" lays stress on the fact of the pauperisation of the mass of the people by the Reformation.

<sup>11</sup> "A Letter to Sir T. C. Bunbury, Bart., on the High Price of Provisions. By a Suffolk Gentleman." Ipswich, 1795, p. 4. Even the fanatical advocate of the system of large farms, the author of the "Inquiry into the Connexion between the Present Price of Provisions," London, 1773, p. 139, says: "I most lament the loss of our yeomanry, that set of men who really kept up the independence of this nation; and sorry I am to see their lands now in the hands of monopolising lords, tenanted out to small farmers, who hold their leases on such conditions as to be little better than vassals ready to attend a summons on every mischievous occasion."

<sup>12</sup> On the private moral character of this bourgeois hero, among other things: "The large grant of lands in Ireland to Lady Orkney, in 1695, is a public instance of the king's affection, and the lady's influence... Lady Orkney's endearing offices are supposed to have been — *foeda laborum ministeria*." (In the Sloane Manuscript Collection, at the British Museum, No. 4224. The Manuscript is entitled: "The character and behaviour of King William, Sunderland, etc., as represented in Original Letters to the Duke of Shrewsbury from Somers Halifax, Oxford, Secretary Vernon, etc." It is full of *curiosa*.)

<sup>13</sup> "The illegal alienation of the Crown Estates, partly by sale and partly by gift, is a scandalous chapter in English history... a gigantic fraud on the nation." (F. W. Newman, "Lectures on Political Economy." London, 1851, pp. 129, 130.) [For details as to how the present large landed proprietors of England came into their possessions see "Our Old Nobility. By Noblesse Oblige." London, 1879. — *F. E.*]

<sup>14</sup> Read, *e.g.*, E. Burke's Pamphlet on the ducal house of Bedford, whose offshoot was Lord John Russell, the "tomtit of Liberalism."

<sup>15</sup> "The farmers forbid cottagers to keep any living creatures besides themselves and children, under the pretence that if they keep any beasts or poultry, they will steal from the farmers' barns for their support; they also say, keep the cottagers poor and you will keep them industrious, &c., but the real fact I believe, is that the farmers may have the whole right of common to themselves." ("A Political Inquiry into the Consequences of Enclosing Waste Lands." London, 1785, p. 75.)

<sup>16</sup> Eden, *l. c.*, preface.

<sup>17</sup> "Capital Farms." Two letters on the Flour Trade and the Dearness of Corn. By a person in business. London, 1767, pp. 19, 20.

<sup>18</sup> "Merchant Farms." "An Enquiry into the Causes of the Present High Price of Provisions." London, 1767, p. 11. Note.— This excellent work, that was published anonymously, is by the Rev. Nathaniel Forster.

<sup>19</sup> Thomas Wright: "A Short Address to the Public on the Monopoly of Large Farms," 1779, pp. 2, 3.

<sup>20</sup> Rev. Addington: "Inquiry into the Reasons for or against Enclosing Open Fields," London, 1772, pp. 37, 43 *passim*.

<sup>21</sup> Dr. R. Price, *l. c.*, v. ii., p. 155, Forster, Addington, Kent, Price, and James Anderson, should be read and compared with the miserable prattle of Sycophant MacCulloch in his catalogue: "The Literature of Political Economy," London, 1845.

<sup>22</sup> Price, *l. c.*, p. 147.

<sup>23</sup> Price, l. c., p. 159. We are reminded of ancient Rome. "The rich had got possession of the greater part of the undivided land. They trusted in the conditions of the time, that these possessions would not be again taken from them, and bought, therefore, some of the pieces of land lying near theirs, and belonging to the poor, with the acquiescence of their owners, and took some by force, so that they now were cultivating widely extended domains, instead of isolated fields. Then they employed slaves in agriculture and cattle-breeding, because freemen would have been taken from labour for military service. The possession of slaves brought them great gain, inasmuch as these, on account of their immunity from military service, could freely multiply and have a multitude of children. Thus the powerful men drew all wealth to themselves, and all the land swarmed with slaves. The Italians, on the other hand, were always decreasing in number, destroyed as they were by poverty, taxes, and military service. Even when times of peace came, they were doomed to complete inactivity, because the rich were in possession of the soil, and used slaves instead of freemen in the tilling of it." (Appian: "Civil Wars," I.7.) This passage refers to the time before the Licinian rogations. Military service, which hastened to so great an extent the ruin of the Roman plebeians, was also the chief means by which, as in a forcing-house, Charlemagne brought about the transformation of free German peasants into serfs and bondsmen.

<sup>24</sup> "An Inquiry into the Connexion between the Present Price of Provisions, &c.," pp. 124, 129. To the like effect, but with an opposite tendency: "Working-men are driven from their cottages and forced into the towns to seek for employment; but then a larger surplus is obtained, and thus capital is augmented." ("The Perils of the Nation," 2nd ed. London., 1843, p. 14.)

<sup>25</sup> l. c., p. 132.

<sup>26</sup> Steuart says: "If you compare the rent of these lands" (he erroneously includes in this economic category the tribute of the taskmen to the clanchief) "with the extent, it appears very small. If you compare it with the numbers fed upon the farm, you will find that an estate in the Highlands maintains, perhaps, ten times as many people as another of the same value in a good and fertile province." (l. c., vol. i., ch. xvi., p. 104.)

<sup>27</sup> James Anderson: "Observations on the Means of Exciting a Spirit of National Industry, &c.," Edinburgh, 1777.

<sup>28</sup> In 1860 the people expropriated by force were exported to Canada under false pretences. Some fled to the mountains and neighbouring islands. They were followed by the police, came to blows with them and escaped.

<sup>29</sup> "In the Highlands of Scotland," says Buchanan, the commentator on Adam Smith, 1814, "the ancient state of property is daily subverted.... The landlord, without regard to the hereditary tenant (a category used in error here), now offers his land to the highest bidder, who, if he is an improver, instantly adopts a new system of cultivation. The land, formerly overspread with small tenants or labourers, was peopled in proportion to its produce, but under the new system of improved cultivation and increased rents, the largest possible produce is obtained at the least possible expense: and the useless hands being, with this view, removed, the population is reduced, not to what the land will maintain, but to what it will employ. "The dispossessed tenants either seek a subsistence in the neighbouring towns," &c. (David Buchanan: "Observations on, &c., A. Smith's Wealth of Nations." Edinburgh, 1814, vol. iv., p. 144.) "The Scotch grandees dispossessed families as they would grub up coppice-wood, and they treated villages and their people as Indians harassed with wild beasts do, in their vengeance, a jungle with tigers.... Man is bartered for a fleece or a carcase of mutton, nay, held cheaper.... Why, how much worse is it than the intention of the Moguls, who, when they had broken into the northern provinces of China, proposed in council to exterminate the inhabitants, and convert the land into pasture. This proposal many Highland proprietors have effected in their own country

against their own countrymen.” (George Ensor: “An Inquiry Concerning the Population of Nations.” Lond., 1818, pp. 215, 216.)

<sup>30</sup> When the present Duchess of Sutherland entertained Mrs. Beecher Stowe, authoress of “Uncle Tom’s Cabin,” with great magnificence in London to show her sympathy for the Negro slaves of the American republic — a sympathy that she prudently forgot, with her fellow-aristocrats, during the civil war, in which every “noble” English heart beat for the slave-owner — I gave in the *New York Tribune* the facts about the Sutherland slaves. (Epitomised in part by Carey in “The Slave Trade.” Philadelphia, 1853, pp. 203, 204.) My article was reprinted in a Scotch newspaper, and led to a pretty polemic between the latter and the sycophants of the Sutherlands.

<sup>31</sup> Interesting details on this fish trade will be found in Mr. David Urquhart’s Portfolio, new series. — Nassau W. Senior, in his posthumous work, already quoted, terms “the proceedings in Sutherlandshire one of the most beneficent clearings since the memory of man.” (l. c.)

<sup>32</sup> The deer-forests of Scotland contain not a single tree. The sheep are driven from, and then the deer driven to, the naked hills, and then it is called a deer-forest. Not even timber-planting and real forest culture.

<sup>33</sup> Robert Somers: “Letters from the Highlands: or the Famine of 1847.” London, 1848, pp. 12-28 passim. These letters originally appeared in *The Times*. The English economists of course explained the famine of the Gaels in 1847, by their over-population. At all events, they “were pressing on their food-supply.” The “clearing of estates,” or as it is called in Germany, “Bauernlegen,” occurred in Germany especially after the 30 years’ war, and led to peasant-revolts as late as 1790 in Kursachsen. It obtained especially in East Germany. In most of the Prussian provinces, Frederick II. for the first time secured right of property for the peasants. After the conquest of Silesia he forced the landlords to rebuild the huts, barns, etc., and to provide the peasants with cattle and implements. He wanted soldiers for his army and tax-payers for his treasury. For the rest, the pleasant life that the peasant led under Frederick’s system of finance and hodge-podge rule of despotism, bureaucracy and feudalism, may be seen from the following quotation from his admirer, Mirabeau: “Le lin fait donc une des grandes richesses du cultivateur dans le Nord de l’Allemagne. Malheureusement pour l’espèce humaine, ce n’est qu’une ressource contre la misère et non un moyen de bien-être. Les impôts directs, les corvées, les servitudes de tout genre, écrasent le cultivateur allemand, qui paie encore des impôts indirects dans tout ce qu’il achète.... et pour comble de ruine, il n’ose pas vendre ses productions où et comme il le veut; il n’ose pas acheter ce dont il a besoin aux marchands qui pourraient le lui livrer au meilleur prix. Toutes ces causes le ruinent insensiblement, et il se trouverait hors d’état de payer les impôts directs à l’échéance sans la filerie; elle lui offre une ressource, en occupant utilement sa femme, ses enfants, ses servants, ses valets, et lui-même; mais quelle pénible vie, même aidée de ce secours. En été, il travaille comme un forçat au labourage et à la récolte; il se couche à 9 heures et se lève à deux, pour suffire aux travaux; en hiver il devrait réparer ses forces par un plus grand repos; mais il manquera de grains pour le pain et les semailles, s’il se défait des denrées qu’il faudrait vendre pour payer les impôts. Il faut donc filer pour suppléer à ce vide.... il faut y apporter la plus grande assiduité. Aussi le paysan se couche-t-il en hiver à minuit, une heure, et se lève à cinq ou six; ou bien il se couche à neuf, et se lève à deux, et cela tous les jours de la vie si ce n’est le dimanche. Ces excès de veille et de travail usent la nature humaine, et de là vient qu’hommes et femmes vieillissent beaucoup plutôt dans les campagnes que dans les villes.” [Flax represents one of the greatest sources of wealth for the peasant of North Germany. Unfortunately for the human race, this is only a resource against misery and not a means towards well-being. Direct taxes, forced labour service, obligations of all kinds crush the German peasant, especially as he still has to pay indirect taxes on everything he buys, ... and to complete his ruin he dare not sell his produce where and as he wishes; he dare not buy what he needs from the merchants who could sell it to him at a cheaper price. He is slowly ruined by all those factors, and when the direct taxes fall due, he would find himself incapable of paying them

without his spinning-wheel; it offers him a last resort, while providing useful occupation for his wife, his children, his maids, his farm-hands, and himself; but what a painful life he leads, even with this extra resource! In summer, he works like a convict with the plough and at harvest; he goes to bed at nine o'clock and rises at two to get through all his work; in winter he ought to be recovering his strength by sleeping longer; but he would run short of corn for his bread and next year's sowing if he got rid of the products that he needs to sell in order to pay the taxes. He therefore has to spin to fill up this gap ... and indeed he must do so most assiduously. Thus the peasant goes to bed at midnight or one o'clock in winter, and gets up at five or six; or he goes to bed at nine and gets up at two, and this he does every day of his life except Sundays. These excessively short hours of sleep and long hours of work consume a person's strength and hence it happens that men and women age much more in the country than in the towns] (Mirabeau, l. c., t.III. pp. 212 sqq.)

*Note to the second edition.* In April 1866, 18 years after the publication of the work of Robert Somers quoted above, Professor Leone Levi gave a lecture before the Society of Arts on the transformation of sheep-walks into deer-forest, in which he depicts the advance in the devastation of the Scottish Highlands. He says, with other things: "Depopulation and transformation into sheep-walks were the most convenient means for getting an income without expenditure... A deer-forest in place of a sheep-walk was a common change in the Highlands. The landowners turned out the sheep as they once turned out the men from their estates, and welcomed the new tenants — the wild beasts and the feathered birds.... One can walk from the Earl of Dalhousie's estates in Forfarshire to John O'Groats, without ever leaving forest land.... In many of these woods the fox, the wild cat, the marten, the polecat, the weasel and the Alpine hare are common; whilst the rabbit, the squirrel and the rat have lately made their way into the country. Immense tracts of land, much of which is described in the statistical account of Scotland as having a pasturage in richness and extent of very superior description, are thus shut out from all cultivation and improvement, and are solely devoted to the sport of a few persons for a very brief period of the year." The London *Economist* of June 2, 1866, says, "Amongst the items of news in a Scotch paper of last week, we read... 'One of the finest sheep farms in Sutherlandshire, for which a rent of £1,200 a year was recently offered, on the expiry of the existing lease this year, is to be converted into a deer-forest.' Here we see the modern instincts of feudalism ... operating pretty much as they did when the Norman Conqueror... destroyed 36 villages to create the New Forest.... Two millions of acres... totally laid waste, embracing within their area some of the most fertile lands of Scotland. The natural grass of Glen Tilt was among the most nutritive in the county of Perth. The deer-forest of Ben Alder was by far the best grazing ground in the wide district of Badenoch; a part of the Black Mount forest was the best pasture for black-faced sheep in Scotland. Some idea of the ground laid waste for purely sporting purposes in Scotland may be formed from the fact that it embraced an area larger than the whole county of Perth. The resources of the forest of Ben Alder might give some idea of the loss sustained from the forced desolations. The ground would pasture 15,000 sheep, and as it was not more than one-thirtieth part of the old forest ground in Scotland ... it might, &c., ... All that forest land is as totally unproductive.... It might thus as well have been submerged under the waters of the German Ocean.... Such extemporised wildernesses or deserts ought to be put down by the decided interference of the Legislature."

## Chapter 28: Bloody Legislation Against the Expropriated, from the End of the 15th Century. Forcing Down of Wages by Acts of Parliament

The proletariat created by the breaking up of the bands of feudal retainers and by the forcible expropriation of the people from the soil, this “free” proletariat could not possibly be absorbed by the nascent manufactures as fast as it was thrown upon the world. On the other hand, these men, suddenly dragged from their wonted mode of life, could not as suddenly adapt themselves to the discipline of their new condition. They were turned *en masse* into beggars, robbers, vagabonds, partly from inclination, in most cases from stress of circumstances. Hence at the end of the 15th and during the whole of the 16th century, throughout Western Europe a bloody legislation against vagabondage. The fathers of the present working class were chastised for their enforced transformation into vagabonds and paupers. Legislation treated them as “voluntary” criminals, and assumed that it depended on their own good will to go on working under the old conditions that no longer existed.

In England this legislation began under Henry VII.

**Henry VIII. 1530:** Beggars old and unable to work receive a beggar’s licence. On the other hand, whipping and imprisonment for sturdy vagabonds. They are to be tied to the cart-tail and whipped until the blood streams from their bodies, then to swear an oath to go back to their birthplace or to where they have lived the last three years and to “put themselves to labour.” What grim irony! In 27 Henry VIII. the former statute is repeated, but strengthened with new clauses. For the second arrest for vagabondage the whipping is to be repeated and half the ear sliced off; but for the third relapse the offender is to be executed as a hardened criminal and enemy of the common weal.

**Edward VI.:** A statute of the first year of his reign, 1547, ordains that if anyone refuses to work, he shall be condemned as a slave to the person who has denounced him as an idler. The master shall feed his slave on bread and water, weak broth and such refuse meat as he thinks fit. He has the right to force him to do any work, no matter how disgusting, with whip and chains. If the slave is absent a fortnight, he is condemned to slavery for life and is to be branded on forehead or back with the letter S; if he runs away thrice, he is to be executed as a felon. The master can sell him, bequeath him, let him out on hire as a slave, just as any other personal chattel or cattle. If the slaves attempt anything against the masters, they are also to be executed. Justices of the peace, on information, are to hunt the rascals down. If it happens that a vagabond has been idling about for three days, he is to be taken to his birthplace, branded with a red-hot iron with the letter V on the breast and be set to work, in chains, in the streets or at some other labour. If the vagabond gives a false birthplace, he is then to become the slave for life of this place, of its inhabitants, or its corporation, and to be branded with an S. All persons have the right to take away the children of the vagabonds and to keep them as apprentices, the young men until the 24th year, the girls until the 20th. If they run away, they are to become up to this age the slaves of their masters, who can put them in irons, whip them, &c., if they like. Every master may put an iron ring round the neck, arms or legs of his slave, by which to know him more easily and to be more certain of him. <sup>1</sup> The last part of this statute provides, that certain poor people may be employed by a place or by persons, who are willing to give them food and drink and to find them work. This kind of parish slaves was kept up in England until far into the 19th century under the name of “roundsmen.”

**Elizabeth, 1572:** Unlicensed beggars above 14 years of age are to be severely flogged and branded on the left ear unless some one will take them into service for two years; in case of a repetition of the offence, if they are over 18, they are to be executed, unless some one will take them into service for two years; but for the third offence they are to be executed without mercy as felons. Similar statutes: 18 Elizabeth, c. 13, and another of 1597.<sup>2</sup>

**James 1:** Any one wandering about and begging is declared a rogue and a vagabond. Justices of the peace in petty sessions are authorised to have them publicly whipped and for the first offence to imprison them for 6 months, for the second for 2 years. Whilst in prison they are to be whipped as much and as often as the justices of the peace think fit... Incurrible and dangerous rogues are to be branded with an R on the left shoulder and set to hard labour, and if they are caught begging again, to be executed without mercy. These statutes, legally binding until the beginning of the 18th century, were only repealed by 12 Anne, c. 23.

Similar laws in France, where by the middle of the 17th century a kingdom of vagabonds (truands) was established in Paris. Even at the beginning of Louis XVI.'s reign (Ordinance of July 13th, 1777) every man in good health from 16 to 60 years of age, if without means of subsistence and not practising a trade, is to be sent to the galleys. Of the same nature are the statute of Charles V. for the Netherlands (October, 1537), the first edict of the States and Towns of Holland (March 10, 1614), the "Plakaat" of the United Provinces (June 26, 1649), &c.

Thus were the agricultural people, first forcibly expropriated from the soil, driven from their homes, turned into vagabonds, and then whipped, branded, tortured by laws grotesquely terrible, into the discipline necessary for the wage system.

It is not enough that the conditions of labour are concentrated in a mass, in the shape of capital, at the one pole of society, while at the other are grouped masses of men, who have nothing to sell but their labour-power. Neither is it enough that they are compelled to sell it voluntarily. The advance of capitalist production develops a working class, which by education, tradition, habit, looks upon the conditions of that mode of production as self-evident laws of Nature. The organisation of the capitalist process of production, once fully developed, breaks down all resistance. The constant generation of a relative surplus-population keeps the law of supply and demand of labour, and therefore keeps wages, in a rut that corresponds with the wants of capital. The dull compulsion of economic relations completes the subjection of the labourer to the capitalist. Direct force, outside economic conditions, is of course still used, but only exceptionally. In the ordinary run of things, the labourer can be left to the "natural laws of production," *i.e.*, to his dependence on capital, a dependence springing from, and guaranteed in perpetuity by, the conditions of production themselves. It is otherwise during the historic genesis of capitalist production. The bourgeoisie, at its rise, wants and uses the power of the state to "regulate" wages, *i.e.*, to force them within the limits suitable for surplus-value making, to lengthen the working day and to keep the labourer himself in the normal degree of dependence. This is an essential element of the so-called primitive accumulation.

The class of wage labourers, which arose in the latter half of the 14th century, formed then and in the following century only a very small part of the population, well protected in its position by the independent peasant proprietary in the country and the guild-organisation in the town. In country and town master and workmen stood close together socially. The subordination of labour to capital was only formal – *i.e.*, the mode of production itself had as yet no specific capitalistic character. Variable capital preponderated greatly over constant. The demand for wage labour grew, therefore, rapidly with every accumulation of capital, whilst the supply of wage labour followed but slowly. A large part of the national product, changed later into a fund of capitalist accumulation, then still entered into the consumption-fund of the labourer.

Legislation on wage labour (from the first, aimed at the exploitation of the labourer and, as it advanced, always equally hostile to him),<sup>3</sup> is started in England by the Statute of Labourers, of Edward III., 1349. The ordinance of 1350 in France, issued in the name of King John, corresponds with it. English and French legislation run parallel and are identical in purport. So far as the labour-statutes aim at compulsory extension of the working day, I do not return to them, as this point was treated earlier (Chap. X., Section 5).

The Statute of Labourers was passed at the urgent instance of the House of Commons. A Tory says naively:

“Formerly the poor demanded such *high* wages as to threaten industry and wealth. Next, their wages are so *low* as to threaten industry and wealth equally and perhaps more, but in another way.”<sup>4</sup> A tariff of wages was fixed by law for town and country, for piece-work and day-work. The agricultural labourers were to hire themselves out by the year, the town ones “in open market.” It was forbidden, under pain of imprisonment, to pay higher wages than those fixed by the statute, but the taking of higher wages was more severely punished than the giving them. [So also in Sections 18 and 19 of the Statute of Apprentices of Elizabeth, ten days’ imprisonment is decreed for him that pays the higher wages, but twenty-one days for him that receives them.] A statute of 1360 increased the penalties and authorised the masters to extort labour at the legal rate of wages by corporal punishment. All combinations, contracts, oaths, &c., by which masons and carpenters reciprocally bound themselves, were declared null and void. Coalition of the labourers is treated as a heinous crime from the 14th century to 1825, the year of the repeal of the laws against Trades’ Unions. The spirit of the Statute of Labourers of 1349 and of its offshoots comes out clearly in the fact, that indeed a maximum of wages is dictated by the State, but on no account a minimum.

In the 16th century, the condition of the labourers had, as we know, become much worse. The money wage rose, but not in proportion to the depreciation of money and the corresponding rise in the prices of commodities. Wages, therefore, in reality fell. Nevertheless, the laws for keeping them down remained in force, together with the ear-clipping and branding of those “whom no one was willing to take into service.” By the Statute of Apprentices 5 Elizabeth, c. 3, the justices of the peace were empowered to fix certain wages and to modify them according to the time of the year and the price of commodities. James I. extended these regulations of labour also to weavers, spinners, and all possible categories of workers.<sup>5</sup> George II. extended the laws against coalitions of labourers to manufactures. In the manufacturing period *par excellence*, the capitalist mode of production had become sufficiently strong to render legal regulation of wages as impracticable as it was unnecessary; but the ruling classes were unwilling in case of necessity to be without the weapons of the old arsenal. Still, 8 George II. forbade a higher day’s wage than 2s. 7½d. for journeymen tailors in and around London, except in cases of general mourning; still, 13 George III., c. 68, gave the regulation of the wages of silk-weavers to the justices of the peace; still, in 1706, it required two judgments of the higher courts to decide, whether the mandates of justices of the peace as to wages held good also for non-agricultural labourers; still, in 1799, an act of Parliament ordered that the wages of the Scotch miners should continue to be regulated by a statute of Elizabeth and two Scotch acts of 1661 and 1671. How completely in the meantime circumstances had changed, is proved by an occurrence unheard-of before in the English Lower House. In that place, where for more than 400 years laws had been made for the maximum, beyond which wages absolutely must not rise, Whitbread in 1796 proposed a legal minimum wage for agricultural labourers. Pitt opposed this, but confessed that the “condition of the poor

was cruel.” Finally, in 1813, the laws for the regulation of wages were repealed. They were an absurd anomaly, since the capitalist regulated his factory by his private legislation, and could by the poor-rates make up the wage of the agricultural labourer to the indispensable minimum. The provisions of the labour statutes as to contracts between master and workman, as to giving notice and the like, which only allow of a civil action against the contract-breaking master, but on the contrary permit a criminal action against the contract-breaking workman, are to this hour (1873) in full force. The barbarous laws against Trades’ Unions fell in 1825 before the threatening bearing of the proletariat. Despite this, they fell only in part. Certain beautiful fragments of the old statute vanished only in 1859. Finally, the act of Parliament of June 29, 1871, made a pretence of removing the last traces of this class of legislation by legal recognition of Trades’ Unions. But an act of Parliament of the same date (an act to amend the criminal law relating to violence, threats, and molestation), re-established, in point of fact, the former state of things in a new shape. By this Parliamentary escamotage the means which the labourers could use in a strike or lock-out were withdrawn from the laws common to all citizens, and placed under exceptional penal legislation, the interpretation of which fell to the masters themselves in their capacity as justices of the peace. Two years earlier, the same House of Commons and the same Mr. Gladstone in the well-known straightforward fashion brought in a bill for the abolition of all exceptional penal legislation against the working class. But this was never allowed to go beyond the second reading, and the matter was thus protracted until at last the “great Liberal party,” by an alliance with the Tories, found courage to turn against the very proletariat that had carried it into power. Not content with this treachery, the “great Liberal party” allowed the English judges, ever complaisant in the service of the ruling classes, to dig up again the earlier laws against “conspiracy,” and to apply them to coalitions of labourers. We see that only against its will and under the pressure of the masses did the English Parliament give up the laws against Strikes and Trades’ Unions, after it had itself, for 500 years, held, with shameless egoism, the position of a permanent Trades’ Union of the capitalists against the labourers.

During the very first storms of the revolution, the French bourgeoisie dared to take away from the workers the right of association but just acquired. By a decree of June 14, 1791, they declared all coalition of the workers as “an attempt against liberty and the declaration of the rights of man,” punishable by a fine of 500 livres, together with deprivation of the rights of an active citizen for one year.<sup>6</sup> This law which, by means of State compulsion, confined the struggle between capital and labour within limits comfortable for capital, has outlived revolutions and changes of dynasties. Even the Reign of Terror left it untouched. It was but quite recently struck out of the Penal Code. Nothing is more characteristic than the pretext for this bourgeois *coup d’état*. “Granting,” says Chapelier, the reporter of the Select Committee on this law, “that wages ought to be a little higher than they are, ... that they ought to be high enough for him that receives them, to be free from that state of absolute dependence due to the want of the necessaries of life, and which is almost that of slavery,” yet the workers must not be allowed to come to any understanding about their own interests, nor to act in common and thereby lessen their “absolute dependence, which is almost that of slavery;” because, forsooth, in doing this they injure “the freedom of their cidevant masters, the present entrepreneurs,” and because a coalition against the despotism of the quondam masters of the corporations is – guess what! – is a restoration of the corporations abolished by the French constitution.<sup>7</sup>

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<sup>1</sup> The author of the “Essay on Trade, etc.,” 1770, says, “In the reign of Edward VI. indeed the English seem to have set, in good earnest, about encouraging manufactures and employing the poor. This we learn from a remarkable statute which runs thus: “That all vagrants shall be branded, &c.”” 1. c., p. 5.

<sup>2</sup> Thomas More says in his "Utopia": "Therefore that on covetous and unsatiable cormaraunte and very plage of his native contrey maye compasse aboute and inclose many thousand akers of grounde together within one pale or hedge, the husbandman be thrust owte of their owne, or els either by coneyne and fraude, or by violent oppression they be put besydes it, or by wrongs and iniuries thei be so weried that they be compelled to sell all: by one meanes, therefore, or by other, either by hooke or crooke they muste needes departe awaye, poore, selye, wretched soules, men, women, husbands, wiues, fatherlesse children, widowes, wofull mothers with their yonge babes, and their whole household smal in substance, and mucche in numbere, as husbandrye requireth many handes. Awaye thei trudge, I say, owte of their knowen accustomed houses, fyndynge no place to reste in. All their housholde stuffe, which is very little woorthe, thoughe it might well abide the sale: yet beeynge sodainely thruste owte, they be constrayned to sell it for a thing of nought. And when they haue wandered abrode tyll that be spent, what cant they then els doe but steale, and then iustly pardy be hanged, or els go about beggyng. And yet then also they be caste in prison as vagaboundes, because they go aboute and worke not: whom no man wyl set a worke though thei neuer so willyngly profre themselues therto." Of these poor fugitives of whom Thomas More says that they were forced to thieve, "7,200 great and petty thieves were put to death," in the reign of Henry VIII. (Holinshed, "Description of England," Vol. 1, p. 186.) In Elizabeth's time, "rogues were trussed up apace, and that there was not one year commonly wherein three or four hundred were not devoured and eaten up by the gallows." (Strype's "Annals of the Reformation and Establishment of Religion and other Various Occurrences in the Church of England during Queen Elizabeth's Happy Reign." Second ed., 1725, Vol. 2.) According to this same Strype, in Somersetshire, in one year, 40 persons were executed, 35 robbers burnt in the hand, 37 whipped, and 183 discharged as "incorrigible vagabonds." Nevertheless, he is of opinion that this large number of prisoners does not comprise even a fifth of the actual criminals, thanks to the negligence of the justices and the foolish compassion of the people; and the other counties of England were not better off in this respect than Somersetshire, while some were even worse.

<sup>3</sup> "Whenever the legislature attempts to regulate the differences between masters and their workmen, its counsellors are always the masters," says A. Smith. "L'esprit des lois, c'est la propriété," says Linguet.

<sup>4</sup> "Sophisms of Free Trade." By a Barrister. Lond., 1850, p. 206. He adds maliciously: "We were ready enough to interfere for the employer, can nothing now be done for the employed?"

<sup>5</sup> From a clause of Statute 2 James I., c. 6, we see that certain clothmakers took upon themselves to dictate, in their capacity of justices of the peace, the official tariff of wages in their own shops. In Germany, especially after the Thirty Years' War, statutes for keeping down wages were general. "The want of servants and labourers was very troublesome to the landed proprietors in the depopulated districts. All villagers were forbidden to let rooms to single men and women; all the latter were to be reported to the authorities and cast into prison if they were unwilling to become servants, even if they were employed at any other work, such as sowing seeds for the peasants at a daily wage, or even buying and selling corn. (Imperial privileges and sanctions for Silesia, I., 25.) For a whole century in the decrees of the small German potentates a bitter cry goes up again and again about the wicked and impertinent rabble that will not reconcile itself to its hard lot, will not be content with the legal wage; the individual landed proprietors are forbidden to pay more than the State had fixed by a tariff. And yet the conditions of service were at times better after war than 100 years later; the farm servants of Silesia had, in 1652, meat twice a week, whilst even in our century, districts are known where they have it only three times a year. Further, wages after the war were higher than in the following century." (G. Freytag.)

<sup>6</sup> Article I. of this law runs: "L'anéantissement de toute espèce de corporations du même état et profession étant l'une des bases fondamentales de la constitution française, il est défendu de les

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rétablir de fait sous quelque prétexte et sous quelque forme que ce soit.” Article IV. declares, that if “des citoyens attachés aux mêmes professions, arts et métiers prenaient des délibérations, faisaient entre eux des conventions tendantes à refuser de concert ou à n’accorder qu’à un prix déterminé le secours de leur industrie ou de leurs travaux, les dites délibérations et conventions... seront déclarées inconstitutionnelles, attentatoires à la liberté et à la déclaration des droits de l’homme, &c.,” felony, therefore, as in the old labour-statutes. [As the abolition of any form of association between citizens of the same estate and profession is one of the foundations of the French constitution, it is forbidden to re-establish them under any pretext or in any form, whatever they might be. ... citizens belonging to the same profession, craft or trade have joint discussions and make joint decisions with the intention of refusing together to perform their trade or insisting together on providing the services of their trade or their labours only at a particular price, then the said deliberations and agreements ... shall be declared unconstitutional, derogatory to liberty and the declaration of the rights of man, etc.] (“Révolutions de Paris,” Paris, 1791, t. III, p. 523.)

<sup>7</sup> Buchez et Roux: “Histoire Parlementaire,” t. x., p. 195.

## Chapter 29: Genesis of the Capitalist Farmer

Now that we have considered the forcible creation of a class of outlawed proletarians, the bloody discipline that turned them into wage labourers, the disgraceful action of the State which employed the police to accelerate the accumulation of capital by increasing the degree of exploitation of labour, the question remains: whence came the capitalists originally? For the expropriation of the agricultural population creates, directly, none but the greatest landed proprietors. As far, however, as concerns the genesis of the farmer, we can, so to say, put our hand on it, because it is a slow process evolving through many centuries. The serfs, as well as the free small proprietors, held land under very different tenures, and were therefore emancipated under very different economic conditions. In England the first form of the farmer is the bailiff, himself a serf. His position is similar to that of the old Roman *villicus*, only in a more limited sphere of action. During the second half of the 14th century he is replaced by a farmer, whom the landlord provided with seed, cattle and implements. His condition is not very different from that of the peasant. Only he exploits more wage labour. Soon he becomes a metayer, a half-farmer. He advances one part of the agricultural stock, the landlord the other. The two divide the total product in proportions determined by contract. This form quickly disappears in England, to give the place to the farmer proper, who makes his own capital breed by employing wage labourers, and pays a part of the surplus-product, in money or in kind, to the landlord as rent. So long, during the 15th century, as the independent peasant and the farm-labourer working for himself as well as for wages, enriched themselves by their own labour, the circumstances of the farmer, and his field of production, were equally mediocre. The agricultural revolution which commenced in the last third of the 15th century, and continued during almost the whole of the 16th (excepting, however, its last decade), enriched him just as speedily as it impoverished the mass of the agricultural people.<sup>1</sup>

The usurpation of the common lands allowed him to augment greatly his stock of cattle, almost without cost, whilst they yielded him a richer supply of manure for the tillage of the soil. To this was added in the 16th century a very important element. At that time the contracts for farms ran for a long time, often for 99 years. The progressive fall in the value of the precious metals, and therefore of money, brought the farmers golden fruit. Apart from all the other circumstances discussed above, it lowered wages. A portion of the latter was now added to the profits of the farm. The continuous rise in the price of corn, wool, meat, in a word of all agricultural produce, swelled the money capital of the farm without any action on his part, whilst the rent he paid (being calculated on the old value of money) diminished in reality.<sup>2</sup> Thus they grew rich at the expense both of their labourers and their landlords. No wonder, therefore, that England, at the end of the 16th century, had a class of capitalist farmers, rich, considering the circumstances of the time.<sup>3</sup>

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<sup>1</sup> Harrison in his "Description of England," says "although peradventure foure pounds of old rent be improved to fortie, toward the end of his term, if he have not six or seven yeares rent lieng by him, fiftie or a hundred pounds, yet will the farmer thinke his gaines verie small."

<sup>2</sup> On the influence of the depreciation of money in the 16th century, on the different classes of society, see "A Compendium of Briefe Examination of Certayne Ordinary Complaints of Divers of our Countrymen in these our Days," by W. S. Gentleman (London 1581). The dialogue form of this work led people for a long time to ascribe it to Shakespeare, and even in 1751, it was published under his

name. Its author is William Stafford. In one place the knight reasons as follows: *Knight*: You, my neighbor, the husbandman, you Maister Mercer, and you Goodman Cooper, with other artificers, may save yourselves metely well. For as much as all things are dearer than they were, so much do you arise in the pryce of your wares and occupations that ye sell agayne. But we have nothing to sell whereby we might advance ye price there of, to countervaile those things that we must buy agayne.” In another place, the knight asks the doctor: “I pray you, what be those sorts that ye meane. And first, of those that ye thinke should have no losse thereby? *Doctor*: I mean all those that live by buying and selling, for as they buy deare, they sell thereafter. *Knight*: What is the next sort that ye say would win by it? *Doctor*: Marry, all such as have takings of fearmes in their owne manurance [cultivation] at the old rent, for where they pay after the olde rate they sell after the newe — that is, they paye for their lande good cheape, and sell all things growing thereof deare. *Knight*: What sorte is that which, ye sayde should have greater losse hereby, than these men had profit? *Doctor*: It is all noblemen, gentlemen, and all other that live either by a stinted rent or stypend, or do not manure [cultivate] the ground, or doe occupy no buying and selling.”

<sup>3</sup> In France, the *régisseur*, steward, collector of dues for the feudal lords during the earlier part of the middle ages, soon became an *homme d'affaires*, who by extortion, cheating, &c., swindled himself into a capitalist. These *régisseurs* themselves were sometimes noblemen. *E.g.*, “C'est li compte que messire Jacques de Thoraine, chevalier chastelain sor Besançon rent és-seigneur tenant les comptes à Dijon pour monseigneur le duc et comte de Bourgoigne, des rentes appartenant à la dite chastellenie, depuis xxve jour de décembre MCCCCLIX jusqu'au xxviiiie jour de décembre MCCCCLX.” [This is the account given by M. Jacques de Thoraise, knight, and Lord of a manor near Besançon, to the lord who administers the accounts at Dijon for his highness the Duke and Count of Burgundy, of the rents appurtenant to the above-mentioned manor, from the 25th day of December 1359 to the 28th day of December 1360] (Alexis Monteil: “*Traité de Matériaux Manuscrits etc.*,” pp. 234, 235.) Already it is evident here how in all spheres of social life the lion's share falls to the middleman. In the economic domain, *e.g.*, financiers, stock-exchange speculators, merchants, shopkeepers skim the cream; in civil matters, the lawyer fleeces his clients; in politics the representative is of more importance than the voters, the minister than the sovereign; in religion, God is pushed into the background by the “Mediator,” and the latter again is shoved back by the priests, the inevitable middlemen between the good shepherd and his sheep. In France, as in England, the great feudal territories were divided into innumerable small homesteads, but under conditions incomparably more favorable for the people. During the 14th century arose the farms or *terriers*. Their number grew constantly, far beyond 100,000. They paid rents varying from 1/12 to 1/5 of the product in money or in kind. These farms were fiefs, sub-fiefs, &c., according the value and extent of the domains, many of them only containing a few acres. But these farmers had rights of jurisdiction in some degree over the dwellers on the soil; there were four grades. The oppression of the agricultural population under all these petty tyrants will be understood. Monteil says that there were once in France 160,000 judges, where today, 4,000 tribunals, including justices of the peace, suffice.

## Chapter 30: Reaction of the Agricultural Revolution on Industry. Creation of the Home-Market for Industrial Capital

The expropriation and expulsion of the agricultural population, intermittent but renewed again and again, supplied, as we saw, the town industries with a mass of proletarians entirely unconnected with the corporate guilds and unfettered by them; a fortunate circumstance that makes old A. Anderson (not to be confounded with James Anderson), in his "History of Commerce," believe in the direct intervention of Providence. We must still pause a moment on this element of primitive accumulation. The thinning-out of the independent, self-supporting peasants not only brought about the crowding together of the industrial proletariat, in the way that Geoffrey Saint Hilaire explained the condensation of cosmical matter at one place, by its rarefaction at another.<sup>1</sup> In spite of the smaller number of its cultivators, the soil brought forth as much or more produce, after as before, because the revolution in the conditions of landed property was accompanied by improved methods of culture, greater co-operation, concentration of the means of production, &c., and because not only were the agricultural wage labourers put on the strain more intensely<sup>2</sup>, but the field of production on which they worked for themselves became more and more contracted. With the setting free of a part of the agricultural population, therefore, their former means of nourishment were also set free. They were now transformed into material elements of variable capital. The peasant, expropriated and cast adrift, must buy their value in the form of wages, from his new master, the industrial capitalist. That which holds good of the means of subsistence holds with the raw materials of industry dependent upon home agriculture. They were transformed into an element of constant capital. Suppose, *e.g.*, a part of the Westphalian peasants, who, at the time of Frederick II, all spun flax, forcibly expropriated and hunted from the soil; and the other part that remained, turned into day labourers of large farmers. At the same time arise large establishments for flax-spinning and weaving, in which the men "set free" now work for wages. The flax looks exactly as before. Not a fibre of it is changed, but a new social soul has popped into its body. It forms now a part of the constant capital of the master manufacturer. Formerly divided among a number of small producers, who cultivated it themselves and with their families spun it in retail fashion, it is now concentrated in the hand of one capitalist, who sets others to spin and weave it for him. The extra labour expended in flax-spinning realised itself formerly in extra income to numerous peasant families, or maybe, in Frederick II's time, in taxes pour le roi de Prusse. It realises itself now in profit for a few capitalists. The spindles and looms, formerly scattered over the face of the country, are now crowded together in a few great labour-barracks, together with the labourers and the raw material. And spindles, looms, raw material, are now transformed from means of independent existence for the spinners and weavers, into means for commanding them and sucking out of them unpaid labour.<sup>3</sup> One does not perceive, when looking at the large manufactories and the large farms, that they have originated from the throwing into one of many small centres of production, and have been built up by the expropriation of many small independent producers. Nevertheless, the popular intuition was not at fault. In the time of Mirabeau, the lion of the Revolution, the great manufactories were still called manufactures réunies, workshops thrown into one, as we speak of fields thrown into one. Says Mirabeau:

"We are only paying attention to the grand manufactories, in which hundreds of men work under a director and which are commonly called *manufactures réunies*."

Those where a very large number of labourers work, each separately and on his own account, are hardly considered; they are placed at an infinite distance from the others. This is a great error, as the latter alone make a really important object of national prosperity.... The large workshop (manufacture réunie) will enrich prodigiously one or two entrepreneurs, but the labourers will only be journeymen, paid more or less, and will not have any share in the success of the undertaking. In the discrete workshop (manufacture séparée), on the contrary, no one will become rich, but many labourers will be comfortable; the saving and the industrious will be able to amass a little capital, to put by a little for a birth of a child, for an illness, for themselves or their belongings. The number of saving and industrious labourers will increase, because they will see in good conduct, in activity, a means of essentially bettering their condition, and not of obtaining a small rise in wages that can never be of any importance of the future, and whose sole result is to place men in the position to live a little better, but only from day to day.... The large workshops, undertakings of certain private persons who pay labourers from day to day to work for their gain, may be able to put these private individuals at their ease, but they will never be an object worth the attention of governments. Discrete workshops, for the most part combined with cultivation of small holdings, are the only free ones."<sup>4</sup> The expropriation and eviction of a part of the agricultural population not only set free for industrial capital, the labourers, their means of subsistence, and material for labour; it also created the home-market.

In fact, the events that transformed the small peasants into wage labourers, and their means of subsistence and of labour into material elements of capital, created, at the same time, a home-market for the latter. Formerly, the peasant family produced the means of subsistence and the raw materials, which they themselves, for the most part, consumed. These raw materials and means of subsistence have now become commodities; the large farmer sells them, he finds his market in manufactures. Yarn, linen, coarse woollen stuffs – things whose raw materials had been within the reach of every peasant family, had been spun and woven by it for its own use – were now transformed into articles of manufacture, to which the country districts at once served for markets. The many scattered customers, whom stray artisans until now had found in the numerous small producers working on their own account, concentrate themselves now into one great market provided for by industrial capital.<sup>5</sup> Thus, hand in hand with the expropriation of the self-supporting peasants, with their separation from their means of production, goes the destruction of rural domestic industry, the process of separation between manufacture and agriculture. And only the destruction of rural domestic industry can give the internal market of a country that extension and consistence which the capitalist mode of production requires. Still the manufacturing period, properly so called, does not succeed in carrying out this transformation radically and completely. It will be remembered that manufacture, properly so called, conquers but partially the domain of national production, and always rests on the handicrafts of the town and the domestic industry of the rural districts as its ultimate basis. If it destroys these in one form, in particular branches, at certain points, it calls them up again elsewhere, because it needs them for the preparation of raw material up to a certain point. It produces, therefore, a new class of small villagers who, while following the cultivation of the soil as an accessory calling, find their chief occupation in industrial labour, the products of which they sell to the manufacturers directly, or through the medium of merchants. This is one, though not the chief, cause of a phenomenon which, at first, puzzles the student of English history.<sup>6</sup> From the last third of the 15th century he finds continually complaints, only interrupted at certain intervals, about the encroachment of capitalist farming in the country districts, and the progressive destruction of the

peasantry. On the other hand, he always finds this peasantry turning up again, although in diminished number, and always under worse conditions. The chief reason is: England is at one time chiefly a cultivator of corn, at another chiefly a breeder of cattle, in alternate periods, and with these the extent of peasant cultivation fluctuates. Modern Industry alone, and finally, supplies, in machinery, the lasting basis of capitalistic agriculture, expropriates radically the enormous majority of the agricultural population, and completes the separation between agriculture and rural domestic industry, whose roots – spinning and weaving – it tears up.<sup>7</sup> It therefore also, for the first time, conquers for industrial capital the entire home market.<sup>8</sup>

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<sup>1</sup> In his “Notions de Philosophie Naturelle.” Paris, 1838.

<sup>2</sup> A point that Sir James Steuart emphasises.

<sup>3</sup> “Je permettrai,” says the capitalist, “que vous ayez l’honneur de me servir, à condition que vous me donniez le peu qui vous reste pour la peine que je prends de vous commander.” [I will allow you ... to have the honour of serving me, on condition that, in return for the pains I take in commanding you, you give me the little that remains to you] (J. J. Rousseau: “Discours sur l’Economie Politique.”)

<sup>4</sup> Mirabeau, l.c., t.III, pp.20-109 passim. That Mirabeau considers the separate workshops more economical and productive than the “combined,” and sees in the latter merely artificial exotics under government cultivation, is explained by the position at that time of a great part of the continental manufactures.

<sup>5</sup> “Twenty pounds of wool converted unobtrusively into yearly clothing of a labourer’s family by its own industry in the intervals of other works — this makes no show; but bring it to market, send it to the factory, thence to the broker, thence to the dealer, and you will have great commercial operations, and nominal capital engaged to the amount of twenty times its value.... The working-class is thus emersed to support a wretched factory population, a parastical shop-keeping class, and a fictitious commercial, monetary, and financial system.” (David Urquhart, l.c., p.120.)

<sup>6</sup> Cromwell’s time forms an exception. So long as the Republic lasted, the mass of the English people of all grades rose from the degradation into which they had sunk under the Tudors.

<sup>7</sup> Tuckett is aware that the modern woollen industry has sprung, with the introduction of machinery, from manufacture proper and from the destruction of rural and domestic industries.

“The plough, the yoke, were ‘the invention of gods, and the occupation of heroes’; are the loom, the spindle, the distaff, of less noble parentage. You sever the distaff and the plough, the spindle and the yoke, and you get factories and poor-houses, credit and panics, two hostile nations, agriculture and commercial.” (David Urquhart, l.c., p.122.)

But now comes Carey, and cries out upon England, surely not with unreason, that it is trying to turn every other country into a mere agricultural nation, whose manufacturer is to be England. He pretends that in this way Turkey has been ruined, because “the owners and occupants of land have never been permitted by England to strengthen themselves by the formation of that natural alliance between the plough and the loom, the hammer and the harrow.” (“The Slave Trade,” p.125.) According to him, Urquhart himself is one of the chief agents in the ruin of Turkey, where he had made Free-trade propaganda in the English interest. The best of it is that Carey, a great Russophile by the way, wants to prevent the process of separation by that very system of protection which accelerates it.

<sup>8</sup> Philanthropic English economists, like Mill, Rogers, Goldwin Smith, Fawcett, &c., and liberal manufacturers like John Bright & Co., ask the English landed proprietors, as God asked Cain after Abel, Where are our thousands of freeholders gone? But where do *you* come from, then? From the destruction of those freeholders. Why don’t you ask further, where are the independent weavers, spinners, and artisans gone?

## Chapter 31: The Genesis of the Industrial Capitalist

The genesis of the industrial\* capitalist did not proceed in such a gradual way as that of the farmer. Doubtless many small guild-masters, and yet more independent small artisans, or even wage labourers, transformed themselves into small capitalists, and (by gradually extending exploitation of wage labour and corresponding accumulation) into full-blown capitalists. In the infancy of capitalist production, things often happened as in the infancy of medieval towns, where the question, which of the escaped serfs should be master and which servant, was in great part decided by the earlier or later date of their flight. The snail's pace of this method corresponded in no wise with the commercial requirements of the new world market that the great discoveries of the end of the 15th century created. But the middle ages had handed down two distinct forms of capital, which mature in the most different economic social formations, and which before the era of the capitalist mode of production, are considered as capital *quand même* [all the same] – usurer's capital and merchant's capital.

“At present, all the wealth of society goes first into the possession of the capitalist ... he pays the landowner his rent, the labourer his wages, the tax and tithes gather their claims, and keeps a large, indeed the largest, and a continually augmenting share, of the annual produce of labour for himself. The capitalist may now be said to be the first owner of all the wealth of the community, though no law has conferred on him the right to this property... this change has been effected by the taking of interest on capital ... and it is not a little curious that all the law-givers of Europe endeavoured to prevent this by statutes, viz., statutes against usury.... The power of the capitalist over all the wealth of the country is a complete change in the right of property, and by what law, or series of laws, was it effected?”<sup>2</sup>

The author should have remembered that revolutions are not made by laws.

The money capital formed by means of usury and commerce was prevented from turning into industrial capital, in the country by the feudal constitution, in the towns by the guild organisation.<sup>3</sup> These fetters vanished with the dissolution of feudal society, with the expropriation and partial eviction of the country population. The new manufactures were established at sea-ports, or at inland points beyond the control of the old municipalities and their guilds. Hence in England an embittered struggle of the corporate towns against these new industrial nurseries.

The discovery of gold and silver in America, the extirpation, enslavement and entombment in mines of the aboriginal population, the beginning of the conquest and looting of the East Indies, the turning of Africa into a warren for the commercial hunting of black-skins, signalled the rosy dawn of the era of capitalist production. These idyllic proceedings are the chief momenta of primitive accumulation. On their heels treads the commercial war of the European nations, with the globe for a theatre. It begins with the revolt of the Netherlands from Spain, assumes giant dimensions in England's Anti-Jacobin War, and is still going on in the opium wars against China, &c.

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\* Industrial here in contradistinction to agricultural. In the “categoric” sense the farmer is an industrial capitalist as much as the manufacturer.

The different momenta of primitive accumulation distribute themselves now, more or less in chronological order, particularly over Spain, Portugal, Holland, France, and England. In England at the end of the 17th century, they arrive at a systematical combination, embracing the colonies, the national debt, the modern mode of taxation, and the protectionist system. These methods depend in part on brute force, *e.g.*, the colonial system. But, they all employ the power of the State, the concentrated and organised force of society, to hasten, hot-house fashion, the process of transformation of the feudal mode of production into the capitalist mode, and to shorten the transition. Force is the midwife of every old society pregnant with a new one. It is itself an economic power.

Of the Christian colonial system, W. Howitt, a man who makes a speciality of Christianity, says:

“The barbarities and desperate outrages of the so-called Christian race, throughout every region of the world, and upon every people they have been able to subdue, are not to be paralleled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth.”<sup>4</sup>

The history of the colonial administration of Holland – and Holland was the head capitalistic nation of the 17th century –

“is one of the most extraordinary relations of treachery, bribery, massacre, and meanness”<sup>5</sup>

Nothing is more characteristic than their system of stealing men, to get slaves for Java. The men stealers were trained for this purpose. The thief, the interpreter, and the seller, were the chief agents in this trade, native princes the chief sellers. The young people stolen, were thrown into the secret dungeons of Celebes, until they were ready for sending to the slave-ships. An official report says:

“This one town of Macassar, *e.g.*, is full of secret prisons, one more horrible than the other, crammed with unfortunates, victims of greed and tyranny fettered in chains, forcibly torn from their families.”

To secure Malacca, the Dutch corrupted the Portuguese governor. He let them into the town in 1641. They hurried at once to his house and assassinated him, to “abstain” from the payment of £21,875, the price of his treason. Wherever they set foot, devastation and depopulation followed. Banjuwangi, a province of Java, in 1750 numbered over 80,000 inhabitants, in 1811 only 18,000. Sweet commerce!

The English East India Company, as is well known, obtained, besides the political rule in India, the exclusive monopoly of the tea-trade, as well as of the Chinese trade in general, and of the transport of goods to and from Europe. But the coasting trade of India and between the islands, as well as the internal trade of India, were the monopoly of the higher employés of the company. The monopolies of salt, opium, betel and other commodities, were inexhaustible mines of wealth. The employés themselves fixed the price and plundered at will the unhappy Hindus. The Governor-General took part in this private traffic. His favourites received contracts under conditions whereby they, cleverer than the alchemists, made gold out of nothing. Great fortunes sprang up like mushrooms in a day; primitive accumulation went on without the advance of a shilling. The trial of Warren Hastings swarms with such cases. Here is an instance. A contract for opium was given to a certain Sullivan at the moment of his departure on an official mission to a part of India far removed from the opium district. Sullivan sold his contract to one Binn for £40,000; Binn sold it the same day for £60,000, and the ultimate purchaser who carried out the contract declared that after all he realised an enormous gain. According to one of the lists laid before Parliament, the Company and its employés from 1757-1766 got £6,000,000 from the Indians as gifts. Between 1769 and 1770, the English manufactured a famine by buying up all the rice and refusing to sell it again, except at fabulous prices.<sup>6</sup>

The treatment of the aborigines was, naturally, most frightful in plantation-colonies destined for export trade only, such as the West Indies, and in rich and well-populated countries, such as Mexico and India, that were given over to plunder. But even in the colonies properly so called, the Christian character of primitive accumulation did not belie itself. Those sober virtuosi of Protestantism, the Puritans of New England, in 1703, by decrees of their assembly set a premium of £40 on every Indian scalp and every captured red-skin: in 1720 a premium of £100 on every scalp; in 1744, after Massachusetts-Bay had proclaimed a certain tribe as rebels, the following prices: for a male scalp of 12 years and upwards £100 (new currency), for a male prisoner £105, for women and children prisoners £50, for scalps of women and children £50. Some decades later, the colonial system took its revenge on the descendants of the pious pilgrim fathers, who had grown seditious in the meantime. At English instigation and for English pay they were tomahawked by red-skins. The British Parliament proclaimed bloodhounds and scalping as “means that God and Nature had given into its hand.”

The colonial system ripened, like a hot-house, trade and navigation. The “societies Monopolia” of Luther were powerful levers for concentration of capital. The colonies secured a market for the budding manufactures, and, through the monopoly of the market, an increased accumulation. The treasures captured outside Europe by undisguised looting, enslavement, and murder, floated back to the mother-country and were there turned into capital. Holland, which first fully developed the colonial system, in 1648 stood already in the acme of its commercial greatness. It was

“in almost exclusive possession of the East Indian trade and the commerce between the south-east and north-west of Europe. Its fisheries, marine, manufactures, surpassed those of any other country. The total capital of the Republic was probably more important than that of all the rest of Europe put together.” Gülich forgets to add that by 1648, the people of Holland were more over-worked, poorer and more brutally oppressed than those of all the rest of Europe put together.

Today industrial supremacy implies commercial supremacy. In the period of manufacture properly so called, it is, on the other hand, the commercial supremacy that gives industrial predominance. Hence the preponderant rôle that the colonial system plays at that time. It was “the strange God” who perched himself on the altar cheek by jowl with the old Gods of Europe, and one fine day with a shove and a kick chucked them all of a heap. It proclaimed surplus-value making as the sole end and aim of humanity.

The system of public credit, *i.e.*, of national debts, whose origin we discover in Genoa and Venice as early as the Middle Ages, took possession of Europe generally during the manufacturing period. The colonial system with its maritime trade and commercial wars served as a forcing-house for it. Thus it first took root in Holland. National debts, *i.e.*, the alienation of the state – whether despotic, constitutional or republican – marked with its stamp the capitalistic era. The only part of the so-called national wealth that actually enters into the collective possessions of modern peoples is their national debt.<sup>7</sup> Hence, as a necessary consequence, the modern doctrine that a nation becomes the richer the more deeply it is in debt. Public credit becomes the *credo* of capital. And with the rise of national debt-making, want of faith in the national debt takes the place of the blasphemy against the Holy Ghost, which may not be forgiven.

The public debt becomes one of the most powerful levers of primitive accumulation. As with the stroke of an enchanter’s wand, it endows barren money with the power of breeding and thus turns it into capital, without the necessity of its exposing itself to the troubles and risks inseparable from its employment in industry or even in usury. The state creditors actually give nothing away, for the sum lent is transformed into public bonds, easily negotiable, which go on functioning in their hands just as so much hard cash would. But further, apart from the class of lazy annuitants

thus created, and from the improvised wealth of the financiers, middlemen between the government and the nation – as also apart from the tax-farmers, merchants, private manufacturers, to whom a good part of every national loan renders the service of a capital fallen from heaven – the national debt has given rise to joint-stock companies, to dealings in negotiable effects of all kinds, and to agiotage, in a word to stock-exchange gambling and the modern bankocracy.

At their birth the great banks, decorated with national titles, were only associations of private speculators, who placed themselves by the side of governments, and, thanks to the privileges they received, were in a position to advance money to the State. Hence the accumulation of the national debt has no more infallible measure than the successive rise in the stock of these banks, whose full development dates from the founding of the Bank of England in 1694. The Bank of England began with lending its money to the Government at 8%; at the same time it was empowered by Parliament to coin money out of the same capital, by lending it again to the public in the form of banknotes. It was allowed to use these notes for discounting bills, making advances on commodities, and for buying the precious metals. It was not long ere this credit-money, made by the bank itself, became the coin in which the Bank of England made its loans to the State, and paid, on account of the State, the interest on the public debt. It was not enough that the bank gave with one hand and took back more with the other; it remained, even whilst receiving, the eternal creditor of the nation down to the last shilling advanced. Gradually it became inevitably the receptacle of the metallic hoard of the country, and the centre of gravity of all commercial credit. What effect was produced on their contemporaries by the sudden uprising of this brood of bankocrats, financiers, rentiers, brokers, stock-jobbers, &c., is proved by the writings of that time, *e.g.*, by Bolingbroke's.<sup>8</sup>

With the national debt arose an international credit system, which often conceals one of the sources of primitive accumulation in this or that people. Thus the villainies of the Venetian thieving system formed one of the secret bases of the capital-wealth of Holland to whom Venice in her decadence lent large sums of money. So also was it with Holland and England. By the beginning of the 18th century the Dutch manufactures were far outstripped. Holland had ceased to be the nation preponderant in commerce and industry. One of its main lines of business, therefore, from 1701-1776, is the lending out of enormous amounts of capital, especially to its great rival England. The same thing is going on today between England and the United States. A great deal of capital, which appears today in the United States without any certificate of birth, was yesterday, in England, the capitalised blood of children.

As the national debt finds its support in the public revenue, which must cover the yearly payments for interest, &c., the modern system of taxation was the necessary complement of the system of national loans. The loans enable the government to meet extraordinary expenses, without the tax-payers feeling it immediately, but they necessitate, as a consequence, increased taxes. On the other hand, the raising of taxation caused by the accumulation of debts contracted one after another, compels the government always to have recourse to new loans for new extraordinary expenses. Modern fiscality, whose pivot is formed by taxes on the most necessary means of subsistence (thereby increasing their price), thus contains within itself the germ of automatic progression. Overtaxation is not an incident, but rather a principle. In Holland, therefore, where this system was first inaugurated, the great patriot, DeWitt, has in his "Maxims" extolled it as the best system for making the wage labourer submissive, frugal, industrious, and overburdened with labour. The destructive influence that it exercises on the condition of the wage labourer concerns us less however, here, than the forcible expropriation, resulting from it, of peasants, artisans, and in a word, all elements of the lower middle class. On this there are not two opinions, even among the bourgeois economists. Its expropriating efficacy is still further heightened by the system of protection, which forms one of its integral parts.

The great part that the public debt, and the fiscal system corresponding with it, has played in the capitalisation of wealth and the expropriation of the masses, has led many writers, like Cobbett, Doubleday and others, to seek in this, incorrectly, the fundamental cause of the misery of the modern peoples.

The system of protection was an artificial means of manufacturing manufacturers, of expropriating independent labourers, of capitalising the national means of production and subsistence, of forcibly abbreviating the transition from the medieval to the modern mode of production. The European states tore one another to pieces about the patent of this invention, and, once entered into the service of the surplus-value makers, did not merely lay under contribution in the pursuit of this purpose their own people, indirectly through protective duties, directly through export premiums. They also forcibly rooted out, in their dependent countries, all industry, as, *e.g.*, England did. with the Irish woollen manufacture. On the continent of Europe, after Colbert's example, the process was much simplified. The primitive industrial capital, here, came in part directly out of the state treasury. "Why," cries Mirabeau, "why go so far to seek the cause of the manufacturing glory of Saxony before the war? 180,000,000 of debts contracted by the sovereigns!"<sup>9</sup>

Colonial system, public debts, heavy taxes, protection, commercial wars, &c., these children of the true manufacturing period, increase gigantically during the infancy of Modern Industry. The birth of the latter is heralded by a great slaughter of the innocents. Like the royal navy, the factories were recruited by means of the press-gang. Blasé as Sir F. M. Eden is as to the horrors of the expropriation of the agricultural population from the soil, from the last third of the 15th century to his own time; with all the self-satisfaction with which he rejoices in this process, "essential" for establishing capitalistic agriculture and "the due proportion between arable and pasture land" – he does not show, however, the same economic insight in respect to the necessity of child-stealing and child-slavery for the transformation of manufacturing exploitation into factory exploitation, and the establishment of the "true relation" between capital and labour-power. He says:

"It may, perhaps, be worthy the attention of the public to consider, whether any manufacture, which, in order to be carried on successfully, requires that cottages and workhouses should be ransacked for poor children; that they should be employed by turns during the greater part of the night and robbed of that rest which, though indispensable to all, is most required by the young; and that numbers of both sexes, of different ages and dispositions, should be collected together in such a manner that the contagion of example cannot but lead to profligacy and debauchery; will add to the sum of individual or national felicity?"<sup>10</sup>

"In the counties of Derbyshire, Nottinghamshire, and more particularly in Lancashire," says Fielden, "the newly-invented machinery was used in large factories built on the sides of streams capable of turning the water-wheel. Thousands of hands were suddenly required in these places, remote from towns; and Lancashire, in particular, being, till then, comparatively thinly populated and barren, a population was all that she now wanted. The small and nimble fingers of little children being by very far the most in request, the custom instantly sprang up of procuring *apprentices* from the different parish workhouses of London, Birmingham, and elsewhere. Many, many thousands of these little, hapless creatures were sent down into the north, being from the age of 7 to the age of 13 or 14 years old. The custom was for the master to clothe his apprentices and to feed and lodge them in an "apprentice house" near the factory; overseers were

appointed to see to the works, whose interest it was to work the children to the utmost, because their pay was in proportion to the quantity of work that they could exact. Cruelty was, of course, the consequence. ... In many of the manufacturing districts, but particularly, I am afraid, in the guilty county to which I belong [Lancashire], cruelties the most heart-rending were practised upon the unoffending and friendless creatures who were thus consigned to the charge of master-manufacturers; they were harassed to the brink of death by excess of labour ... were flogged, fettered and tortured in the most exquisite refinement of cruelty; ... they were in many cases starved to the bone while flogged to their work and ... even in some instances ... were driven to commit suicide.... The beautiful and romantic valleys of Derbyshire, Nottinghamshire and Lancashire, secluded from the public eye, became the dismal solitudes of torture, and of many a murder. The profits of manufacturers were enormous; but this only whetted the appetite that it should have satisfied, and therefore the manufacturers had recourse to an expedient that seemed to secure to them those profits without any possibility of limit; they began the practice of what is termed “night-working,” that is, having tired one set of hands, by working them throughout the day, they had another set ready to go on working throughout the night; the day-set getting into the beds that the night-set had just quitted, and in their turn again, the night-set getting into the beds that the day-set quitted in the morning. It is a common tradition in Lancashire, that the beds *never get cold.*”<sup>11</sup>

With the development of capitalist production during the manufacturing period, the public opinion of Europe had lost the last remnant of shame and conscience. The nations bragged cynically of every infamy that served them as a means to capitalistic accumulation. Read, *e.g.*, the naïve *Annals of Commerce* of the worthy A. Anderson. Here it is trumpeted forth as a triumph of English statecraft that at the Peace of Utrecht, England extorted from the Spaniards by the Asiento Treaty the privilege of being allowed to ply the negro trade, until then only carried on between Africa and the English West Indies, between Africa and Spanish America as well. England thereby acquired the right of supplying Spanish America until 1743 with 4,800 negroes yearly. This threw, at the same time, an official cloak over British smuggling. Liverpool waxed fat on the slave trade. This was its method of primitive accumulation. And, even to the present day, Liverpool “respectability” is the Pindar of the slave trade which – compare the work of Aikin [1795] already quoted – “has coincided with that spirit of bold adventure which has characterised the trade of Liverpool and rapidly carried it to its present state of prosperity; has occasioned vast employment for shipping and sailors, and greatly augmented the demand for the manufactures of the country” (p. 339). Liverpool employed in the slave-trade, in 1730, 15 ships; in 1751, 53; in 1760, 74; in 1770, 96; and in 1792, 132.<sup>12</sup>

Whilst the cotton industry introduced child-slavery in England, it gave in the United States a stimulus to the transformation of the earlier, more or less patriarchal slavery, into a system of commercial exploitation. In fact, the veiled slavery of the wage workers in Europe needed, for its pedestal, slavery pure and simple in the new world.

Tantae molis erat, to establish the “eternal laws of Nature” of the capitalist mode of production, to complete the process of separation between labourers and conditions of labour, to transform, at one pole, the social means of production and subsistence into capital, at the opposite pole, the mass of the population into wage labourers, into “free labouring poor,” that artificial product of modern society.<sup>13</sup> If money, according to Augier,<sup>14</sup> “comes into the world with a congenital blood-stain on one cheek,” capital comes dripping from head to foot, from every pore, with blood and dirt.<sup>15</sup>

<sup>2</sup> “The Natural and Artificial Rights of Property Contrasted.” Lond., 1832, pp. 98-99. Author of the anonymous work: “Th. Hodgskin.”

<sup>3</sup> Even as late as 1794, the small cloth-makers of Leeds sent a deputation to Parliament, with a petition for a law to forbid any merchant from becoming a manufacturer. (Dr. Aikin, l. c.)

<sup>4</sup> William Howitt: “Colonisation and Christianity: A Popular History of the Treatment of the Natives by the Europeans in all their Colonies.” London, 1838, p. 9. On the treatment of the slaves there is a good compilation in Charles Comte, “Traité de la Législation.” 3me éd. Bruxelles, 1837. This subject one must study in detail, to see what the bourgeoisie makes of itself and of the labourer, wherever it can, without restraint, model the world after its own image.

<sup>5</sup> Thomas Stamford Raffles, late Lieut-Gov. of that island: “The History of Java,” Lond., 1817.

<sup>6</sup> In the year 1866 more than a million Hindus died of hunger in the province of Orissa alone. Nevertheless, the attempt was made to enrich the Indian treasury by the price at which the necessaries of life were sold to the starving people.

<sup>7</sup> William Cobbett remarks that in England all public institutions are designated “royal”; as compensation for this, however, there is the “national” debt.

<sup>8</sup> “Si les Tartares inondaient l’Europe aujourd’hui, il faudrait bien des affaires pour leur faire entendre ce que c’est qu’un financier parmi nous.” [if the Tartars were to flood into Europe today, it would be a difficult job to make them understand what a financier is with us] Montesquieu, “Esprit des lois,” t. iv., p. 33, ed. Londres, 1769.

<sup>9</sup> Mirabeau, l. c., t. vi., p. 101.

<sup>10</sup> Eden, l. c., Vol. I., Book II., Ch. 1., p. 421.

<sup>11</sup> John Fielden, l. c., pp. 5, 6. On the earlier infamies of the factory system, cf. Dr. Aikin (1795), l. c., p. 219. and Gisborne: “Enquiry into the Duties of Men,” 1795 Vol. II. When the steam-engine transplanted the factories from the country waterfalls to the middle of towns, the “abstemious” surplus-value maker found the child-material ready to his hand, without being forced to seek slaves from the workhouses. When Sir R. Peel (father of the “minister of plausibility”), brought in his bill for the protection of children, in 1815, Francis Homer, lumen of the Billion Committee and intimate friend of Ricardo, said in the House of Commons: “It is notorious, that with a bankrupt’s effects, a gang, if he might use the word, of these children had been put up to sale, and were advertised publicly as part of the property. A most atrocious instance had been brought before the Court of King’s Bench two years before, in which a number of these boys, apprenticed by a parish in London to one manufacturer, had been transferred to another, and had been found by some benevolent persons in a state of absolute famine. Another case more horrible had come to his knowledge while on a [Parliamentary] Committee ... that not many years ago, an agreement had been made between a London parish and a Lancashire manufacturer, by which it was stipulated, that with every 20 sound children one idiot should be taken.”

<sup>12</sup> In 1790, there were in the English West Indies ten slaves for one free man, in the French fourteen for one, in the Dutch twenty-three for one. (Henry Brougham: “An Inquiry into the Colonial Policy of the European Powers.” Edin. 1803, vol. II., p. 74.)

<sup>13</sup> The phrase, “labouring poor,” is found in English legislation from the moment when the class of wage labourers becomes noticeable. This term is used in opposition, on the one hand, to the “idle poor,” beggars, etc., on the other, to the out and out vulgar bourgeois. “The laws of commerce are the laws of Nature, and therefore the laws of God.” (E. Burke, l. c., pp. 31, 32.) No wonder that, true to the laws of God and of Nature, he always sold himself in the best market. A very good portrait of this Edmund Burke, during his liberal time, is to be found in the writings of the Rev. Mr. Tucker. Tucker was a parson and a Tory, but, for the rest, an honourable man and a competent political economist. In face of the infamous cowardice of character that reigns today, and believes most devoutly in “the laws of

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commerce,” it is our bounden duty again and again to brand the Burkes, who only differ from their successors in one thing — talent.

<sup>14</sup> Marie Angier: “Du Crédit Public.” Paris, 1842.

<sup>15</sup> “Capital is said by a Quarterly Reviewer to fly turbulence and strife, and to be timid, which is very true; but this is very incompletely stating the question. Capital eschews no profit, or very small profit, just as Nature was formerly said to abhor a vacuum. With adequate profit, capital is very bold. A certain 10 per cent. will ensure its employment anywhere; 20 per cent. certain will produce eagerness; 50 per cent., positive audacity; 100 per cent. will make it ready to trample on all human laws; 300 per cent., and there is not a crime at which it will scruple, nor a risk it will not run, even to the chance of its owner being hanged. If turbulence and strife will bring a profit, it will freely encourage both. Smuggling and the slave-trade have amply proved all that is here stated.” (T. J. Dunning, l. c., pp. 35, 36.)

## Chapter 32: Historical Tendency of Capitalist Accumulation

What does the primitive accumulation of capital, *i.e.*, its historical genesis, resolve itself into? In so far as it is not immediate transformation of slaves and serfs into wage labourers, and therefore a mere change of form, it only means the expropriation of the immediate producers, *i.e.*, the dissolution of private property based on the labour of its owner. Private property, as the antithesis to social, collective property, exists only where the means of labour and the external conditions of labour belong to private individuals. But according as these private individuals are labourers or not labourers, private property has a different character. The numberless shades, that it at first sight presents, correspond to the intermediate stages lying between these two extremes. The private property of the labourer in his means of production is the foundation of petty industry, whether agricultural, manufacturing, or both; petty industry, again, is an essential condition for the development of social production and of the free individuality of the labourer himself. Of course, this petty mode of production exists also under slavery, serfdom, and other states of dependence. But it flourishes, it lets loose its whole energy, it attains its adequate classical form, only where the labourer is the private owner of his own means of labour set in action by himself: the peasant of the land which he cultivates, the artisan of the tool which he handles as a virtuoso. This mode of production presupposes parcelling of the soil and scattering of the other means of production. As it excludes the concentration of these means of production, so also it excludes co-operation, division of labour within each separate process of production, the control over, and the productive application of the forces of Nature by society, and the free development of the social productive powers. It is compatible only with a system of production, and a society, moving within narrow and more or less primitive bounds. To perpetuate it would be, as Pecqueur rightly says, "to decree universal mediocrity". At a certain stage of development, it brings forth the material agencies for its own dissolution. From that moment new forces and new passions spring up in the bosom of society; but the old social organisation fetters them and keeps them down. It must be annihilated; it is annihilated. Its annihilation, the transformation of the individualised and scattered means of production into socially concentrated ones, of the pigmy property of the many into the huge property of the few, the expropriation of the great mass of the people from the soil, from the means of subsistence, and from the means of labour, this fearful and painful expropriation of the mass of the people forms the prelude to the history of capital. It comprises a series of forcible methods, of which we have passed in review only those that have been epoch-making as methods of the primitive accumulation of capital. The expropriation of the immediate producers was accomplished with merciless Vandalism, and under the stimulus of passions the most infamous, the most sordid, the pettiest, the most meanly odious. Self-earned private property, that is based, so to say, on the fusing together of the isolated, independent labouring individual with the conditions of his labour, is supplanted by capitalistic private property, which rests on exploitation of the nominally free labour of others, *i.e.*, on wage labour.<sup>1</sup>

As soon as this process of transformation has sufficiently decomposed the old society from top to bottom, as soon as the labourers are turned into proletarians, their means of labour into capital, as soon as the capitalist mode of production stands on its own feet, then the further socialisation of labour and further transformation of the land and other means of production into socially exploited and, therefore, common means of production, as well as the further expropriation of private proprietors, takes a new form. That which is now to be expropriated is no longer the labourer working for himself, but the capitalist exploiting many labourers. This expropriation is accomplished by the action of the immanent laws of capitalistic production itself, by the

centralisation of capital. One capitalist always kills many. Hand in hand with this centralisation, or this expropriation of many capitalists by few, develop, on an ever-extending scale, the co-operative form of the labour process, the conscious technical application of science, the methodical cultivation of the soil, the transformation of the instruments of labour into instruments of labour only usable in common, the economising of all means of production by their use as means of production of combined, socialised labour, the entanglement of all peoples in the net of the world market, and with this, the international character of the capitalistic regime. Along with the constantly diminishing number of the magnates of capital, who usurp and monopolise all advantages of this process of transformation, grows the mass of misery, oppression, slavery, degradation, exploitation; but with this too grows the revolt of the working class, a class always increasing in numbers, and disciplined, united, organised by the very mechanism of the process of capitalist production itself. The monopoly of capital becomes a fetter upon the mode of production, which has sprung up and flourished along with, and under it. Centralisation of the means of production and socialisation of labour at last reach a point where they become incompatible with their capitalist integument. This integument is burst asunder. The knell of capitalist private property sounds. The expropriators are expropriated.

The capitalist mode of appropriation, the result of the capitalist mode of production, produces capitalist private property. This is the first negation of individual private property, as founded on the labour of the proprietor. But capitalist production begets, with the inexorability of a law of Nature, its own negation. It is the negation of negation. This does not re-establish private property for the producer, but gives him individual property based on the acquisition of the capitalist era: *i.e.*, on co-operation and the possession in common of the land and of the means of production.

The transformation of scattered private property, arising from individual labour, into capitalist private property is, naturally, a process, incomparably more protracted, violent, and difficult, than the transformation of capitalistic private property, already practically resting on socialised production, into socialised property. In the former case, we had the expropriation of the mass of the people by a few usurpers; in the latter, we have the expropriation of a few usurpers by the mass of the people.

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<sup>1</sup> “Nous sommes dans une condition tout-à-fait nouvelle de la société... nous tendons à séparer toute espèce de propriété d’avec toute espèce de travail.” [We are in a situation which is entirely new for society ... we are striving to separate every kind of property from every kind of labour] (Sismondi: “Nouveaux Principes d’Econ. Polit.” t.II, p.434.)

<sup>2</sup> The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the labourers, due to competition, by their revolutionary combination, due to association. The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.... Of all the classes that stand face-to-face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes perish and disappear in the face of Modern Industry, the proletariat is its special and essential product.... The lower middle classes, the small manufacturers, the shopkeepers, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class... they are reactionary, for they try to roll back the wheel of history. Karl Marx and Friedrich Engels, “Manifest der Kommunistischen Partei,” London, 1848, pp. 9, 11.

## Chapter 33: The Modern Theory of Colonisation<sup>1</sup>

Political economy confuses on principle two very different kinds of private property, of which one rests on the producers' own labour, the other on the employment of the labour of others. It forgets that the latter not only is the direct antithesis of the former, but absolutely grows on its tomb only. In Western Europe, the home of Political Economy, the process of primitive accumulation is more or less accomplished. Here the capitalist regime has either directly conquered the whole domain of national production, or, where economic conditions are less developed, it, at least, indirectly controls those strata of society which, though belonging to the antiquated mode of production, continue to exist side by side with it in gradual decay. To this ready-made world of capital, the political economist applies the notions of law and of property inherited from a pre-capitalistic world with all the more anxious zeal and all the greaterunction, the more loudly the facts cry out in the face of his ideology. It is otherwise in the colonies. There the capitalist regime everywhere comes into collision with the resistance of the producer, who, as owner of his own conditions of labour, employs that labour to enrich himself, instead of the capitalist. The contradiction of these two diametrically opposed economic systems, manifests itself here practically in a struggle between them. Where the capitalist has at his back the power of the mother-country, he tries to clear out of his way by force the modes of production and appropriation based on the independent labour of the producer. The same interest, which compels the sycophant of capital, the political economist, in the mother-country, to proclaim the theoretical identity of the capitalist mode of production with its contrary, that same interest compels him in the colonies to make a clean breast of it, and to proclaim aloud the antagonism of the two modes of production. To this end, he proves how the development of the social productive power of labour, co-operation, division of labour, use of machinery on a large scale, &c., are impossible without the expropriation of the labourers, and the corresponding transformation of their means of production into capital. In the interest of the so-called national wealth, he seeks for artificial means to ensure the poverty of the people. Here his apologetic armor crumbles off, bit by bit, like rotten touchwood. It is the great merit of E.G. Wakefield to have discovered, not anything new about the Colonies<sup>2</sup>, but to have discovered in the Colonies the truth as to the conditions of capitalist production in the mother country. As the system of protection at its origin<sup>3</sup> attempted to manufacture capitalists artificially in the mother-country, so Wakefield's colonisation theory, which England tried for a time to enforce by Acts of Parliament, attempted to effect the manufacture of wage-workers in the Colonies. This he calls "systematic colonisation."

First of all, Wakefield discovered that in the Colonies, property in money, means of subsistence, machines, and other means of production, does not as yet stamp a man as a capitalist if there be wanting the correlative – the wage-worker, the other man who is compelled to sell himself of his own free will. He discovered that capital is not a thing, but a social relation between persons, established by the instrumentality of things.<sup>4</sup> Mr. Peel, he moans, took with him from England to Swan River, West Australia, means of subsistence and of production to the amount of £50,000. Mr. Peel had the foresight to bring with him, besides, 300 persons of the working class, men, women, and children. Once arrived at his destination, "Mr. Peel was left without a servant to make his bed or fetch him water from the river."<sup>5</sup> Unhappy Mr. Peel who provided for everything except the export of English modes of production to Swan River!

For the understanding of the following discoveries of Wakefield, two preliminary remarks: We know that the means of production and subsistence, while they remain the property of the immediate producer, are not capital. They become capital only under circumstances in which they

serve at the same time as means of exploitation and subjection of the labourer. But this capitalist soul of theirs is so intimately wedded, in the head of the political economist, to their material substance, that he christens them capital under all circumstances, even when they are its exact opposite. Thus is it with Wakefield. Further: the splitting up of the means of production into the individual property of many independent labourers, working on their own account, he calls equal division of capital. It is with the political economist as with the feudal jurist. The latter stuck on to pure monetary relations the labels supplied by feudal law.

“If,” says Wakefield, “all members of the society are supposed to possess equal portions of capital... no man would have a motive for accumulating more capital than he could use with his own hands. This is to some extent the case in new American settlements, where a passion for owning land prevents the existence of a class of labourers for hire.”<sup>6</sup> So long, therefore, as the labourer can accumulate for himself – and this he can do so long as he remains possessor of his means of production – capitalist accumulation and the capitalistic mode of production are impossible. The class of wage labourers, essential to these, is wanting. How, then, in old Europe, was the expropriation of the labourer from his conditions of labour, i.e., the co-existence of capital and wage labour, brought about? By a social contract of a quite original kind. “Mankind have adopted a... simple contrivance for promoting the accumulation of capital,” which, of course, since the time of Adam, floated in their imagination, floated in their imagination as the sole and final end of their existence: “they have divided themselves into owners of capital and owners of labour.... The division was the result of concert and combination.”<sup>7</sup> In one word: the mass of mankind expropriated itself in honour of the “accumulation of capital.” Now, one would think that this instinct of self-denying fanaticism would give itself full fling especially in the Colonies, where alone exist the men and conditions that could turn a social contract from a dream to a reality. But why, then, should “systematic colonisation” be called in to replace its opposite, spontaneous, unregulated colonisation? But - but - “In the Northern States of the American Union; it may be doubted whether so many as a tenth of the people would fall under the description of hired labourers.... In England... the labouring class compose the bulk of the people.”<sup>8</sup> Nay, the impulse to self-expropriation on the part of labouring humanity for the glory of capital, exists so little that slavery, according to Wakefield himself, is the sole natural basis of Colonial wealth. His systematic colonisation is a mere *pis aller*, since he unfortunately has to do with free men, not with slaves. “The first Spanish settlers in Saint Domingo did not obtain labourers from Spain. But, without labourers, their capital must have perished, or at least, must soon have been diminished to that small amount which each individual could employ with his own hands. This has actually occurred in the last Colony founded by England – the Swan River Settlement – where a great mass of capital, of seeds, implements, and cattle, has perished for want of labourers to use it, and where no settler has preserved much more capital than he can employ with his own hands.”<sup>9</sup>

We have seen that the expropriation of the mass of the people from the soil forms the basis of the capitalist mode of production. The essence of a free colony, on the contrary, consists in this – that the bulk of the soil is still public property, and every settler on it therefore can turn part of it into his private property and individual means of production, without hindering the later settlers in the same operation.<sup>10</sup> This is the secret both of the prosperity of the colonies and of their inveterate vice – opposition to the establishment of capital. “Where land is very cheap and all men are free, where every one who so pleases can easily obtain a piece of land for himself, not only is labour very dear, as respects the labourer’s share of the produce, but the difficulty is to obtain combined labour at any price.”<sup>11</sup>

As in the colonies the separation of the labourer from the conditions of labour and their root, the soil, does not exist, or only sporadically, or on too limited a scale, so neither does the separation of agriculture from industry exist, nor the destruction of the household industry of the peasantry.

Whence then is to come the internal market for capital? “No part of the population of America is exclusively agricultural, excepting slaves and their employers who combine capital and labour in particular works. Free Americans, who cultivate the soil, follow many other occupations. Some portion of the furniture and tools which they use is commonly made by themselves. They frequently build their own houses, and carry to market, at whatever distance, the produce of their own industry. They are spinners and weavers; they make soap and candles, as well as, in many cases, shoes and clothes for their own use. In America the cultivation of land is often the secondary pursuit of a blacksmith, a miller or a shopkeeper.”<sup>12</sup> With such queer people as these, where is the “field of abstinence” for the capitalists?

The great beauty of capitalist production consists in this – that it not only constantly reproduces the wage-worker as wage-worker, but produces always, in proportion to the accumulation of capital, a relative surplus-population of wage-workers. Thus the law of supply and demand of labour is kept in the right rut, the oscillation of wages is penned within limits satisfactory to capitalist exploitation, and lastly, the social dependence of the labourer on the capitalist, that indispensable requisite, is secured; an unmistakable relation of dependence, which the smug political economist, at home, in the mother-country, can transmogrify into one of free contract between buyer and seller, between equally independent owners of commodities, the owner of the commodity capital and the owner of the commodity labour. But in the colonies, this pretty fancy is torn asunder. The absolute population here increases much more quickly than in the mother-country, because many labourers enter this world as ready-made adults, and yet the labour-market is always understocked. The law of supply and demand of labour falls to pieces. On the one hand, the old world constantly throws in capital, thirsting after exploitation and “abstinence”; on the other, the regular reproduction of the wage labourer as wage labourer comes into collision with impediments the most impertinent and in part invincible. What becomes of the production of wage-labourers, supernumerary in proportion to the accumulation of capital? The wage-worker of to-day is to-morrow an independent peasant, or artisan, working for himself. He vanishes from the labour-market, but not into the workhouse. This constant transformation of the wage-labourers into independent producers, who work for themselves instead of for capital, and enrich themselves instead of the capitalist gentry, reacts in its turn very perversely on the conditions of the labour-market. Not only does the degree of exploitation of the wage labourer remain indecently low. The wage labourer loses into the bargain, along with the relation of dependence, also the sentiment of dependence on the abstemious capitalist. Hence all the inconveniences that our E. G. Wakefield pictures so doughtily, so eloquently, so pathetically. The supply of wage labour, he complains, is neither constant, nor regular, nor sufficient. “The supply of labour is always not only small but uncertain.”<sup>13</sup> “Though the produce divided between the capitalist and the labourer be large, the labourer takes so great a share that he soon becomes a capitalist.... Few, even those whose lives are unusually long, can accumulate great masses of wealth.”<sup>14</sup> The labourers most distinctly decline to allow the capitalist to abstain from the payment of the greater part of their labour. It avails him nothing, if he is so cunning as to import from Europe, with his own capital, his own wage-workers. They soon “cease... to be labourers for hire; they... become independent landowners, if not competitors with their former masters in the labour-market.”<sup>15</sup> Think of the horror! The excellent capitalist has imported bodily from Europe, with his own good money, his own competitors! The end of the world has come! No wonder Wakefield laments the absence of all dependence and of all sentiment of dependence on the part of the wage-workers in the colonies. On account of the high wages, says his disciple, Merivale, there is in the colonies “the urgent desire for cheaper and more subservient labourers – for a class to whom the capitalist might dictate terms, instead of being dictated to by them.... In ancient civilised countries the labourer, though free, is by a law of Nature dependent on capitalists; in colonies this dependence must be created by artificial means.”<sup>16</sup>

What is now, according to Wakefield, the consequence of this unfortunate state of things in the colonies? A “barbarising tendency of dispersion” of producers and national wealth.<sup>17</sup> The parcelling-out of the means of production among innumerable owners, working on their own account, annihilates, along with the centralisation of capital, all the foundation of combined labour. Every long-winded undertaking, extending over several years and demanding outlay of fixed capital, is prevented from being carried out. In Europe, capital invests without hesitating a moment, for the working class constitutes its living appurtenance, always in excess, always at disposal. But in the colonies! Wakefield tells an extremely doleful anecdote. He was talking with some capitalists of Canada and the state of New York, where the immigrant wave often becomes stagnant and deposits a sediment of “supernumerary” labourers. “Our capital,” says one of the characters in the melodrama, “was ready for many operations which require a considerable period of time for their completion; but we could not begin such operations with labour which, we knew, would soon leave us. If we had been sure of retaining the labour of such emigrants, we should have been glad to have engaged it at once, and for a high price: and we should have engaged it, even though we had been sure it would leave us, provided we had been sure of a fresh supply whenever we might need it.”<sup>18</sup>

After Wakefield has constructed the English capitalist agriculture and its “combined” labour with the scattered cultivation of American peasants, he unwittingly gives us a glimpse at the reverse of the medal. He depicts the mass of the American people as well-to-do, independent, enterprising, and comparatively cultured, whilst “the English agricultural labourer is miserable wretch, a pauper.... In what country, except North America and some new colonies, do the wages of free labour employed in agriculture much exceed a bare subsistence for the labourer? ... Undoubtedly, farm-horses in England, being a valuable property, are better fed than English peasants.”<sup>19</sup> But, never mind, national wealth is, once again, by its very nature, identical with misery of the people.

How, then, to heal the anti-capitalistic cancer of the colonies? If men were willing, at a blow, to turn all the soil from public into private property, they would destroy certainly the root of the evil, but also – the colonies. The trick is how to kill two birds with one stone. Let the Government put upon the virgin soil an artificial price, independent of the law of supply and demand, a price that compels the immigrant to work a long time for wages before he can earn enough money to buy land, and turn himself into an independent peasant.<sup>20</sup> The fund resulting from the sale of land at a price relatively prohibitory for the wage-workers, this fund of money extorted from the wages of labour by violation of the sacred law of supply and demand, the Government is to employ, on the other hand, in proportion as it grows; to import have-nothings from Europe into the colonies, and thus keep the wage labour market full for the capitalists. Under these circumstances, tout sera pour le mieux dans le meilleur des mondes possibles. This is the great secret of “systematic colonisation.” By this plan, Wakefield cries in triumph, “the supply of labour *must* be constant and regular, because, first, as no labourer would be able to procure land until he had worked for money, all immigrant labourers, working for a time for wages and in combination, would produce capital for the employment of more labourers; secondly, because every labourer who left off working for wages and became a landowner would, by purchasing land, provide a fund for bringing fresh labour to the colony.”<sup>21</sup> The price of the soil imposed by the State must, of course, be a “sufficient price” – *i.e.*, so high “as to prevent the labourers from becoming independent landowners until others had followed to take their place.”<sup>22</sup> This “sufficient price for the land” is nothing but a euphemistic circumlocution for the ransom which the labourer pays to the capitalist for leave to retire from the wage labour market to the land. First, he must create for the capitalist “capital,” with which the latter may be able to exploit more labourers; then he must place, at his own expense, a *locum tenens* [placeholder] on the labour market, whom the Government forwards across the sea for the benefit of his old master, the capitalist.

It is very characteristic that the English Government for years practised this method of “primitive accumulation” prescribed by Mr. Wakefield expressly for the use of the colonies. The fiasco was, of course, as complete as that of Sir Robert Peel’s Bank Act. The stream of emigration was only diverted from the English colonies to the United States. Meanwhile, the advance of capitalistic production in Europe, accompanied by increasing Government pressure, has rendered Wakefield’s recipe superfluous. On the one hand, the enormous and ceaseless stream of men, year after year driven upon America, leaves behind a stationary sediment in the east of the United States, the wave of immigration from Europe throwing men on the labour-market there more rapidly than the wave of emigration westwards can wash them away. On the other hand, the American Civil War brought in its train a colossal national debt, and, with it, pressure of taxes, the rise of the vilest financial aristocracy, the squandering of a huge part of the public land on speculative companies for the exploitation of railways, mines, &c., in brief, the most rapid centralisation of capital. The great republic has, therefore, ceased to be the promised land for emigrant labourers. Capitalistic production advances there with giant strides, even though the lowering of wages and the dependence of the wage-worker are yet far from being brought down to the normal European level. The shameless lavishing of uncultivated colonial land on aristocrats and capitalists by the Government, so loudly denounced even by Wakefield, has produced, especially in Australia<sup>23</sup>, in conjunction with the stream of men that the gold diggings attract, and with the competition that the importation of English-commodities causes even to the smallest artisan, an ample “relative surplus labouring population,” so that almost every mail brings the Job’s news of a “glut of the Australia labour-market,” and the prostitution in some places flourishes as wantonly as in the London Haymarket.

However, we are not concerned here with the conditions of the colonies. The only thing that interests us is the secret discovered in the new world by the Political Economy of the old world, and proclaimed on the housetops: that the capitalist mode of production and accumulation, and therefore capitalist private property, have for their fundamental condition the annihilation of self-earned private property; in other words, the expropriation of the labourer.

## End of Book I

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<sup>1</sup> We treat here of real Colonies, virgins soils, colonized by free immigrants. The United States are, speaking economically, still only a Colony of Europe. Besides, to this category belong such old plantations as those in which the abolition of slavery has completely altered the earlier conditions.

<sup>2</sup> Wakefield’s few glimpses on the subject of Modern Colonisation are fully anticipated by Mirabeau Pere, the physiocrat, and even much earlier by English economists.

<sup>3</sup> Later, it became a temporary necessity in the international competitive struggle. But, whatever its motive, the consequences remain the same.

<sup>4</sup> “A negro is a negro. In certain circumstances he becomes a slave. A mule is a machine for spinning cotton. Only under certain circumstances does it become capital. Outside these circumstances, it is no more capital than gold is intrinsically money, or sugar is the price of sugar... Capital is a social relation of production. It is a historical relation of production.” (Karl Marx, “Lohnarbeit und Kapital,” *N. Rh. Z.*, No.266, April 7, 1849.)

<sup>5</sup> E. G. Wakefield: “England and America,” vol.ii. p.33.

<sup>6</sup> *l.c.*, p.17.

<sup>7</sup> *l.c.*, vol.i, p.18.

<sup>8</sup> I.c., pp.42, 43, 44.

<sup>9</sup> I.c., vol.ii, p.5.

<sup>10</sup> “Land, to be an element of colonisation, must not only be waste, but it must be public property, liable to be converted into private property.” (I.c., Vol.II, p.125.)

<sup>11</sup> I.c., Vol.I, p.247.

<sup>12</sup> I.c., pp.21, 22.

<sup>13</sup> I.c., Vol.II, p.116

<sup>14</sup> I.c., Vol.I, p.131.

<sup>15</sup> I.c., Vol.II, p.5.

<sup>16</sup> Merivale, I.c., Vol.II, pp.235-314 passim. Even the mild, Free Trade, vulgar economist, Molinari, says: “Dans les colonies où l’esclavage a été aboli sans que le travail forcé se trouvait remplacé par une quantité équivalente de travail libre, on a vu s’opérer la contre-partie du fait qui se réalise tous les jours sous nos yeux. On a vu les simples travailleurs exploiter à leur tour les entrepreneurs d’industrie, exiger d’eux des salaires hors de toute proportion avec la part légitime qui leur revenait dans le produit. Les planteurs, ne pouvant obtenir de leurs sucres un prix suffisant pour couvrir la hausse de salaire, ont été obligés de fournir l’excédant, d’abord sur leurs profits, ensuite sur leurs capitaux mêmes. Une foule de planteurs ont été ruinés de la sorte, d’autres ont fermé leurs ateliers pour échapper à une ruine imminente.... Sans doute, il vaut mieux voir périr des accumulations de capitaux que des générations d’hommes [how generous Mr. Molinari!]; mais ne vaudrait-il pas mieux que ni les uns ni les autres périssent? [In the colonies where slavery has been abolished without the compulsory labour being replaced with an equivalent quantity of free labour, there has occurred the opposite of what happens every day before our eyes. Simple workers have been seen to exploit in their turn the industrial entrepreneurs, demanding from them wages which bear absolutely no relation to the legitimate share in the product which they ought to receive. The planters were unable to obtain for their sugar for a sufficient price to cover the increase in wages, and were obliged to furnish the extra amount, at first out of their profits, and then out of their very capital. A considerable amount of planters have been ruined as a result, while others have closed down their businesses in order to avoid the ruin which threatened them ... It is doubtless better that these accumulations of capital should be destroyed than that generations of men should perish ... but would it not be better if both survived?] (Molinari, I.c., pp.51,52.) Mr. Molinari, Mr. Molinari! What then becomes of the ten commandments, of Moses and the prophets, of the law of supply and demand, if in Europe the “entrepreneur” can cut down the labourer’s legitimate part, and in the West Indies, the labourer can cut down the entrepreneur’s? And what, if you please, is this “legitimate part,” which on your own showing the capitalist in Europe daily neglects to pay? Over yonder, in the colonies where the labourers are so “simple” as to “exploit” the capitalist, Mr. Molinari feels a strong itching to set the law of supply and demand, that works elsewhere automatically, on the right road by means of the police.

<sup>17</sup> Wakefield, I.c., Vol.II, p.52.

<sup>18</sup> I.c., pp.191, 192.

<sup>19</sup> I.c., Vol.I, p.47, 246.

<sup>20</sup> “C’est, ajoutez-vous, grâce à l’appropriation du sol et des capitaux que l’homme, qui n’a que ses bras, trouve de l’occupation et se fait un revenu... c’est au contraire, grâce à l’appropriation individuelle du sol qu’il se trouve des hommes n’ayant que leurs bras.... Quand vous mettez un homme dans le vide, vous vous emparez de l’atmosphère. Ainsi faites-vous, quand vous vous emparez du sol.... C’est le mettre dans le vide le richesses, pour ne la laisser vivre qu’à votre volonté.” [It is, you add, a result of the appropriation of the soil and of capital that the man who has nothing but the strength of his arms finds employment and creates an income for himself ... but the opposite is true, it is thanks to the individual appropriation of the soil that there exist men who only possess the strength

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of their arms. ... When you put a man in a vacuum, you rob him of the air. You do the same, when you take away the soil from him ... for you are putting him in a space void of wealth, so as to leave him no way of living except according to your wishes] (Collins, l.c. t.III, pp.268-71, passim.)

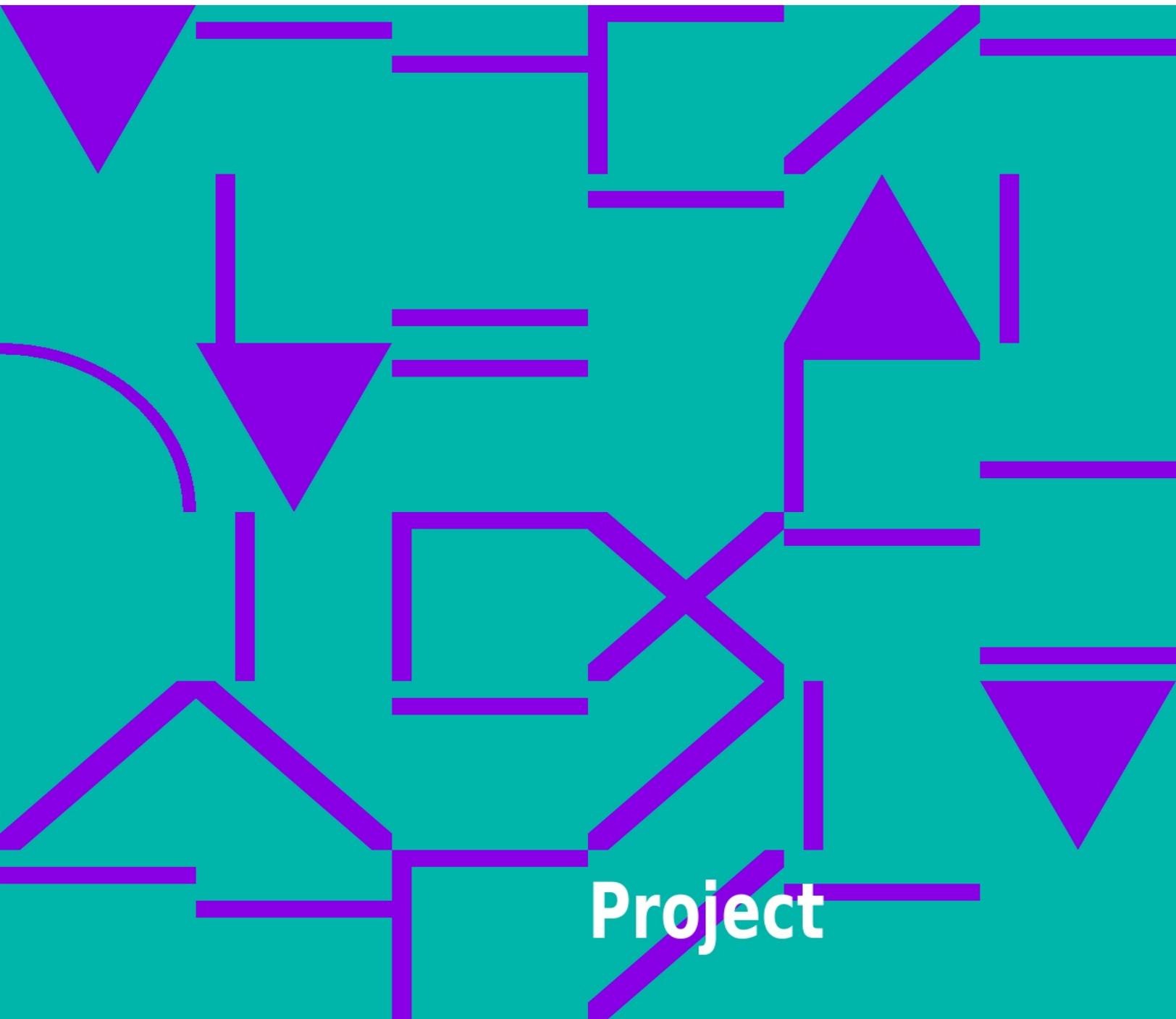
<sup>21</sup> Wakefield, l.c., Vol.II, p.192.

<sup>22</sup> l.c., p.45.

<sup>23</sup> As soon as Australia became her own law-giver, she passed, of course, laws favorable to the settlers, but the squandering of the land, already accomplished by the English Government, stands in the way. "The first and main object at which new Land Act of 1862 aims is to give increased facilities for the settlement of the people." ("The Land Law of Victoria," by the Hon. C. G. Duffy, Minister of Public Lands, Lond., 1862.)

# Second Treatise of Government

John Locke

The background of the lower half of the page is a teal color. It features a complex, abstract pattern of thick purple lines and shapes. These include horizontal, vertical, and diagonal lines, some of which are connected to form a network. There are also several solid purple triangles of various sizes and orientations, some pointing up and some pointing down. The overall effect is a modern, geometric design.

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# TWO TREATISES OF GOVERNMENT

BY JOHN LOCKE

SALUS POPULI SUPREMA LEX ESTO

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MDCCLXIII

TWO TREATISES OF GOVERNMENT. IN THE FORMER THE FALSE PRINCIPLES AND FOUNDATION OF SIR ROBERT FILMER AND HIS FOLLOWERS ARE DETECTED AND OVERTHROWN. THE LATTER IS AN ESSAY CONCERNING THE TRUE ORIGINAL EXTENT AND END OF CIVIL GOVERNMENT.

1764 EDITOR'S NOTE The present Edition of this Book has not only been collated with the first three Editions, which were published during the Author's Life, but also has the Advantage of his last Corrections and Improvements, from a Copy delivered by him to Mr. Peter Coste, communicated to the Editor, and now lodged in Christ College, Cambridge.

**CHAPTER: I., II., III., IV., V., VI., VII., VIII., IX., X., XI., XII., XIII., XIV., XV., XVI., XVII., XVIII., XIX.**

## PREFACE

Reader, thou hast here the beginning and end of a discourse concerning government; what fate has otherwise disposed of the papers that should have filled up the middle, and were more than all the rest, it is not worth while to tell thee. These, which remain, I hope are sufficient to establish the throne of our great restorer, our present King William; to make good his title, in the consent of the people, which being the only one of all lawful governments, he has more fully and clearly, than any prince in Christendom; and to justify to the world the people of England, whose love of their just and natural rights, with their resolution to preserve them, saved the nation when it was on the very brink of slavery and ruin. If these papers have that evidence, I flatter myself is to be found in them, there will be no great miss of those which are lost, and my reader may be satisfied without them: for I imagine, I shall have neither the time, nor inclination to repeat my pains, and fill up the wanting part of my answer, by tracing Sir Robert again, through all the windings and obscurities, which are to be met with in the several branches of his wonderful system. The king, and body of the nation, have since so thoroughly confuted his Hypothesis, that I suppose no body hereafter will have either the confidence to appear against our common safety, and be again an advocate for slavery; or the weakness to be deceived with contradictions dressed up in a popular stile, and well-turned periods: for if any one will be at the pains, himself, in those parts, which are here untouched, to strip Sir Robert's discourses of the flourish of doubtful expressions, and endeavour to reduce his words to direct, positive, intelligible propositions, and then compare them one with another, he will quickly be satisfied, there was never so much glib nonsense put together in well-sounding English. If he think it not worth while to examine his works all thro', let him make an experiment in that part, where he treats of usurpation; and let him try, whether he can, with all his skill, make Sir Robert intelligible, and consistent with himself, or common sense. I should not speak so plainly of a gentleman, long since past answering, had not the pulpit, of late years, publicly owned his doctrine, and made it the current divinity of the times. It is necessary those men, who taking on them to be teachers, have so dangerously misled others, should be openly shewed of what authority this their Patriarch is, whom they have so blindly followed, that so they may either retract what upon so ill grounds they have vented,

and cannot be maintained; or else justify those principles which they preached up for gospel; though they had no better an author than an English courtier: for I should not have writ against Sir Robert, or taken the pains to shew his mistakes, inconsistencies, and want of (what he so much boasts of, and pretends wholly to build on) scripture-proofs, were there not men amongst us, who, by crying up his books, and espousing his doctrine, save me from the reproach of writing against a dead adversary. They have been so zealous in this point, that, if I have done him any wrong, I cannot hope they should spare me. I wish, where they have done the truth and the public wrong, they would be as ready to redress it, and allow its just weight to this reflection, viz. that there cannot be done a greater mischief to prince and people, than the propagating wrong notions concerning government; that so at last all times might not have reason to complain of the Drum Ecclesiastic. If any one, concerned really for truth, undertake the confutation of my Hypothesis, I promise him either to recant my mistake, upon fair conviction; or to answer his difficulties. But he must remember two things.

First, That cavilling here and there, at some expression, or little incident of my discourse, is not an answer to my book.

Secondly, That I shall not take railing for arguments, nor think either of these worth my notice, though I shall always look on myself as bound to give satisfaction to any one, who shall appear to be conscientiously scrupulous in the point, and shall shew any just grounds for his scruples.

I have nothing more, but to advertise the reader, that Observations stands for Observations on Hobbs, Milton, &c. and that a bare quotation of pages always means pages of his Patriarcha, Edition 1680.

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## Book II

## CHAPTER. I.

### AN ESSAY CONCERNING THE TRUE ORIGINAL, EXTENT AND END OF CIVIL GOVERNMENT

Sect. 1. It having been shewn in the foregoing discourse,

(1). That Adam had not, either by natural right of fatherhood, or by positive donation from God, any such authority over his children, or dominion over the world, as is pretended:

(2). That if he had, his heirs, yet, had no right to it:

(3). That if his heirs had, there being no law of nature nor positive law of God that determines which is the right heir in all cases that may arise, the right of succession, and consequently of bearing rule, could not have been certainly determined:

(4). That if even that had been determined, yet the knowledge of which is the eldest line of Adam's posterity, being so long since utterly lost, that in the races of mankind and families of the world, there remains not to one above another, the least pretence to be the eldest house, and to have the right of inheritance:

All these premises having, as I think, been clearly made out, it is impossible that the rulers now on earth should make any benefit, or derive any the least shadow of authority from that, which is held to be the fountain of all power, Adam's private dominion and paternal jurisdiction; so that he that will not give just occasion to think that all government in the world is the product only of force and violence, and that men live together by no other rules but that of beasts, where the strongest carries it, and so lay a foundation for perpetual disorder and mischief, tumult, sedition and rebellion, (things that the followers of that hypothesis so loudly cry out against) must of necessity find out another rise of government, another original of political power, and another way of designing and knowing the persons that have it, than what Sir Robert Filmer hath taught us.

Sect. 2. To this purpose, I think it may not be amiss, to set down what I take to be political power; that the power of a MAGISTRATE over a

subject may be distinguished from that of a FATHER over his children, a MASTER over his servant, a HUSBAND over his wife, and a LORD over his slave. All which distinct powers happening sometimes together in the same man, if he be considered under these different relations, it may help us to distinguish these powers one from wealth, a father of a family, and a captain of a galley.

Sect. 3. POLITICAL POWER, then, I take to be a RIGHT of making laws with penalties of death, and consequently all less penalties, for the regulating and preserving of property, and of employing the force of the community, in the execution of such laws, and in the defence of the commonwealth from foreign injury; and all this only for the public good.

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## **CHAPTER. II.**

### **OF THE STATE OF NATURE.**

Sect. 4. TO understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

Sect. 5. This equality of men by nature, the judicious Hooker looks upon as so evident in itself, and beyond all question, that he makes it the foundation of that obligation to mutual love amongst men, on which he builds the duties they owe one another, and from whence he derives the great maxims of justice and charity. His words are,

The like natural inducement hath brought men to know that it is no less their duty, to love others than themselves; for seeing those things which are equal, must needs all have one measure; if I cannot but wish to receive good, even as much at every man's hands, as any man can wish unto his own soul, how should I look to have any part of my desire herein satisfied, unless myself be careful to satisfy the like desire, which is undoubtedly in other men, being of one and the same nature? To have any thing offered them repugnant to this desire, must needs in all respects grieve them as much as me; so that if I do harm, I must look to suffer, there being no reason that others should shew greater measure of love to me, than they have by me shewed unto them: my desire therefore to be loved of my equals in nature as much as possible may be, imposeth upon me a natural duty of bearing to them-ward fully the like affection; from which relation of equality between ourselves and them that are as ourselves, what several rules and canons natural reason hath drawn, for direction of life, no man is ignorant, Eccl. Pol. Lib. 1.

Sect. 6. But though this be a state of liberty, yet it is not a state of licence: though man in that state have an uncontroulable liberty to dispose of his person or possessions, yet he has not liberty to destroy himself, or so much as any creature in his possession, but where some nobler use than its bare preservation calls for it. The state of nature has a law of nature to govern it, which obliges every one: and reason, which is that law, teaches all mankind, who will but consult it, that being all equal and independent, no one ought to harm another in his life, health, liberty, or possessions: for men being all the workmanship of one omnipotent, and infinitely wise maker; all the servants of one sovereign master, sent into the world by his order, and about his business; they are his property, whose workmanship they are, made to last during his, not one another's pleasure: and being furnished with like

faculties, sharing all in one community of nature, there cannot be supposed any such subordination among us, that may authorize us to destroy one another, as if we were made for one another's uses, as the inferior ranks of creatures are for our's. Every one, as he is bound to preserve himself, and not to quit his station wilfully, so by the like reason, when his own preservation comes not in competition, ought he, as much as he can, to preserve the rest of mankind, and may not, unless it be to do justice on an offender, take away, or impair the life, or what tends to the preservation of the life, the liberty, health, limb, or goods of another.

Sect. 7. And that all men may be restrained from invading others rights, and from doing hurt to one another, and the law of nature be observed, which willeth the peace and preservation of all mankind, the execution of the law of nature is, in that state, put into every man's hands, whereby every one has a right to punish the transgressors of that law to such a degree, as may hinder its violation: for the law of nature would, as all other laws that concern men in this world be in vain, if there were no body that in the state of nature had a power to execute that law, and thereby preserve the innocent and restrain offenders. And if any one in the state of nature may punish another for any evil he has done, every one may do so: for in that state of perfect equality, where naturally there is no superiority or jurisdiction of one over another, what any may do in prosecution of that law, every one must needs have a right to do.

Sect. 8. And thus, in the state of nature, one man comes by a power over another; but yet no absolute or arbitrary power, to use a criminal, when he has got him in his hands, according to the passionate heats, or boundless extravagancy of his own will; but only to retribute to him, so far as calm reason and conscience dictate, what is proportionate to his transgression, which is so much as may serve for reparation and restraint: for these two are the only reasons, why one man may lawfully do harm to another, which is that we call punishment. In transgressing the law of nature, the offender declares himself to live by another rule than that of reason and common equity, which is that measure God has set to the actions of men, for their mutual security; and so he becomes dangerous to mankind, the tye, which is to secure them from injury and violence, being slighted and broken by him. Which being a trespass against the whole species, and the peace and safety of it, provided for by the law of nature, every man upon this score, by the

right he hath to preserve mankind in general, may restrain, or where it is necessary, destroy things noxious to them, and so may bring such evil on any one, who hath transgressed that law, as may make him repent the doing of it, and thereby deter him, and by his example others, from doing the like mischief. And in the case, and upon this ground, EVERY MAN HATH A RIGHT TO PUNISH THE OFFENDER, AND BE EXECUTIONER OF THE LAW OF NATURE.

Sect. 9. I doubt not but this will seem a very strange doctrine to some men: but before they condemn it, I desire them to resolve me, by what right any prince or state can put to death, or punish an alien, for any crime he commits in their country. It is certain their laws, by virtue of any sanction they receive from the promulgated will of the legislative, reach not a stranger: they speak not to him, nor, if they did, is he bound to hearken to them. The legislative authority, by which they are in force over the subjects of that commonwealth, hath no power over him. Those who have the supreme power of making laws in England, France or Holland, are to an Indian, but like the rest of the world, men without authority: and therefore, if by the law of nature every man hath not a power to punish offences against it, as he soberly judges the case to require, I see not how the magistrates of any community can punish an alien of another country; since, in reference to him, they can have no more power than what every man naturally may have over another.

Sect. 10. Besides the crime which consists in violating the law, and varying from the right rule of reason, whereby a man so far becomes degenerate, and declares himself to quit the principles of human nature, and to be a noxious creature, there is commonly injury done to some person or other, and some other man receives damage by his transgression: in which case he who hath received any damage, has, besides the right of punishment common to him with other men, a particular right to seek reparation from him that has done it: and any other person, who finds it just, may also join with him that is injured, and assist him in recovering from the offender so much as may make satisfaction for the harm he has suffered.

Sect. 11. From these two distinct rights, the one of punishing the crime for restraint, and preventing the like offence, which right of punishing is in every body; the other of taking reparation, which belongs only to the

injured party, comes it to pass that the magistrate, who by being magistrate hath the common right of punishing put into his hands, can often, where the public good demands not the execution of the law, remit the punishment of criminal offences by his own authority, but yet cannot remit the satisfaction due to any private man for the damage he has received. That, he who has suffered the damage has a right to demand in his own name, and he alone can remit: the damnified person has this power of appropriating to himself the goods or service of the offender, by right of self-preservation, as every man has a power to punish the crime, to prevent its being committed again, by the right he has of preserving all mankind, and doing all reasonable things he can in order to that end: and thus it is, that every man, in the state of nature, has a power to kill a murderer, both to deter others from doing the like injury, which no reparation can compensate, by the example of the punishment that attends it from every body, and also to secure men from the attempts of a criminal, who having renounced reason, the common rule and measure God hath given to mankind, hath, by the unjust violence and slaughter he hath committed upon one, declared war against all mankind, and therefore may be destroyed as a lion or a tyger, one of those wild savage beasts, with whom men can have no society nor security: and upon this is grounded that great law of nature, Whoso sheddeth man's blood, by man shall his blood be shed. And Cain was so fully convinced, that every one had a right to destroy such a criminal, that after the murder of his brother, he cries out, Every one that findeth me, shall slay me; so plain was it writ in the hearts of all mankind.

Sect. 12. By the same reason may a man in the state of nature punish the lesser breaches of that law. It will perhaps be demanded, with death? I answer, each transgression may be punished to that degree, and with so much severity, as will suffice to make it an ill bargain to the offender, give him cause to repent, and terrify others from doing the like. Every offence, that can be committed in the state of nature, may in the state of nature be also punished equally, and as far forth as it may, in a commonwealth: for though it would be besides my present purpose, to enter here into the particulars of the law of nature, or its measures of punishment; yet, it is certain there is such a law, and that too, as intelligible and plain to a rational creature, and a studier of that law, as the positive laws of commonwealths; nay, possibly plainer; as much as reason is easier to be understood, than the

fancies and intricate contrivances of men, following contrary and hidden interests put into words; for so truly are a great part of the municipal laws of countries, which are only so far right, as they are founded on the law of nature, by which they are to be regulated and interpreted.

Sect. 13. To this strange doctrine, viz. That in the state of nature every one has the executive power of the law of nature, I doubt not but it will be objected, that it is unreasonable for men to be judges in their own cases, that self-love will make men partial to themselves and their friends: and on the other side, that ill nature, passion and revenge will carry them too far in punishing others; and hence nothing but confusion and disorder will follow, and that therefore God hath certainly appointed government to restrain the partiality and violence of men. I easily grant, that civil government is the proper remedy for the inconveniencies of the state of nature, which must certainly be great, where men may be judges in their own case, since it is easy to be imagined, that he who was so unjust as to do his brother an injury, will scarce be so just as to condemn himself for it: but I shall desire those who make this objection, to remember, that absolute monarchs are but men; and if government is to be the remedy of those evils, which necessarily follow from men's being judges in their own cases, and the state of nature is therefore not to be endured, I desire to know what kind of government that is, and how much better it is than the state of nature, where one man, commanding a multitude, has the liberty to be judge in his own case, and may do to all his subjects whatever he pleases, without the least liberty to any one to question or controul those who execute his pleasure? and in whatsoever he doth, whether led by reason, mistake or passion, must be submitted to? much better it is in the state of nature, wherein men are not bound to submit to the unjust will of another: and if he that judges, judges amiss in his own, or any other case, he is answerable for it to the rest of mankind.

Sect. 14. It is often asked as a mighty objection, where are, or ever were there any men in such a state of nature? To which it may suffice as an answer at present, that since all princes and rulers of independent governments all through the world, are in a state of nature, it is plain the world never was, nor ever will be, without numbers of men in that state. I have named all governors of independent communities, whether they are, or are not, in league with others: for it is not every compact that puts an end to

the state of nature between men, but only this one of agreeing together mutually to enter into one community, and make one body politic; other promises, and compacts, men may make one with another, and yet still be in the state of nature. The promises and bargains for truck, &c. between the two men in the desert island, mentioned by Garcilasso de la Vega, in his history of Peru; or between a Swiss and an Indian, in the woods of America, are binding to them, though they are perfectly in a state of nature, in reference to one another: for truth and keeping of faith belongs to men, as men, and not as members of society.

Sect. 15. To those that say, there were never any men in the state of nature, I will not only oppose the authority of the judicious Hooker, Eccl. Pol. lib. i. sect. 10, where he says,

The laws which have been hitherto mentioned, i.e. the laws of nature, do bind men absolutely, even as they are men, although they have never any settled fellowship, never any solemn agreement amongst themselves what to do, or not to do: but forasmuch as we are not by ourselves sufficient to furnish ourselves with competent store of things, needful for such a life as our nature doth desire, a life fit for the dignity of man; therefore to supply those defects and imperfections which are in us, as living single and solely by ourselves, we are naturally induced to seek communion and fellowship with others: this was the cause of men's uniting themselves at first in politic societies.

But I moreover affirm, that all men are naturally in that state, and remain so, till by their own consents they make themselves members of some politic society; and I doubt not in the sequel of this discourse, to make it very clear.

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### CHAPTER. III.

## OF THE STATE OF WAR.

Sect. 16. THE state of war is a state of enmity and destruction: and therefore declaring by word or action, not a passionate and hasty, but a sedate settled design upon another man's life, puts him in a state of war with him against whom he has declared such an intention, and so has exposed his life to the other's power to be taken away by him, or any one that joins with him in his defence, and espouses his quarrel; it being reasonable and just, I should have a right to destroy that which threatens me with destruction: for, by the fundamental law of nature, man being to be preserved as much as possible, when all cannot be preserved, the safety of the innocent is to be preferred: and one may destroy a man who makes war upon him, or has discovered an enmity to his being, for the same reason that he may kill a wolf or a lion; because such men are not under the ties of the commonlaw of reason, have no other rule, but that of force and violence, and so may be treated as beasts of prey, those dangerous and noxious creatures, that will be sure to destroy him whenever he falls into their power.

Sect. 17. And hence it is, that he who attempts to get another man into his absolute power, does thereby put himself into a state of war with him; it being to be understood as a declaration of a design upon his life: for I have reason to conclude, that he who would get me into his power without my consent, would use me as he pleased when he had got me there, and destroy me too when he had a fancy to it; for no body can desire to have me in his absolute power, unless it be to compel me by force to that which is against the right of my freedom, i.e. make me a slave. To be free from such force is the only security of my preservation; and reason bids me look on him, as an enemy to my preservation, who would take away that freedom which is the fence to it; so that he who makes an attempt to enslave me, thereby puts himself into a state of war with me. He that, in the state of nature, would take away the freedom that belongs to any one in that state, must necessarily be supposed to have a design to take away every thing else, that freedom being the foundation of all the rest; as he that, in the state of society, would take away the freedom belonging to those of that society or commonwealth, must be supposed to design to take away from them every thing else, and so be looked on as in a state of war.

Sect. 18. This makes it lawful for a man to kill a thief, who has not in the least hurt him, nor declared any design upon his life, any farther than, by the use of force, so to get him in his power, as to take away his money, or what he pleases, from him; because using force, where he has no right, to get me into his power, let his pretence be what it will, I have no reason to suppose, that he, who would take away my liberty, would not, when he had me in his power, take away every thing else. And therefore it is lawful for me to treat him as one who has put himself into a state of war with me, i.e. kill him if I can; for to that hazard does he justly expose himself, whoever introduces a state of war, and is aggressor in it.

Sect. 19. And here we have the plain difference between the state of nature and the state of war, which however some men have confounded, are as far distant, as a state of peace, good will, mutual assistance and preservation, and a state of enmity, malice, violence and mutual destruction, are one from another. Men living together according to reason, without a common superior on earth, with authority to judge between them, is properly the state of nature. But force, or a declared design of force, upon the person of another, where there is no common superior on earth to appeal to for relief, is the state of war: and it is the want of such an appeal gives a man the right of war even against an aggressor, tho' he be in society and a fellow subject. Thus a thief, whom I cannot harm, but by appeal to the law, for having stolen all that I am worth, I may kill, when he sets on me to rob me but of my horse or coat; because the law, which was made for my preservation, where it cannot interpose to secure my life from present force, which, if lost, is capable of no reparation, permits me my own defence, and the right of war, a liberty to kill the aggressor, because the aggressor allows not time to appeal to our common judge, nor the decision of the law, for remedy in a case where the mischief may be irreparable. Want of a common judge with authority, puts all men in a state of nature: force without right, upon a man's person, makes a state of war, both where there is, and is not, a common judge.

Sect. 20. But when the actual force is over, the state of war ceases between those that are in society, and are equally on both sides subjected to the fair determination of the law; because then there lies open the remedy of appeal for the past injury, and to prevent future harm: but where no such appeal is, as in the state of nature, for want of positive laws, and judges with authority

to appeal to, the state of war once begun, continues, with a right to the innocent party to destroy the other whenever he can, until the aggressor offers peace, and desires reconciliation on such terms as may repair any wrongs he has already done, and secure the innocent for the future; nay, where an appeal to the law, and constituted judges, lies open, but the remedy is denied by a manifest perverting of justice, and a barefaced wresting of the laws to protect or indemnify the violence or injuries of some men, or party of men, there it is hard to imagine any thing but a state of war: for wherever violence is used, and injury done, though by hands appointed to administer justice, it is still violence and injury, however coloured with the name, pretences, or forms of law, the end whereof being to protect and redress the innocent, by an unbiassed application of it, to all who are under it; wherever that is not bona fide done, war is made upon the sufferers, who having no appeal on earth to right them, they are left to the only remedy in such cases, an appeal to heaven.

Sect. 21. To avoid this state of war (wherein there is no appeal but to heaven, and wherein every the least difference is apt to end, where there is no authority to decide between the contenders) is one great reason of men's putting themselves into society, and quitting the state of nature: for where there is an authority, a power on earth, from which relief can be had by appeal, there the continuance of the state of war is excluded, and the controversy is decided by that power. Had there been any such court, any superior jurisdiction on earth, to determine the right between Jephtha and the Ammonites, they had never come to a state of war: but we see he was forced to appeal to heaven. The Lord the Judge (says he) be judge this day between the children of Israel and the children of Ammon, Judg. xi. 27. and then prosecuting, and relying on his appeal, he leads out his army to battle: and therefore in such controversies, where the question is put, who shall be judge? It cannot be meant, who shall decide the controversy; every one knows what Jephtha here tells us, that the Lord the Judge shall judge. Where there is no judge on earth, the appeal lies to God in heaven. That question then cannot mean, who shall judge, whether another hath put himself in a state of war with me, and whether I may, as Jephtha did, appeal to heaven in it? of that I myself can only be judge in my own conscience, as I will answer it, at the great day, to the supreme judge of all men.

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## CHAPTER. IV.

### OF SLAVERY.

Sect. 22. THE natural liberty of man is to be free from any superior power on earth, and not to be under the will or legislative authority of man, but to have only the law of nature for his rule. The liberty of man, in society, is to be under no other legislative power, but that established, by consent, in the commonwealth; nor under the dominion of any will, or restraint of any law, but what that legislative shall enact, according to the trust put in it. Freedom then is not what Sir Robert Filmer tells us, Observations, A. 55. a liberty for every one to do what he lists, to live as he pleases, and not to be tied by any laws: but freedom of men under government is, to have a standing rule to live by, common to every one of that society, and made by the legislative power erected in it; a liberty to follow my own will in all things, where the rule prescribes not; and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man: as freedom of nature is, to be under no other restraint but the law of nature.

Sect. 23. This freedom from absolute, arbitrary power, is so necessary to, and closely joined with a man's preservation, that he cannot part with it, but by what forfeits his preservation and life together: for a man, not having the power of his own life, cannot, by compact, or his own consent, enslave himself to any one, nor put himself under the absolute, arbitrary power of another, to take away his life, when he pleases. No body can give more power than he has himself; and he that cannot take away his own life, cannot give another power over it. Indeed, having by his fault forfeited his own life, by some act that deserves death; he, to whom he has forfeited it, may (when he has him in his power) delay to take it, and make use of him to his own service, and he does him no injury by it: for, whenever he finds the hardship of his slavery outweigh the value of his life, it is in his power, by resisting the will of his master, to draw on himself the death he desires.

Sect. 24. This is the perfect condition of slavery, which is nothing else, but the state of war continued, between a lawful conqueror and a captive: for, if once compact enter between them, and make an agreement for a limited power on the one side, and obedience on the other, the state of war and

slavery ceases, as long as the compact endures: for, as has been said, no man can, by agreement, pass over to another that which he hath not in himself, a power over his own life.

I confess, we find among the Jews, as well as other nations, that men did sell themselves; but, it is plain, this was only to drudgery, not to slavery: for, it is evident, the person sold was not under an absolute, arbitrary, despotical power: for the master could not have power to kill him, at any time, whom, at a certain time, he was obliged to let go free out of his service; and the master of such a servant was so far from having an arbitrary power over his life, that he could not, at pleasure, so much as maim him, but the loss of an eye, or tooth, set him free, *Exod. xxi.*

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## **CHAPTER. V.**

### **OF PROPERTY.**

Sect. 25. Whether we consider natural reason, which tells us, that men, being once born, have a right to their preservation, and consequently to meat and drink, and such other things as nature affords for their subsistence: or revelation, which gives us an account of those grants God made of the world to Adam, and to Noah, and his sons, it is very clear, that God, as king David says, *Psal. cxv. 16.* has given the earth to the children of men; given it to mankind in common. But this being supposed, it seems to some a very great difficulty, how any one should ever come to have a property in any thing: I will not content myself to answer, that if it be difficult to make out property, upon a supposition that God gave the world to Adam, and his posterity in common, it is impossible that any man, but one universal monarch, should have any property upon a supposition, that God gave the world to Adam, and his heirs in succession, exclusive of all the rest of his posterity. But I shall endeavour to shew, how men might come to have a

property in several parts of that which God gave to mankind in common, and that without any express compact of all the commoners.

Sect. 26. God, who hath given the world to men in common, hath also given them reason to make use of it to the best advantage of life, and convenience. The earth, and all that is therein, is given to men for the support and comfort of their being. And tho' all the fruits it naturally produces, and beasts it feeds, belong to mankind in common, as they are produced by the spontaneous hand of nature; and no body has originally a private dominion, exclusive of the rest of mankind, in any of them, as they are thus in their natural state: yet being given for the use of men, there must of necessity be a means to appropriate them some way or other, before they can be of any use, or at all beneficial to any particular man. The fruit, or venison, which nourishes the wild Indian, who knows no enclosure, and is still a tenant in common, must be his, and so his, i.e. a part of him, that another can no longer have any right to it, before it can do him any good for the support of his life.

Sect. 27. Though the earth, and all inferior creatures, be common to all men, yet every man has a property in his own person: this no body has any right to but himself. The labour of his body, and the work of his hands, we may say, are properly his. Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature hath placed it in, it hath by this labour something annexed to it, that excludes the common right of other men: for this labour being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good, left in common for others.

Sect. 28. He that is nourished by the acorns he picked up under an oak, or the apples he gathered from the trees in the wood, has certainly appropriated them to himself. No body can deny but the nourishment is his. I ask then, when did they begin to be his? when he digested? or when he eat? or when he boiled? or when he brought them home? or when he picked them up? and it is plain, if the first gathering made them not his, nothing else could. That labour put a distinction between them and common: that added something to them more than nature, the common mother of all, had

done; and so they became his private right. And will any one say, he had no right to those acorns or apples, he thus appropriated, because he had not the consent of all mankind to make them his? Was it a robbery thus to assume to himself what belonged to all in common? If such a consent as that was necessary, man had starved, notwithstanding the plenty God had given him. We see in commons, which remain so by compact, that it is the taking any part of what is common, and removing it out of the state nature leaves it in, which begins the property; without which the common is of no use. And the taking of this or that part, does not depend on the express consent of all the commoners. Thus the grass my horse has bit; the turfs my servant has cut; and the ore I have digged in any place, where I have a right to them in common with others, become my property, without the assignation or consent of any body. The labour that was mine, removing them out of that common state they were in, hath fixed my property in them.

Sect. 29. By making an explicit consent of every commoner, necessary to any one's appropriating to himself any part of what is given in common, children or servants could not cut the meat, which their father or master had provided for them in common, without assigning to every one his peculiar part. Though the water running in the fountain be every one's, yet who can doubt, but that in the pitcher is his only who drew it out? His labour hath taken it out of the hands of nature, where it was common, and belonged equally to all her children, and hath thereby appropriated it to himself.

Sect. 30. Thus this law of reason makes the deer that Indian's who hath killed it; it is allowed to be his goods, who hath bestowed his labour upon it, though before it was the common right of every one. And amongst those who are counted the civilized part of mankind, who have made and multiplied positive laws to determine property, this original law of nature, for the beginning of property, in what was before common, still takes place; and by virtue thereof, what fish any one catches in the ocean, that great and still remaining common of mankind; or what ambergrise any one takes up here, is by the labour that removes it out of that common state nature left it in, made his property, who takes that pains about it. And even amongst us, the hare that any one is hunting, is thought his who pursues her during the chase: for being a beast that is still looked upon as common, and no man's private possession; whoever has employed so much labour about any of that

kind, as to find and pursue her, has thereby removed her from the state of nature, wherein she was common, and hath begun a property.

Sect. 31. It will perhaps be objected to this, that if gathering the acorns, or other fruits of the earth, &c. makes a right to them, then any one may ingross as much as he will. To which I answer, Not so. The same law of nature, that does by this means give us property, does also bound that property too. God has given us all things richly, 1 Tim. vi. 12. is the voice of reason confirmed by inspiration. But how far has he given it us? To enjoy. As much as any one can make use of to any advantage of life before it spoils, so much he may by his labour fix a property in: whatever is beyond this, is more than his share, and belongs to others. Nothing was made by God for man to spoil or destroy. And thus, considering the plenty of natural provisions there was a long time in the world, and the few spenders; and to how small a part of that provision the industry of one man could extend itself, and ingross it to the prejudice of others; especially keeping within the bounds, set by reason, of what might serve for his use; there could be then little room for quarrels or contentions about property so established.

Sect. 32. But the chief matter of property being now not the fruits of the earth, and the beasts that subsist on it, but the earth itself; as that which takes in and carries with it all the rest; I think it is plain, that property in that too is acquired as the former. As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labour does, as it were, inclose it from the common. Nor will it invalidate his right, to say every body else has an equal title to it; and therefore he cannot appropriate, he cannot inclose, without the consent of all his fellow-commoners, all mankind. God, when he gave the world in common to all mankind, commanded man also to labour, and the penury of his condition required it of him. God and his reason commanded him to subdue the earth, i.e. improve it for the benefit of life, and therein lay out something upon it that was his own, his labour. He that in obedience to this command of God, subdued, tilled and sowed any part of it, thereby annexed to it something that was his property, which another had no title to, nor could without injury take from him.

Sect. 33. Nor was this appropriation of any parcel of land, by improving it, any prejudice to any other man, since there was still enough, and as good left; and more than the yet unprovided could use. So that, in effect, there was never the less left for others because of his enclosure for himself: for he that leaves as much as another can make use of, does as good as take nothing at all. No body could think himself injured by the drinking of another man, though he took a good draught, who had a whole river of the same water left him to quench his thirst: and the case of land and water, where there is enough of both, is perfectly the same.

Sect. 34. God gave the world to men in common; but since he gave it them for their benefit, and the greatest conveniencies of life they were capable to draw from it, it cannot be supposed he meant it should always remain common and uncultivated. He gave it to the use of the industrious and rational, (and labour was to be his title to it;) not to the fancy or covetousness of the quarrelsome and contentious. He that had as good left for his improvement, as was already taken up, needed not complain, ought not to meddle with what was already improved by another's labour: if he did, it is plain he desired the benefit of another's pains, which he had no right to, and not the ground which God had given him in common with others to labour on, and whereof there was as good left, as that already possessed, and more than he knew what to do with, or his industry could reach to.

Sect. 35. It is true, in land that is common in England, or any other country, where there is plenty of people under government, who have money and commerce, no one can inclose or appropriate any part, without the consent of all his fellow-commoners; because this is left common by compact, i.e. by the law of the land, which is not to be violated. And though it be common, in respect of some men, it is not so to all mankind; but is the joint property of this country, or this parish. Besides, the remainder, after such enclosure, would not be as good to the rest of the commoners, as the whole was when they could all make use of the whole; whereas in the beginning and first peopling of the great common of the world, it was quite otherwise. The law man was under, was rather for appropriating. God commanded, and his wants forced him to labour. That was his property which could not be taken from him where-ever he had fixed it. And hence subduing or cultivating the earth, and having dominion, we see are joined

together. The one gave title to the other. So that God, by commanding to subdue, gave authority so far to appropriate: and the condition of human life, which requires labour and materials to work on, necessarily introduces private possessions.

Sect. 36. The measure of property nature has well set by the extent of men's labour and the conveniencies of life: no man's labour could subdue, or appropriate all; nor could his enjoyment consume more than a small part; so that it was impossible for any man, this way, to intrench upon the right of another, or acquire to himself a property, to the prejudice of his neighbour, who would still have room for as good, and as large a possession (after the other had taken out his) as before it was appropriated. This measure did confine every man's possession to a very moderate proportion, and such as he might appropriate to himself, without injury to any body, in the first ages of the world, when men were more in danger to be lost, by wandering from their company, in the then vast wilderness of the earth, than to be straitened for want of room to plant in. And the same measure may be allowed still without prejudice to any body, as full as the world seems: for supposing a man, or family, in the state they were at first peopling of the world by the children of Adam, or Noah; let him plant in some inland, vacant places of America, we shall find that the possessions he could make himself, upon the measures we have given, would not be very large, nor, even to this day, prejudice the rest of mankind, or give them reason to complain, or think themselves injured by this man's incroachment, though the race of men have now spread themselves to all the corners of the world, and do infinitely exceed the small number was at the beginning. Nay, the extent of ground is of so little value, without labour, that I have heard it affirmed, that in Spain itself a man may be permitted to plough, sow and reap, without being disturbed, upon land he has no other title to, but only his making use of it. But, on the contrary, the inhabitants think themselves beholden to him, who, by his industry on neglected, and consequently waste land, has increased the stock of corn, which they wanted. But be this as it will, which I lay no stress on; this I dare boldly affirm, that the same rule of propriety, (viz.) that every man should have as much as he could make use of, would hold still in the world, without straitening any body; since there is land enough in the world to suffice double the inhabitants, had not the invention of money, and the tacit agreement of men to put a value on it, introduced

(by consent) larger possessions, and a right to them; which, how it has done, I shall by and by shew more at large.

Sect. 37. This is certain, that in the beginning, before the desire of having more than man needed had altered the intrinsic value of things, which depends only on their usefulness to the life of man; or had agreed, that a little piece of yellow metal, which would keep without wasting or decay, should be worth a great piece of flesh, or a whole heap of corn; though men had a right to appropriate, by their labour, each one of himself, as much of the things of nature, as he could use: yet this could not be much, nor to the prejudice of others, where the same plenty was still left to those who would use the same industry. To which let me add, that he who appropriates land to himself by his labour, does not lessen, but increase the common stock of mankind: for the provisions serving to the support of human life, produced by one acre of inclosed and cultivated land, are (to speak much within compass) ten times more than those which are yielded by an acre of land of an equal richness lying waste in common. And therefore he that incloses land, and has a greater plenty of the conveniencies of life from ten acres, than he could have from an hundred left to nature, may truly be said to give ninety acres to mankind: for his labour now supplies him with provisions out of ten acres, which were but the product of an hundred lying in common. I have here rated the improved land very low, in making its product but as ten to one, when it is much nearer an hundred to one: for I ask, whether in the wild woods and uncultivated waste of America, left to nature, without any improvement, tillage or husbandry, a thousand acres yield the needy and wretched inhabitants as many conveniencies of life, as ten acres of equally fertile land do in Devonshire, where they are well cultivated?

Before the appropriation of land, he who gathered as much of the wild fruit, killed, caught, or tamed, as many of the beasts, as he could; he that so employed his pains about any of the spontaneous products of nature, as any way to alter them from the state which nature put them in, by placing any of his labour on them, did thereby acquire a propriety in them: but if they perished, in his possession, without their due use; if the fruits rotted, or the venison putrified, before he could spend it, he offended against the common law of nature, and was liable to be punished; he invaded his neighbour's

share, for he had no right, farther than his use called for any of them, and they might serve to afford him conveniencies of life.

Sect. 38. The same measures governed the possession of land too: whatsoever he tilled and reaped, laid up and made use of, before it spoiled, that was his peculiar right; whatsoever he enclosed, and could feed, and make use of, the cattle and product was also his. But if either the grass of his enclosure rotted on the ground, or the fruit of his planting perished without gathering, and laying up, this part of the earth, notwithstanding his enclosure, was still to be looked on as waste, and might be the possession of any other. Thus, at the beginning, Cain might take as much ground as he could till, and make it his own land, and yet leave enough to Abel's sheep to feed on; a few acres would serve for both their possessions. But as families increased, and industry enlarged their stocks, their possessions enlarged with the need of them; but yet it was commonly without any fixed property in the ground they made use of, till they incorporated, settled themselves together, and built cities; and then, by consent, they came in time, to set out the bounds of their distinct territories, and agree on limits between them and their neighbours; and by laws within themselves, settled the properties of those of the same society: for we see, that in that part of the world which was first inhabited, and therefore like to be best peopled, even as low down as Abraham's time, they wandered with their flocks, and their herds, which was their substance, freely up and down; and this Abraham did, in a country where he was a stranger. Whence it is plain, that at least a great part of the land lay in common; that the inhabitants valued it not, nor claimed property in any more than they made use of. But when there was not room enough in the same place, for their herds to feed together, they by consent, as Abraham and Lot did, Gen. xiii. 5. separated and enlarged their pasture, where it best liked them. And for the same reason Esau went from his father, and his brother, and planted in mount Seir, Gen. xxxvi. 6.

Sect. 39. And thus, without supposing any private dominion, and property in Adam, over all the world, exclusive of all other men, which can no way be proved, nor any one's property be made out from it; but supposing the world given, as it was, to the children of men in common, we see how labour could make men distinct titles to several parcels of it, for their private uses; wherein there could be no doubt of right, no room for quarrel.

Sect. 40. Nor is it so strange, as perhaps before consideration it may appear, that the property of labour should be able to over-balance the community of land: for it is labour indeed that puts the difference of value on every thing; and let any one consider what the difference is between an acre of land planted with tobacco or sugar, sown with wheat or barley, and an acre of the same land lying in common, without any husbandry upon it, and he will find, that the improvement of labour makes the far greater part of the value. I think it will be but a very modest computation to say, that of the products of the earth useful to the life of man nine tenths are the effects of labour: nay, if we will rightly estimate things as they come to our use, and cast up the several expences about them, what in them is purely owing to nature, and what to labour, we shall find, that in most of them ninety-nine hundredths are wholly to be put on the account of labour.

Sect. 41. There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life; whom nature having furnished as liberally as any other people, with the materials of plenty, i.e. a fruitful soil, apt to produce in abundance, what might serve for food, raiment, and delight; yet for want of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England.

Sect. 42. To make this a little clearer, let us but trace some of the ordinary provisions of life, through their several progresses, before they come to our use, and see how much they receive of their value from human industry. Bread, wine and cloth, are things of daily use, and great plenty; yet notwithstanding, acorns, water and leaves, or skins, must be our bread, drink and cloathing, did not labour furnish us with these more useful commodities: for whatever bread is more worth than acorns, wine than water, and cloth or silk, than leaves, skins or moss, that is wholly owing to labour and industry; the one of these being the food and raiment which unassisted nature furnishes us with; the other, provisions which our industry and pains prepare for us, which how much they exceed the other in value, when any one hath computed, he will then see how much labour makes the far greatest part of the value of things we enjoy in this world: and the ground which produces the materials, is scarce to be reckoned in, as any, or at most, but a very small part of it; so little, that even amongst us, land that

is left wholly to nature, that hath no improvement of pasturage, tillage, or planting, is called, as indeed it is, waste; and we shall find the benefit of it amount to little more than nothing.

This shews how much numbers of men are to be preferred to largeness of dominions; and that the increase of lands, and the right employing of them, is the great art of government: and that prince, who shall be so wise and godlike, as by established laws of liberty to secure protection and encouragement to the honest industry of mankind, against the oppression of power and narrowness of party, will quickly be too hard for his neighbours: but this by the by.

To return to the argument in hand.

Sect. 43. An acre of land, that bears here twenty bushels of wheat, and another in America, which, with the same husbandry, would do the like, are, without doubt, of the same natural intrinsic value: but yet the benefit mankind receives from the one in a year, is worth 5l. and from the other possibly not worth a penny, if all the profit an Indian received from it were to be valued, and sold here; at least, I may truly say, not one thousandth. It is labour then which puts the greatest part of value upon land, without which it would scarcely be worth any thing: it is to that we owe the greatest part of all its useful products; for all that the straw, bran, bread, of that acre of wheat, is more worth than the product of an acre of as good land, which lies waste, is all the effect of labour: for it is not barely the plough-man's pains, the reaper's and thresher's toil, and the baker's sweat, is to be counted into the bread we eat; the labour of those who broke the oxen, who digged and wrought the iron and stones, who felled and framed the timber employed about the plough, mill, oven, or any other utensils, which are a vast number, requisite to this corn, from its being feed to be sown to its being made bread, must all be charged on the account of labour, and received as an effect of that: nature and the earth furnished only the almost worthless materials, as in themselves. It would be a strange catalogue of things, that industry provided and made use of, about every loaf of bread, before it came to our use, if we could trace them; iron, wood, leather, bark, timber, stone, bricks, coals, lime, cloth, dying drugs, pitch, tar, masts, ropes, and all the materials made use of in the ship, that brought any of the

commodities made use of by any of the workmen, to any part of the work; all which it would be almost impossible, at least too long, to reckon up.

Sect. 44. From all which it is evident, that though the things of nature are given in common, yet man, by being master of himself, and proprietor of his own person, and the actions or labour of it, had still in himself the great foundation of property; and that, which made up the great part of what he applied to the support or comfort of his being, when invention and arts had improved the conveniencies of life, was perfectly his own, and did not belong in common to others.

Sect. 45. Thus labour, in the beginning, gave a right of property, wherever any one was pleased to employ it upon what was common, which remained a long while the far greater part, and is yet more than mankind makes use of. Men, at first, for the most part, contented themselves with what unassisted nature offered to their necessities: and though afterwards, in some parts of the world, (where the increase of people and stock, with the use of money, had made land scarce, and so of some value) the several communities settled the bounds of their distinct territories, and by laws within themselves regulated the properties of the private men of their society, and so, by compact and agreement, settled the property which labour and industry began; and the leagues that have been made between several states and kingdoms, either expressly or tacitly disowning all claim and right to the land in the others possession, have, by common consent, given up their pretences to their natural common right, which originally they had to those countries, and so have, by positive agreement, settled a property amongst themselves, in distinct parts and parcels of the earth; yet there are still great tracts of ground to be found, which (the inhabitants thereof not having joined with the rest of mankind, in the consent of the use of their common money) lie waste, and are more than the people who dwell on it do, or can make use of, and so still lie in common; tho' this can scarce happen amongst that part of mankind that have consented to the use of money.

Sect. 46. The greatest part of things really useful to the life of man, and such as the necessity of subsisting made the first commoners of the world look after, as it doth the Americans now, are generally things of short duration; such as, if they are not consumed by use, will decay and perish of

themselves: gold, silver and diamonds, are things that fancy or agreement hath put the value on, more than real use, and the necessary support of life. Now of those good things which nature hath provided in common, every one had a right (as hath been said) to as much as he could use, and property in all that he could effect with his labour; all that his industry could extend to, to alter from the state nature had put it in, was his. He that gathered a hundred bushels of acorns or apples, had thereby a property in them, they were his goods as soon as gathered. He was only to look, that he used them before they spoiled, else he took more than his share, and robbed others. And indeed it was a foolish thing, as well as dishonest, to hoard up more than he could make use of. If he gave away a part to any body else, so that it perished not uselessly in his possession, these he also made use of. And if he also bartered away plums, that would have rotted in a week, for nuts that would last good for his eating a whole year, he did no injury; he wasted not the common stock; destroyed no part of the portion of goods that belonged to others, so long as nothing perished uselessly in his hands. Again, if he would give his nuts for a piece of metal, pleased with its colour; or exchange his sheep for shells, or wool for a sparkling pebble or a diamond, and keep those by him all his life he invaded not the right of others, he might heap up as much of these durable things as he pleased; the exceeding of the bounds of his just property not lying in the largeness of his possession, but the perishing of any thing uselessly in it.

Sect. 47. And thus came in the use of money, some lasting thing that men might keep without spoiling, and that by mutual consent men would take in exchange for the truly useful, but perishable supports of life.

Sect. 48. And as different degrees of industry were apt to give men possessions in different proportions, so this invention of money gave them the opportunity to continue and enlarge them: for supposing an island, separate from all possible commerce with the rest of the world, wherein there were but an hundred families, but there were sheep, horses and cows, with other useful animals, wholesome fruits, and land enough for corn for a hundred thousand times as many, but nothing in the island, either because of its commonness, or perishableness, fit to supply the place of money; what reason could any one have there to enlarge his possessions beyond the use of his family, and a plentiful supply to its consumption, either in what their own industry produced, or they could barter for like perishable, useful

commodities, with others? Where there is not some thing, both lasting and scarce, and so valuable to be hoarded up, there men will not be apt to enlarge their possessions of land, were it never so rich, never so free for them to take: for I ask, what would a man value ten thousand, or an hundred thousand acres of excellent land, ready cultivated, and well stocked too with cattle, in the middle of the inland parts of America, where he had no hopes of commerce with other parts of the world, to draw money to him by the sale of the product? It would not be worth the enclosing, and we should see him give up again to the wild common of nature, whatever was more than would supply the conveniencies of life to be had there for him and his family.

Sect. 49. Thus in the beginning all the world was America, and more so than that is now; for no such thing as money was any where known. Find out something that hath the use and value of money amongst his neighbours, you shall see the same man will begin presently to enlarge his possessions.

Sect. 50. But since gold and silver, being little useful to the life of man in proportion to food, raiment, and carriage, has its value only from the consent of men, whereof labour yet makes, in great part, the measure, it is plain, that men have agreed to a disproportionate and unequal possession of the earth, they having, by a tacit and voluntary consent, found out, a way how a man may fairly possess more land than he himself can use the product of, by receiving in exchange for the overplus gold and silver, which may be hoarded up without injury to any one; these metals not spoiling or decaying in the hands of the possessor. This partage of things in an inequality of private possessions, men have made practicable out of the bounds of society, and without compact, only by putting a value on gold and silver, and tacitly agreeing in the use of money: for in governments, the laws regulate the right of property, and the possession of land is determined by positive constitutions.

Sect. 51. And thus, I think, it is very easy to conceive, without any difficulty, how labour could at first begin a title of property in the common things of nature, and how the spending it upon our uses bounded it. So that there could then be no reason of quarrelling about title, nor any doubt about the largeness of possession it gave. Right and conveniency went together;

for as a man had a right to all he could employ his labour upon, so he had no temptation to labour for more than he could make use of. This left no room for controversy about the title, nor for encroachment on the right of others; what portion a man carved to himself, was easily seen; and it was useless, as well as dishonest, to carve himself too much, or take more than he needed.

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## **CHAPTER. VI.**

### **OF PATERNAL POWER.**

Sect. 52. IT may perhaps be censured as an impertinent criticism, in a discourse of this nature, to find fault with words and names, that have obtained in the world: and yet possibly it may not be amiss to offer new ones, when the old are apt to lead men into mistakes, as this of paternal power probably has done, which seems so to place the power of parents over their children wholly in the father, as if the mother had no share in it; whereas, if we consult reason or revelation, we shall find, she hath an equal title. This may give one reason to ask, whether this might not be more properly called parental power? for whatever obligation nature and the right of generation lays on children, it must certainly bind them equal to both the concurrent causes of it. And accordingly we see the positive law of God every where joins them together, without distinction, when it commands the obedience of children, Honour thy father and thy mother, Exod. xx. 12. Whosoever curseth his father or his mother, Lev. xx. 9. Ye shall fear every man his mother and his father, Lev. xix. 3. Children, obey your parents, &c. Eph. vi. 1. is the stile of the Old and New Testament.

Sect. 53. Had but this one thing been well considered, without looking any deeper into the matter, it might perhaps have kept men from running into those gross mistakes, they have made, about this power of parents; which, however it might, without any great harshness, bear the name of absolute

dominion, and regal authority, when under the title of paternal power it seemed appropriated to the father, would yet have founded but oddly, and in the very name shewn the absurdity, if this supposed absolute power over children had been called parental; and thereby have discovered, that it belonged to the mother too: for it will but very ill serve the turn of those men, who contend so much for the absolute power and authority of the fatherhood, as they call it, that the mother should have any share in it; and it would have but ill supported the monarchy they contend for, when by the very name it appeared, that that fundamental authority, from whence they would derive their government of a single person only, was not placed in one, but two persons jointly. But to let this of names pass.

Sect. 54. Though I have said above, Chap. II. That all men by nature are equal, I cannot be supposed to understand all sorts of equality: age or virtue may give men a just precedency: excellency of parts and merit may place others above the common level: birth may subject some, and alliance or benefits others, to pay an observance to those to whom nature, gratitude, or other respects, may have made it due: and yet all this consists with the equality, which all men are in, in respect of jurisdiction or dominion one over another; which was the equality I there spoke of, as proper to the business in hand, being that equal right, that every man hath, to his natural freedom, without being subjected to the will or authority of any other man.

Sect. 55. Children, I confess, are not born in this full state of equality, though they are born to it. Their parents have a sort of rule and jurisdiction over them, when they come into the world, and for some time after; but it is but a temporary one. The bonds of this subjection are like the swaddling clothes they are wrapt up in, and supported by, in the weakness of their infancy: age and reason as they grow up, loosen them, till at length they drop quite off, and leave a man at his own free disposal.

Sect. 56. Adam was created a perfect man, his body and mind in full possession of their strength and reason, and so was capable, from the first instant of his being to provide for his own support and preservation, and govern his actions according to the dictates of the law of reason which God had implanted in him. From him the world is peopled with his descendants, who are all born infants, weak and helpless, without knowledge or understanding: but to supply the defects of this imperfect state, till the

improvement of growth and age hath removed them, Adam and Eve, and after them all parents were, by the law of nature, under an obligation to preserve, nourish, and educate the children they had begotten; not as their own workmanship, but the workmanship of their own maker, the Almighty, to whom they were to be accountable for them.

Sect. 57. The law, that was to govern Adam, was the same that was to govern all his posterity, the law of reason. But his offspring having another way of entrance into the world, different from him, by a natural birth, that produced them ignorant and without the use of reason, they were not presently under that law; for no body can be under a law, which is not promulgated to him; and this law being promulgated or made known by reason only, he that is not come to the use of his reason, cannot be said to be under this law; and Adam's children, being not presently as soon as born under this law of reason, were not presently free: for law, in its true notion, is not so much the limitation as the direction of a free and intelligent agent to his proper interest, and prescribes no farther than is for the general good of those under that law: could they be happier without it, the law, as an useless thing, would of itself vanish; and that ill deserves the name of confinement which hedges us in only from bogs and precipices. So that, however it may be mistaken, the end of law is not to abolish or restrain, but to preserve and enlarge freedom: for in all the states of created beings capable of laws, where there is no law, there is no freedom: for liberty is, to be free from restraint and violence from others; which cannot be, where there is no law: but freedom is not, as we are told, a liberty for every man to do what he lists: (for who could be free, when every other man's humour might domineer over him?) but a liberty to dispose, and order as he lists, his person, actions, possessions, and his whole property, within the allowance of those laws under which he is, and therein not to be subject to the arbitrary will of another, but freely follow his own.

Sect. 58. The power, then, that parents have over their children, arises from that duty which is incumbent on them, to take care of their off-spring, during the imperfect state of childhood. To inform the mind, and govern the actions of their yet ignorant nonage, till reason shall take its place, and ease them of that trouble, is what the children want, and the parents are bound to: for God having given man an understanding to direct his actions, has allowed him a freedom of will, and liberty of acting, as properly belonging thereunto, within the bounds of that law he is under. But whilst he is in an estate, wherein he has not understanding of his own to direct his will, he is not to have any will of his own to follow: he that understands for him, must will for him too; he must prescribe to his will, and regulate his actions; but when he comes to the estate that made his father a freeman, the son is a freeman too.

Sect. 59. This holds in all the laws a man is under, whether natural or civil. Is a man under the law of nature? What made him free of that law? what gave him a free disposing of his property, according to his own will, within the compass of that law? I answer, a state of maturity wherein he might be supposed capable to know that law, that so he might keep his actions within the bounds of it. When he has acquired that state, he is presumed to know how far that law is to be his guide, and how far he may make use of his freedom, and so comes to have it; till then, some body else must guide him, who is presumed to know how far the law allows a liberty. If such a state of reason, such an age of discretion made him free, the same shall make his son free too. Is a man under the law of England? What made him free of that law? that is, to have the liberty to dispose of his actions and possessions according to his own will, within the permission of that law? A capacity of knowing that law; which is supposed by that law, at the age of one and twenty years, and in some cases sooner. If this made the father free, it shall make the son free too. Till then we see the law allows the son to have no will, but he is to be guided by the will of his father or guardian, who is to understand for him. And if the father die, and fail to substitute a deputy in his trust; if he hath not provided a tutor, to govern his son, during his minority, during his want of understanding, the law takes care to do it; some other must govern him, and be a will to him, till he hath attained to a state of freedom, and his understanding be fit to take the government of his will. But after that, the father and son are equally free as much as tutor and pupil

after nonage; equally subjects of the same law together, without any dominion left in the father over the life, liberty, or estate of his son, whether they be only in the state and under the law of nature, or under the positive laws of an established government.

Sect. 60. But if, through defects that may happen out of the ordinary course of nature, any one comes not to such a degree of reason, wherein he might be supposed capable of knowing the law, and so living within the rules of it, he is never capable of being a free man, he is never let loose to the disposal of his own will (because he knows no bounds to it, has not understanding, its proper guide) but is continued under the tuition and government of others, all the time his own understanding is incapable of that charge. And so lunatics and idiots are never set free from the government of their parents;

children, who are not as yet come unto those years whereat they may have; and innocents which are excluded by a natural defect from ever having; thirdly, madmen, which for the present cannot possibly have the use of right reason to guide themselves, have for their guide, the reason that guideth other men which are tutors over them, to seek and procure their good for them,

says Hooker, Eccl. Pol. lib. i. sec. 7. All which seems no more than that duty, which God and nature has laid on man, as well as other creatures, to preserve their offspring, till they can be able to shift for themselves, and will scarce amount to an instance or proof of parents regal authority.

Sect. 61. Thus we are born free, as we are born rational; not that we have actually the exercise of either: age, that brings one, brings with it the other too. And thus we see how natural freedom and subjection to parents may consist together, and are both founded on the same principle. A child is free by his father's title, by his father's understanding, which is to govern him till he hath it of his own. The freedom of a man at years of discretion, and the subjection of a child to his parents, whilst yet short of that age, are so consistent, and so distinguishable, that the most blinded contenders for monarchy, by right of fatherhood, cannot miss this difference; the most obstinate cannot but allow their consistency: for were their doctrine all true,

were the right heir of Adam now known, and by that title settled a monarch in his throne, invested with all the absolute unlimited power Sir Robert Filmer talks of; if he should die as soon as his heir were born, must not the child, notwithstanding he were never so free, never so much sovereign, be in subjection to his mother and nurse, to tutors and governors, till age and education brought him reason and ability to govern himself and others? The necessities of his life, the health of his body, and the information of his mind, would require him to be directed by the will of others, and not his own; and yet will any one think, that this restraint and subjection were inconsistent with, or spoiled him of that liberty or sovereignty he had a right to, or gave away his empire to those who had the government of his nonage? This government over him only prepared him the better and sooner for it. If any body should ask me, when my son is of age to be free? I shall answer, just when his monarch is of age to govern. But at what time, says the judicious Hooker, Eccl. Pol. l. i. sect. 6. a man may be said to have attained so far forth the use of reason, as sufficeth to make him capable of those laws whereby he is then bound to guide his actions: this is a great deal more easy for sense to discern, than for any one by skill and learning to determine.

Sect. 62. Common-wealths themselves take notice of, and allow, that there is a time when men are to begin to act like free men, and therefore till that time require not oaths of fealty, or allegiance, or other public owning of, or submission to the government of their countries.

Sect. 63. The freedom then of man, and liberty of acting according to his own will, is grounded on his having reason, which is able to instruct him in that law he is to govern himself by, and make him know how far he is left to the freedom of his own will. To turn him loose to an unrestrained liberty, before he has reason to guide him, is not the allowing him the privilege of his nature to be free; but to thrust him out amongst brutes, and abandon him to a state as wretched, and as much beneath that of a man, as their's. This is that which puts the authority into the parents hands to govern the minority of their children. God hath made it their business to employ this care on their offspring, and hath placed in them suitable inclinations of tenderness and concern to temper this power, to apply it, as his wisdom designed it, to the children's good, as long as they should need to be under it.

Sect. 64. But what reason can hence advance this care of the parents due to their off-spring into an absolute arbitrary dominion of the father, whose power reaches no farther, than by such a discipline, as he finds most effectual, to give such strength and health to their bodies, such vigour and rectitude to their minds, as may best fit his children to be most useful to themselves and others; and, if it be necessary to his condition, to make them work, when they are able, for their own subsistence. But in this power the mother too has her share with the father.

Sect. 65. Nay, this power so little belongs to the father by any peculiar right of nature, but only as he is guardian of his children, that when he quits his care of them, he loses his power over them, which goes along with their nourishment and education, to which it is inseparably annexed; and it belongs as much to the foster-father of an exposed child, as to the natural father of another. So little power does the bare act of begetting give a man over his issue; if all his care ends there, and this be all the title he hath to the name and authority of a father. And what will become of this paternal power in that part of the world, where one woman hath more than one husband at a time? or in those parts of America, where, when the husband and wife part, which happens frequently, the children are all left to the mother, follow her, and are wholly under her care and provision? If the father die whilst the children are young, do they not naturally every where owe the same obedience to their mother, during their minority, as to their father were he alive? and will any one say, that the mother hath a legislative power over her children? that she can make standing rules, which shall be of perpetual obligation, by which they ought to regulate all the concerns of their property, and bound their liberty all the course of their lives? or can she enforce the observation of them with capital punishments? for this is the proper power of the magistrate, of which the father hath not so much as the shadow. His command over his children is but temporary, and reaches not their life or property: it is but a help to the weakness and imperfection of their nonage, a discipline necessary to their education: and though a father may dispose of his own possessions as he pleases, when his children are out of danger of perishing for want, yet his power extends not to the lives or goods, which either their own industry, or another's bounty has made their's; nor to their liberty neither, when they are once arrived to the enfranchisement of the years of discretion. The father's empire then ceases,

and he can from thence forwards no more dispose of the liberty of his son, than that of any other man: and it must be far from an absolute or perpetual jurisdiction, from which a man may withdraw himself, having license from divine authority to leave father and mother, and cleave to his wife.

Sect. 66. But though there be a time when a child comes to be as free from subjection to the will and command of his father, as the father himself is free from subjection to the will of any body else, and they are each under no other restraint, but that which is common to them both, whether it be the law of nature, or municipal law of their country; yet this freedom exempts not a son from that honour which he ought, by the law of God and nature, to pay his parents. God having made the parents instruments in his great design of continuing the race of mankind, and the occasions of life to their children; as he hath laid on them an obligation to nourish, preserve, and bring up their offspring; so he has laid on the children a perpetual obligation of honouring their parents, which containing in it an inward esteem and reverence to be shewn by all outward expressions, ties up the child from any thing that may ever injure or affront, disturb or endanger, the happiness or life of those from whom he received his; and engages him in all actions of defence, relief, assistance and comfort of those, by whose means he entered into being, and has been made capable of any enjoyments of life: from this obligation no state, no freedom can absolve children. But this is very far from giving parents a power of command over their children, or an authority to make laws and dispose as they please of their lives or liberties. It is one thing to owe honour, respect, gratitude and assistance; another to require an absolute obedience and submission. The honour due to parents, a monarch in his throne owes his mother; and yet this lessens not his authority, nor subjects him to her government.

Sect. 67. The subjection of a minor places in the father a temporary government, which terminates with the minority of the child: and the honour due from a child, places in the parents a perpetual right to respect, reverence, support and compliance too, more or less, as the father's care, cost, and kindness in his education, has been more or less. This ends not with minority, but holds in all parts and conditions of a man's life. The want of distinguishing these two powers, viz. that which the father hath in the right of tuition, during minority, and the right of honour all his life, may perhaps have caused a great part of the mistakes about this matter: for to

speaking properly of them, the first of these is rather the privilege of children, and duty of parents, than any prerogative of paternal power. The nourishment and education of their children is a charge so incumbent on parents for their children's good, that nothing can absolve them from taking care of it: and though the power of commanding and chastising them go along with it, yet God hath woven into the principles of human nature such a tenderness for their off-spring, that there is little fear that parents should use their power with too much rigour; the excess is seldom on the severe side, the strong bias of nature drawing the other way. And therefore God almighty when he would express his gentle dealing with the Israelites, he tells them, that though he chastened them, he chastened them as a man chastens his son, Deut. viii. 5. i.e. with tenderness and affection, and kept them under no severer discipline than what was absolutely best for them, and had been less kindness to have slackened. This is that power to which children are commanded obedience, that the pains and care of their parents may not be increased, or ill rewarded.

Sect. 68. On the other side, honour and support, all that which gratitude requires to return for the benefits received by and from them, is the indispensable duty of the child, and the proper privilege of the parents. This is intended for the parents advantage, as the other is for the child's; though education, the parents duty, seems to have most power, because the ignorance and infirmities of childhood stand in need of restraint and correction; which is a visible exercise of rule, and a kind of dominion. And that duty which is comprehended in the word honour, requires less obedience, though the obligation be stronger on grown, than younger children: for who can think the command, Children obey your parents, requires in a man, that has children of his own, the same submission to his father, as it does in his yet young children to him; and that by this precept he were bound to obey all his father's commands, if, out of a conceit of authority, he should have the indiscretion to treat him still as a boy?

Sect. 69. The first part then of paternal power, or rather duty, which is education, belongs so to the father, that it terminates at a certain season; when the business of education is over, it ceases of itself, and is also alienable before: for a man may put the tuition of his son in other hands; and he that has made his son an apprentice to another, has discharged him, during that time, of a great part of his obedience both to himself and to his

mother. But all the duty of honour, the other part, remains never the less entire to them; nothing can cancel that: it is so inseparable from them both, that the father's authority cannot dispossess the mother of this right, nor can any man discharge his son from honouring her that bore him. But both these are very far from a power to make laws, and enforcing them with penalties, that may reach estate, liberty, limbs and life. The power of commanding ends with nonage; and though, after that, honour and respect, support and defence, and whatsoever gratitude can oblige a man to, for the highest benefits he is naturally capable of, be always due from a son to his parents; yet all this puts no scepter into the father's hand, no sovereign power of commanding. He has no dominion over his son's property, or actions; nor any right, that his will should prescribe to his son's in all things; however it may become his son in many things, not very inconvenient to him and his family, to pay a deference to it.

Sect. 70. A man may owe honour and respect to an ancient, or wise man; defence to his child or friend; relief and support to the distressed; and gratitude to a benefactor, to such a degree, that all he has, all he can do, cannot sufficiently pay it: but all these give no authority, no right to any one, of making laws over him from whom they are owing. And it is plain, all this is due not only to the bare title of father; not only because, as has been said, it is owing to the mother too; but because these obligations to parents, and the degrees of what is required of children, may be varied by the different care and kindness, trouble and expence, which is often employed upon one child more than another.

Sect. 71. This shews the reason how it comes to pass, that parents in societies, where they themselves are subjects, retain a power over their children, and have as much right to their subjection, as those who are in the state of nature. Which could not possibly be, if all political power were only paternal, and that in truth they were one and the same thing: for then, all paternal power being in the prince, the subject could naturally have none of it. But these two powers, political and paternal, are so perfectly distinct and separate; are built upon so different foundations, and given to so different ends, that every subject that is a father, has as much a paternal power over his children, as the prince has over his: and every prince, that has parents, owes them as much filial duty and obedience, as the meanest of his subjects

do to their's; and can therefore contain not any part or degree of that kind of dominion, which a prince or magistrate has over his subject.

Sect. 72. Though the obligation on the parents to bring up their children, and the obligation on children to honour their parents, contain all the power on the one hand, and submission on the other, which are proper to this relation, yet there is another power ordinarily in the father, whereby he has a tie on the obedience of his children; which tho' it be common to him with other men, yet the occasions of shewing it, almost constantly happening to fathers in their private families, and the instances of it elsewhere being rare, and less taken notice of, it passes in the world for a part of paternal jurisdiction. And this is the power men generally have to bestow their estates on those who please them best; the possession of the father being the expectation and inheritance of the children, ordinarily in certain proportions, according to the law and custom of each country; yet it is commonly in the father's power to bestow it with a more sparing or liberal hand, according as the behaviour of this or that child hath comported with his will and humour.

Sect. 73. This is no small tie on the obedience of children: and there being always annexed to the enjoyment of land, a submission to the government of the country, of which that land is a part; it has been commonly supposed, that a father could oblige his posterity to that government, of which he himself was a subject, and that his compact held them; whereas, it being only a necessary condition annexed to the land, and the inheritance of an estate which is under that government, reaches only those who will take it on that condition, and so is no natural tie or engagement, but a voluntary submission: for every man's children being by nature as free as himself, or any of his ancestors ever were, may, whilst they are in that freedom, choose what society they will join themselves to, what commonwealth they will put themselves under. But if they will enjoy the inheritance of their ancestors, they must take it on the same terms their ancestors had it, and submit to all the conditions annexed to such a possession. By this power indeed fathers oblige their children to obedience to themselves, even when they are past minority, and most commonly too subject them to this or that political power: but neither of these by any peculiar right of fatherhood, but by the reward they have in their hands to enforce and recompence such a compliance; and is no more power than what a French man has over an

English man, who by the hopes of an estate he will leave him, will certainly have a strong tie on his obedience: and if, when it is left him, he will enjoy it, he must certainly take it upon the conditions annexed to the possession of land in that country where it lies, whether it be France or England.

Sect. 74. To conclude then, tho' the father's power of commanding extends no farther than the minority of his children, and to a degree only fit for the discipline and government of that age; and tho' that honour and respect, and all that which the Latins called piety, which they indispensably owe to their parents all their life-time, and in all estates, with all that support and defence is due to them, gives the father no power of governing, i.e. making laws and enacting penalties on his children; though by all this he has no dominion over the property or actions of his son: yet it is obvious to conceive how easy it was, in the first ages of the world, and in places still, where the thinness of people gives families leave to separate into unpossessed quarters, and they have room to remove or plant themselves in yet vacant habitations, for the father of the family to become the prince of it;\* he had been a ruler from the beginning of the infancy of his children: and since without some government it would be hard for them to live together, it was likeliest it should, by the express or tacit consent of the children when they were grown up, be in the father, where it seemed without any change barely to continue; when indeed nothing more was required to it, than the permitting the father to exercise alone, in his family, that executive power of the law of nature, which every free man naturally hath, and by that permission resigning up to him a monarchical power, whilst they remained in it. But that this was not by any paternal right, but only by the consent of his children, is evident from hence, that no body doubts, but if a stranger, whom chance or business had brought to his family, had there killed any of his children, or committed any other fact, he might condemn and put him to death, or other-wise have punished him, as well as any of his children; which it was impossible he should do by virtue of any paternal authority over one who was not his child, but by virtue of that executive power of the law of nature, which, as a man, he had a right to: and he alone could punish him in his family, where the respect of his children had laid by the exercise of such a power, to give way to the dignity and authority they were willing should remain in him, above the rest of his family.

(\*It is no improbable opinion therefore, which the archphilosopher was of, that the chief person in every household was always, as it were, a king: so when numbers of households joined themselves in civil societies together, kings were the first kind of governors amongst them, which is also, as it seemeth, the reason why the name of fathers continued still in them, who, of fathers, were made rulers; as also the ancient custom of governors to do as Melchizedec, and being kings, to exercise the office of priests, which fathers did at the first, grew perhaps by the same occasion. Howbeit, this is not the only kind of regiment that has been received in the world. The inconveniences of one kind have caused sundry others to be devised; so that in a word, all public regiment, of what kind soever, seemeth evidently to have risen from the deliberate advice, consultation and composition between men, judging it convenient and behoveful; there being no impossibility in nature considered by itself, but that man might have lived without any public regiment, Hooker's Eccl. Pol. lib. i. sect. 10.)

Sect. 75. Thus it was easy, and almost natural for children, by a tacit, and scarce avoidable consent, to make way for the father's authority and government. They had been accustomed in their childhood to follow his direction, and to refer their little differences to him, and when they were men, who fitter to rule them? Their little properties, and less covetousness, seldom afforded greater controversies; and when any should arise, where could they have a fitter umpire than he, by whose care they had every one been sustained and brought up, and who had a tenderness for them all? It is no wonder that they made no distinction betwixt minority and full age; nor looked after one and twenty, or any other age that might make them the free disposers of themselves and fortunes, when they could have no desire to be out of their pupilage: the government they had been under, during it, continued still to be more their protection than restraint; and they could no where find a greater security to their peace, liberties, and fortunes, than in the rule of a father.

Sect. 76. Thus the natural fathers of families, by an insensible change, became the politic monarchs of them too: and as they chanced to live long, and leave able and worthy heirs, for several successions, or otherwise; so they laid the foundations of hereditary, or elective kingdoms, under several constitutions and manners, according as chance, contrivance, or occasions happened to mould them. But if princes have their titles in their fathers

right, and it be a sufficient proof of the natural right of fathers to political authority, because they commonly were those in whose hands we find, de facto, the exercise of government: I say, if this argument be good, it will as strongly prove, that all princes, nay princes only, ought to be priests, since it is as certain, that in the beginning, the father of the family was priest, as that he was ruler in his own household.

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## **CHAPTER. VII.**

### **OF POLITICAL OR CIVIL SOCIETY.**

Sect. 77. GOD having made man such a creature, that in his own judgment, it was not good for him to be alone, put him under strong obligations of necessity, convenience, and inclination to drive him into society, as well as fitted him with understanding and language to continue and enjoy it. The first society was between man and wife, which gave beginning to that between parents and children; to which, in time, that between master and servant came to be added: and though all these might, and commonly did meet together, and make up but one family, wherein the master or mistress of it had some sort of rule proper to a family; each of these, or all together, came short of political society, as we shall see, if we consider the different ends, ties, and bounds of each of these.

Sect. 78. Conjugal society is made by a voluntary compact between man and woman; and tho' it consist chiefly in such a communion and right in one another's bodies as is necessary to its chief end, procreation; yet it draws with it mutual support and assistance, and a communion of interests too, as necessary not only to unite their care and affection, but also necessary to their common off-spring, who have a right to be nourished, and maintained by them, till they are able to provide for themselves.

Sect. 79. For the end of conjunction, between male and female, being not barely procreation, but the continuation of the species; this conjunction betwixt male and female ought to last, even after procreation, so long as is necessary to the nourishment and support of the young ones, who are to be sustained by those that got them, till they are able to shift and provide for themselves. This rule, which the infinite wise maker hath set to the works of his hands, we find the inferior creatures steadily obey. In those viviparous animals which feed on grass, the conjunction between male and female lasts no longer than the very act of copulation; because the teat of the dam being sufficient to nourish the young, till it be able to feed on grass, the male only begets, but concerns not himself for the female or young, to whose sustenance he can contribute nothing. But in beasts of prey the conjunction lasts longer: because the dam not being able well to subsist herself, and nourish her numerous off-spring by her own prey alone, a more laborious, as well as more dangerous way of living, than by feeding on grass, the assistance of the male is necessary to the maintenance of their common family, which cannot subsist till they are able to prey for themselves, but by the joint care of male and female. The same is to be observed in all birds, (except some domestic ones, where plenty of food excuses the cock from feeding, and taking care of the young brood) whose young needing food in the nest, the cock and hen continue mates, till the young are able to use their wing, and provide for themselves.

Sect. 80. And herein I think lies the chief, if not the only reason, why the male and female in mankind are tied to a longer conjunction than other creatures, viz. because the female is capable of conceiving, and de facto is commonly with child again, and brings forth too a new birth, long before the former is out of a dependency for support on his parents help, and able to shift for himself, and has all the assistance is due to him from his parents: whereby the father, who is bound to take care for those he hath begot, is under an obligation to continue in conjugal society with the same woman longer than other creatures, whose young being able to subsist of themselves, before the time of procreation returns again, the conjugal bond dissolves of itself, and they are at liberty, till Hymen at his usual anniversary season summons them again to chuse new mates. Wherein one cannot but admire the wisdom of the great Creator, who having given to man foresight, and an ability to lay up for the future, as well as to supply

the present necessity, hath made it necessary, that society of man and wife should be more lasting, than of male and female amongst other creatures; that so their industry might be encouraged, and their interest better united, to make provision and lay up goods for their common issue, which uncertain mixture, or easy and frequent solutions of conjugal society would mightily disturb.

Sect. 81. But tho' these are ties upon mankind, which make the conjugal bonds more firm and lasting in man, than the other species of animals; yet it would give one reason to enquire, why this compact, where procreation and education are secured, and inheritance taken care for, may not be made determinable, either by consent, or at a certain time, or upon certain conditions, as well as any other voluntary compacts, there being no necessity in the nature of the thing, nor to the ends of it, that it should always be for life; I mean, to such as are under no restraint of any positive law, which ordains all such contracts to be perpetual.

Sect. 82. But the husband and wife, though they have but one common concern, yet having different understandings, will unavoidably sometimes have different wills too; it therefore being necessary that the last determination, i. e. the rule, should be placed somewhere; it naturally falls to the man's share, as the abler and the stronger. But this reaching but to the things of their common interest and property, leaves the wife in the full and free possession of what by contract is her peculiar right, and gives the husband no more power over her life than she has over his; the power of the husband being so far from that of an absolute monarch, that the wife has in many cases a liberty to separate from him, where natural right, or their contract allows it; whether that contract be made by themselves in the state of nature, or by the customs or laws of the country they live in; and the children upon such separation fall to the father or mother's lot, as such contract does determine.

Sect. 83. For all the ends of marriage being to be obtained under politic government, as well as in the state of nature, the civil magistrate doth not abridge the right or power of either naturally necessary to those ends, viz. procreation and mutual support and assistance whilst they are together; but only decides any controversy that may arise between man and wife about them. If it were otherwise, and that absolute sovereignty and power of life

and death naturally belonged to the husband, and were necessary to the society between man and wife, there could be no matrimony in any of those countries where the husband is allowed no such absolute authority. But the ends of matrimony requiring no such power in the husband, the condition of conjugal society put it not in him, it being not at all necessary to that state. Conjugal society could subsist and attain its ends without it; nay, community of goods, and the power over them, mutual assistance and maintenance, and other things belonging to conjugal society, might be varied and regulated by that contract which unites man and wife in that society, as far as may consist with procreation and the bringing up of children till they could shift for themselves; nothing being necessary to any society, that is not necessary to the ends for which it is made.

Sect. 84. The society betwixt parents and children, and the distinct rights and powers belonging respectively to them, I have treated of so largely, in the foregoing chapter, that I shall not here need to say any thing of it. And I think it is plain, that it is far different from a politic society.

Sect. 85. Master and servant are names as old as history, but given to those of far different condition; for a freeman makes himself a servant to another, by selling him, for a certain time, the service he undertakes to do, in exchange for wages he is to receive: and though this commonly puts him into the family of his master, and under the ordinary discipline thereof; yet it gives the master but a temporary power over him, and no greater than what is contained in the contract between them. But there is another sort of servants, which by a peculiar name we call slaves, who being captives taken in a just war, are by the right of nature subjected to the absolute dominion and arbitrary power of their masters. These men having, as I say, forfeited their lives, and with it their liberties, and lost their estates; and being in the state of slavery, not capable of any property, cannot in that state be considered as any part of civil society; the chief end whereof is the preservation of property.

Sect. 86. Let us therefore consider a master of a family with all these subordinate relations of wife, children, servants, and slaves, united under the domestic rule of a family; which, what resemblance soever it may have in its order, offices, and number too, with a little commonwealth, yet is very far from it, both in its constitution, power and end: or if it must be thought a

monarchy, and the paterfamilias the absolute monarch in it, absolute monarchy will have but a very shattered and short power, when it is plain, by what has been said before, that the master of the family has a very distinct and differently limited power, both as to time and extent, over those several persons that are in it; for excepting the slave (and the family is as much a family, and his power as paterfamilias as great, whether there be any slaves in his family or no) he has no legislative power of life and death over any of them, and none too but what a mistress of a family may have as well as he. And he certainly can have no absolute power over the whole family, who has but a very limited one over every individual in it. But how a family, or any other society of men, differ from that which is properly political society, we shall best see, by considering wherein political society itself consists.

Sect. 87. Man being born, as has been proved, with a title to perfect freedom, and an uncontrouled enjoyment of all the rights and privileges of the law of nature, equally with any other man, or number of men in the world, hath by nature a power, not only to preserve his property, that is, his life, liberty and estate, against the injuries and attempts of other men; but to judge of, and punish the breaches of that law in others, as he is persuaded the offence deserves, even with death itself, in crimes where the heinousness of the fact, in his opinion, requires it. But because no political society can be, nor subsist, without having in itself the power to preserve the property, and in order thereunto, punish the offences of all those of that society; there, and there only is political society, where every one of the members hath quitted this natural power, resigned it up into the hands of the community in all cases that exclude him not from appealing for protection to the law established by it. And thus all private judgment of every particular member being excluded, the community comes to be umpire, by settled standing rules, indifferent, and the same to all parties; and by men having authority from the community, for the execution of those rules, decides all the differences that may happen between any members of that society concerning any matter of right; and punishes those offences which any member hath committed against the society, with such penalties as the law has established: whereby it is easy to discern, who are, and who are not, in political society together. Those who are united into one body, and have a common established law and judicature to appeal to, with authority to

decide controversies between them, and punish offenders, are in civil society one with another: but those who have no such common appeal, I mean on earth, are still in the state of nature, each being, where there is no other, judge for himself, and executioner; which is, as I have before shewed it, the perfect state of nature.

Sect. 88. And thus the commonwealth comes by a power to set down what punishment shall belong to the several transgressions which they think worthy of it, committed amongst the members of that society, (which is the power of making laws) as well as it has the power to punish any injury done unto any of its members, by any one that is not of it, (which is the power of war and peace;) and all this for the preservation of the property of all the members of that society, as far as is possible. But though every man who has entered into civil society, and is become a member of any commonwealth, has thereby quitted his power to punish offences, against the law of nature, in prosecution of his own private judgment, yet with the judgment of offences, which he has given up to the legislative in all cases, where he can appeal to the magistrate, he has given a right to the commonwealth to employ his force, for the execution of the judgments of the commonwealth, whenever he shall be called to it; which indeed are his own judgments, they being made by himself, or his representative. And herein we have the original of the legislative and executive power of civil society, which is to judge by standing laws, how far offences are to be punished, when committed within the commonwealth; and also to determine, by occasional judgments founded on the present circumstances of the fact, how far injuries from without are to be vindicated; and in both these to employ all the force of all the members, when there shall be need.

Sect. 89. Where-ever therefore any number of men are so united into one society, as to quit every one his executive power of the law of nature, and to resign it to the public, there and there only is a political, or civil society. And this is done, where-ever any number of men, in the state of nature, enter into society to make one people, one body politic, under one supreme government; or else when any one joins himself to, and incorporates with any government already made: for hereby he authorizes the society, or which is all one, the legislative thereof, to make laws for him, as the public good of the society shall require; to the execution whereof, his own assistance (as to his own decrees) is due. And this puts men out of a state of

nature into that of a commonwealth, by setting up a judge on earth, with authority to determine all the controversies, and redress the injuries that may happen to any member of the commonwealth; which judge is the legislative, or magistrates appointed by it. And where-ever there are any number of men, however associated, that have no such decisive power to appeal to, there they are still in the state of nature.

Sect. 90. Hence it is evident, that absolute monarchy, which by some men is counted the only government in the world, is indeed inconsistent with civil society, and so can be no form of civil-government at all: for the end of civil society, being to avoid, and remedy those inconveniencies of the state of nature, which necessarily follow from every man's being judge in his own case, by setting up a known authority, to which every one of that society may appeal upon any injury received, or controversy that may arise, and which every one of the society ought to obey;\* where-ever any persons are, who have not such an authority to appeal to, for the decision of any difference between them, there those persons are still in the state of nature; and so is every absolute prince, in respect of those who are under his dominion.

(\*The public power of all society is above every soul contained in the same society; and the principal use of that power is, to give laws unto all that are under it, which laws in such cases we must obey, unless there be reason shewed which may necessarily enforce, that the law of reason, or of God, doth enjoin the contrary, Hook. Eccl. Pol. l. i. sect. 16.)

Sect. 91. For he being supposed to have all, both legislative and executive power in himself alone, there is no judge to be found, no appeal lies open to any one, who may fairly, and indifferently, and with authority decide, and from whose decision relief and redress may be expected of any injury or inconviency, that may be suffered from the prince, or by his order: so that such a man, however intitled, Czar, or Grand Seignior, or how you please, is as much in the state of nature, with all under his dominion, as he is with the rest of mankind: for where-ever any two men are, who have no standing rule, and common judge to appeal to on earth, for the determination of controversies of right betwixt them, there they are still in the state of\* nature, and under all the inconveniencies of it, with only this woful difference to the subject, or rather slave of an absolute prince: that whereas,

in the ordinary state of nature, he has a liberty to judge of his right, and according to the best of his power, to maintain it; now, whenever his property is invaded by the will and order of his monarch, he has not only no appeal, as those in society ought to have, but as if he were degraded from the common state of rational creatures, is denied a liberty to judge of, or to defend his right; and so is exposed to all the misery and inconveniencies, that a man can fear from one, who being in the unrestrained state of nature, is yet corrupted with flattery, and armed with power.

(\*To take away all such mutual grievances, injuries and wrongs, i.e. such as attend men in the state of nature, there was no way but only by growing into composition and agreement amongst themselves, by ordaining some kind of government public, and by yielding themselves subject thereunto, that unto whom they granted authority to rule and govern, by them the peace, tranquillity and happy estate of the rest might be procured. Men always knew that where force and injury was offered, they might be defenders of themselves; they knew that however men may seek their own commodity, yet if this were done with injury unto others, it was not to be suffered, but by all men, and all good means to be withstood. Finally, they knew that no man might in reason take upon him to determine his own right, and according to his own determination proceed in maintenance thereof, in as much as every man is towards himself, and them whom he greatly affects, partial; and therefore that strifes and troubles would be endless, except they gave their common consent, all to be ordered by some, whom they should agree upon, without which consent there would be no reason that one man should take upon him to be lord or judge over another, Hooker's Eccl. Pol. l. i. sect. 10.)

Sect. 92. For he that thinks absolute power purifies men's blood, and corrects the baseness of human nature, need read but the history of this, or any other age, to be convinced of the contrary. He that would have been insolent and injurious in the woods of America, would not probably be much better in a throne; where perhaps learning and religion shall be found out to justify all that he shall do to his subjects, and the sword presently silence all those that dare question it: for what the protection of absolute monarchy is, what kind of fathers of their countries it makes princes to be and to what a degree of happiness and security it carries civil society, where

this sort of government is grown to perfection, he that will look into the late relation of Ceylon, may easily see.

Sect. 93. In absolute monarchies indeed, as well as other governments of the world, the subjects have an appeal to the law, and judges to decide any controversies, and restrain any violence that may happen betwixt the subjects themselves, one amongst another. This every one thinks necessary, and believes he deserves to be thought a declared enemy to society and mankind, who should go about to take it away. But whether this be from a true love of mankind and society, and such a charity as we owe all one to another, there is reason to doubt: for this is no more than what every man, who loves his own power, profit, or greatness, may and naturally must do, keep those animals from hurting, or destroying one another, who labour and drudge only for his pleasure and advantage; and so are taken care of, not out of any love the master has for them, but love of himself, and the profit they bring him: for if it be asked, what security, what fence is there, in such a state, against the violence and oppression of this absolute ruler? the very question can scarce be borne. They are ready to tell you, that it deserves death only to ask after safety. Betwixt subject and subject, they will grant, there must be measures, laws and judges, for their mutual peace and security: but as for the ruler, he ought to be absolute, and is above all such circumstances; because he has power to do more hurt and wrong, it is right when he does it. To ask how you may be guarded from harm, or injury, on that side where the strongest hand is to do it, is presently the voice of faction and rebellion: as if when men quitting the state of nature entered into society, they agreed that all of them but one, should be under the restraint of laws, but that he should still retain all the liberty of the state of nature, increased with power, and made licentious by impunity. This is to think, that men are so foolish, that they take care to avoid what mischiefs may be done them by pole-cats, or foxes; but are content, nay, think it safety, to be devoured by lions.

Sect. 94. But whatever flatterers may talk to amuse people's understandings, it hinders not men from feeling; and when they perceive, that any man, in what station soever, is out of the bounds of the civil society which they are of, and that they have no appeal on earth against any harm, they may receive from him, they are apt to think themselves in the state of nature, in respect of him whom they find to be so; and to take care, as soon

as they can, to have that safety and security in civil society, for which it was first instituted, and for which only they entered into it. And therefore, though perhaps at first, (as shall be shewed more at large hereafter in the following part of this discourse) some one good and excellent man having got a pre-eminency amongst the rest, had this deference paid to his goodness and virtue, as to a kind of natural authority, that the chief rule, with arbitration of their differences, by a tacit consent devolved into his hands, without any other caution, but the assurance they had of his uprightness and wisdom; yet when time, giving authority, and (as some men would persuade us) sacredness of customs, which the negligent, and unforeseeing innocence of the first ages began, had brought in successors of another stamp, the people finding their properties not secure under the government, as then it was, (whereas government has no other end but the preservation of\* property) could never be safe nor at rest, nor think themselves in civil society, till the legislature was placed in collective bodies of men, call them senate, parliament, or what you please. By which means every single person became subject, equally with other the meanest men, to those laws, which he himself, as part of the legislative, had established; nor could any one, by his own authority; avoid the force of the law, when once made; nor by any pretence of superiority plead exemption, thereby to license his own, or the miscarriages of any of his dependents.\*\* No man in civil society can be exempted from the laws of it: for if any man may do what he thinks fit, and there be no appeal on earth, for redress or security against any harm he shall do; I ask, whether he be not perfectly still in the state of nature, and so can be no part or member of that civil society; unless any one will say, the state of nature and civil society are one and the same thing, which I have never yet found any one so great a patron of anarchy as to affirm.

(\*At the first, when some certain kind of regiment was once appointed, it may be that nothing was then farther thought upon for the manner of governing, but all permitted unto their wisdom and discretion, which were to rule, till by experience they found this for all parts very inconvenient, so as the thing which they had devised for a remedy, did indeed but increase the sore, which it should have cured. They saw, that to live by one man's will, became the cause of all men's misery. This constrained them to come

unto laws, wherein all men might see their duty beforehand, and know the penalties of transgressing them. Hooker's Eccl. Pol. l. i. sect. 10.)

(\*\*Civil law being the act of the whole body politic, doth therefore over-rule each several part of the same body. Hooker, *ibid.*)

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## **CHAPTER. VIII.**

### **OF THE BEGINNING OF POLITICAL SOCIETIES.**

Sect. 95. MEN being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any, that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left as they were in the liberty of the state of nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

Sect. 96. For when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community, being only the consent of the individuals of it, and it being necessary to that which is one body to move one way; it is necessary the body should move that way whither the greater force carries it, which is the consent of the majority: or else it is impossible it should act or continue one body, one

community, which the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be concluded by the majority. And therefore we see, that in assemblies, impowered to act by positive laws, where no number is set by that positive law which impowers them, the act of the majority passes for the act of the whole, and of course determines, as having, by the law of nature and reason, the power of the whole.

Sect. 97. And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation, to every one of that society, to submit to the determination of the majority, and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the state of nature. For what appearance would there be of any compact? what new engagement if he were no farther tied by any decrees of the society, than he himself thought fit, and did actually consent to? This would be still as great a liberty, as he himself had before his compact, or any one else in the state of nature hath, who may submit himself, and consent to any acts of it if he thinks fit.

Sect. 98. For if the consent of the majority shall not, in reason, be received as the act of the whole, and conclude every individual; nothing but the consent of every individual can make any thing to be the act of the whole: but such a consent is next to impossible ever to be had, if we consider the infirmities of health, and avocations of business, which in a number, though much less than that of a commonwealth, will necessarily keep many away from the public assembly. To which if we add the variety of opinions, and contrariety of interests, which unavoidably happen in all collections of men, the coming into society upon such terms would be only like Cato's coming into the theatre, only to go out again. Such a constitution as this would make the mighty Leviathan of a shorter duration, than the feeblest creatures, and not let it outlast the day it was born in: which cannot be supposed, till we can think, that rational creatures should desire and constitute societies only to be dissolved: for where the majority cannot conclude the rest, there they cannot act as one body, and consequently will be immediately dissolved again.

Sect. 99. Whosoever therefore out of a state of nature unite into a community, must be understood to give up all the power, necessary to the ends for which they unite into society, to the majority of the community, unless they expressly agreed in any number greater than the majority. And this is done by barely agreeing to unite into one political society, which is all the compact that is, or needs be, between the individuals, that enter into, or make up a commonwealth. And thus that, which begins and actually constitutes any political society, is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that, and that only, which did, or could give beginning to any lawful government in the world.

Sect. 100. To this I find two objections made. First, That there are no instances to be found in story, of a company of men independent, and equal one amongst another, that met together, and in this way began and set up a government.

Secondly, It is impossible of right, that men should do so, because all men being born under government, they are to submit to that, and are not at liberty to begin a new one.

Sect. 101. To the first there is this to answer, That it is not at all to be wondered, that history gives us but a very little account of men, that lived together in the state of nature. The inconveniences of that condition, and the love and want of society, no sooner brought any number of them together, but they presently united and incorporated, if they designed to continue together. And if we may not suppose men ever to have been in the state of nature, because we hear not much of them in such a state, we may as well suppose the armies of Salmanasser or Xerxes were never children, because we hear little of them, till they were men, and embodied in armies. Government is every where antecedent to records, and letters seldom come in amongst a people till a long continuation of civil society has, by other more necessary arts, provided for their safety, ease, and plenty: and then they begin to look after the history of their founders, and search into their original, when they have outlived the memory of it: for it is with commonwealths as with particular persons, they are commonly ignorant of their own births and infancies: and if they know any thing of their original, they are beholden for it, to the accidental records that others have kept of it.

And those that we have, of the beginning of any polities in the world, excepting that of the Jews, where God himself immediately interposed, and which favours not at all paternal dominion, are all either plain instances of such a beginning as I have mentioned, or at least have manifest footsteps of it.

Sect. 102. He must shew a strange inclination to deny evident matter of fact, when it agrees not with his hypothesis, who will not allow, that the beginning of Rome and Venice were by the uniting together of several men free and independent one of another, amongst whom there was no natural superiority or subjection. And if Josephus Acosta's word may be taken, he tells us, that in many parts of America there was no government at all.

There are great and apparent conjectures, says he, that these men, speaking of those of Peru, for a long time had neither kings nor commonwealths, but lived in troops, as they do this day in Florida, the Cheriquanas, those of Brazil, and many other nations, which have no certain kings, but as occasion is offered, in peace or war, they choose their captains as they please, 1. i. c. 25.

If it be said, that every man there was born subject to his father, or the head of his family; that the subjection due from a child to a father took not away his freedom of uniting into what political society he thought fit, has been already proved. But be that as it will, these men, it is evident, were actually free; and whatever superiority some politicians now would place in any of them, they themselves claimed it not, but by consent were all equal, till by the same consent they set rulers over themselves. So that their politic societies all began from a voluntary union, and the mutual agreement of men freely acting in the choice of their governors, and forms of government.

Sect. 103. And I hope those who went away from Sparta with Palantus, mentioned by Justin, 1. iii. c. 4. will be allowed to have been freemen independent one of another, and to have set up a government over themselves, by their own consent. Thus I have given several examples, out of history, of people free and in the state of nature, that being met together incorporated and began a commonwealth. And if the want of such instances be an argument to prove that government were not, nor could not be so

begun, I suppose the contenders for paternal empire were better let it alone, than urge it against natural liberty: for if they can give so many instances, out of history, of governments begun upon paternal right, I think (though at best an argument from what has been, to what should of right be, has no great force) one might, without any great danger, yield them the cause. But if I might advise them in the case, they would do well not to search too much into the original of governments, as they have begun de facto, lest they should find, at the foundation of most of them, something very little favourable to the design they promote, and such a power as they contend for.

Sect. 104. But to conclude, reason being plain on our side, that men are naturally free, and the examples of history shewing, that the governments of the world, that were begun in peace, had their beginning laid on that foundation, and were made by the consent of the people; there can be little room for doubt, either where the right is, or what has been the opinion, or practice of mankind, about the first erecting of governments.

Sect. 105. I will not deny, that if we look back as far as history will direct us, towards the original of commonwealths, we shall generally find them under the government and administration of one man. And I am also apt to believe, that where a family was numerous enough to subsist by itself, and continued entire together, without mixing with others, as it often happens, where there is much land, and few people, the government commonly began in the father: for the father having, by the law of nature, the same power with every man else to punish, as he thought fit, any offences against that law, might thereby punish his transgressing children, even when they were men, and out of their pupillage; and they were very likely to submit to his punishment, and all join with him against the offender, in their turns, giving him thereby power to execute his sentence against any transgression, and so in effect make him the law-maker, and governor over all that remained in conjunction with his family. He was fittest to be trusted; paternal affection secured their property and interest under his care; and the custom of obeying him, in their childhood, made it easier to submit to him, rather than to any other. If therefore they must have one to rule them, as government is hardly to be avoided amongst men that live together; who so likely to be the man as he that was their common father; unless negligence, cruelty, or any other defect of mind or body made him unfit for it? But

when either the father died, and left his next heir, for want of age, wisdom, courage, or any other qualities, less fit for rule; or where several families met, and consented to continue together; there, it is not to be doubted, but they used their natural freedom, to set up him, whom they judged the ablest, and most likely, to rule well over them. Conformable hereunto we find the people of America, who (living out of the reach of the conquering swords, and spreading domination of the two great empires of Peru and Mexico) enjoyed their own natural freedom, though, *caeteris paribus*, they commonly prefer the heir of their deceased king; yet if they find him any way weak, or uncapable, they pass him by, and set up the stoutest and bravest man for their ruler.

Sect. 106. Thus, though looking back as far as records give us any account of peopling the world, and the history of nations, we commonly find the government to be in one hand; yet it destroys not that which I affirm, viz. that the beginning of politic society depends upon the consent of the individuals, to join into, and make one society; who, when they are thus incorporated, might set up what form of government they thought fit. But this having given occasion to men to mistake, and think, that by nature government was monarchical, and belonged to the father, it may not be amiss here to consider, why people in the beginning generally pitched upon this form, which though perhaps the father's pre-eminency might, in the first institution of some commonwealths, give a rise to, and place in the beginning, the power in one hand; yet it is plain that the reason, that continued the form of government in a single person, was not any regard, or respect to paternal authority; since all petty monarchies, that is, almost all monarchies, near their original, have been commonly, at least upon occasion, elective.

Sect. 107. First then, in the beginning of things, the father's government of the childhood of those sprung from him, having accustomed them to the rule of one man, and taught them that where it was exercised with care and skill, with affection and love to those under it, it was sufficient to procure and preserve to men all the political happiness they sought for in society. It was no wonder that they should pitch upon, and naturally run into that form of government, which from their infancy they had been all accustomed to; and which, by experience, they had found both easy and safe. To which, if we add, that monarchy being simple, and most obvious to men, whom

neither experience had instructed in forms of government, nor the ambition or insolence of empire had taught to beware of the encroachments of prerogative, or the inconveniences of absolute power, which monarchy in succession was apt to lay claim to, and bring upon them, it was not at all strange, that they should not much trouble themselves to think of methods of restraining any exorbitances of those to whom they had given the authority over them, and of balancing the power of government, by placing several parts of it in different hands. They had neither felt the oppression of tyrannical dominion, nor did the fashion of the age, nor their possessions, or way of living, (which afforded little matter for covetousness or ambition) give them any reason to apprehend or provide against it; and therefore it is no wonder they put themselves into such a frame of government, as was not only, as I said, most obvious and simple, but also best suited to their present state and condition; which stood more in need of defence against foreign invasions and injuries, than of multiplicity of laws. The equality of a simple poor way of living, confining their desires within the narrow bounds of each man's small property, made few controversies, and so no need of many laws to decide them, or variety of officers to superintend the process, or look after the execution of justice, where there were but few trespasses, and few offenders. Since then those, who like one another so well as to join into society, cannot but be supposed to have some acquaintance and friendship together, and some trust one in another; they could not but have greater apprehensions of others, than of one another: and therefore their first care and thought cannot but be supposed to be, how to secure themselves against foreign force. It was natural for them to put themselves under a frame of government which might best serve to that end, and chuse the wisest and bravest man to conduct them in their wars, and lead them out against their enemies, and in this chiefly be their ruler.

Sect. 108. Thus we see, that the kings of the Indians in America, which is still a pattern of the first ages in Asia and Europe, whilst the inhabitants were too few for the country, and want of people and money gave men no temptation to enlarge their possessions of land, or contest for wider extent of ground, are little more than generals of their armies; and though they command absolutely in war, yet at home and in time of peace they exercise very little dominion, and have but a very moderate sovereignty, the resolutions of peace and war being ordinarily either in the people, or in a

council. Tho' the war itself, which admits not of plurality of governors, naturally devolves the command into the king's sole authority.

Sect. 109. And thus in Israel itself, the chief business of their judges, and first kings, seems to have been to be captains in war, and leaders of their armies; which (besides what is signified by going out and in before the people, which was, to march forth to war, and home again in the heads of their forces) appears plainly in the story of Jephtha. The Ammonites making war upon Israel, the Gileadites in fear send to Jephtha, a bastard of their family whom they had cast off, and article with him, if he will assist them against the Ammonites, to make him their ruler; which they do in these words, And the people made him head and captain over them, Judg. xi. 11. which was, as it seems, all one as to be judge. And he judged Israel, Judg. xii. 7. that is, was their captain-general six years. So when Jotham upbraids the Shechemites with the obligation they had to Gideon, who had been their judge and ruler, he tells them, He fought for you, and adventured his life far, and delivered you out of the hands of Midian, Judg. ix. 17. Nothing mentioned of him but what he did as a general: and indeed that is all is found in his history, or in any of the rest of the judges. And Abimelech particularly is called king, though at most he was but their general. And when, being weary of the ill conduct of Samuel's sons, the children of Israel desired a king, like all the nations to judge them, and to go out before them, and to fight their battles, I. Sam viii. 20. God granting their desire, says to Samuel, I will send thee a man, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the Philistines, ix. 16. As if the only business of a king had been to lead out their armies, and fight in their defence; and accordingly at his inauguration pouring a vial of oil upon him, declares to Saul, that the Lord had anointed him to be captain over his inheritance, x. 1. And therefore those, who after Saul's being solemnly chosen and saluted king by the tribes at Mispah, were unwilling to have him their king, made no other objection but this, How shall this man save us? v. 27. as if they should have said, this man is unfit to be our king, not having skill and conduct enough in war, to be able to defend us. And when God resolved to transfer the government to David, it is in these words, But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, xiii. 14. As if the whole kingly authority were

nothing else but to be their general: and therefore the tribes who had stuck to Saul's family, and opposed David's reign, when they came to Hebron with terms of submission to him, they tell him, amongst other arguments they had to submit to him as to their king, that he was in effect their king in Saul's time, and therefore they had no reason but to receive him as their king now. Also (say they) in time past, when Saul was king over us, thou wast he that reddest out and broughtest in Israel, and the Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

Sect. 110. Thus, whether a family by degrees grew up into a commonwealth, and the fatherly authority being continued on to the elder son, every one in his turn growing up under it, tacitly submitted to it, and the easiness and equality of it not offending any one, every one acquiesced, till time seemed to have confirmed it, and settled a right of succession by prescription: or whether several families, or the descendants of several families, whom chance, neighbourhood, or business brought together, uniting into society, the need of a general, whose conduct might defend them against their enemies in war, and the great confidence the innocence and sincerity of that poor but virtuous age, (such as are almost all those which begin governments, that ever come to last in the world) gave men one of another, made the first beginners of commonwealths generally put the rule into one man's hand, without any other express limitation or restraint, but what the nature of the thing, and the end of government required: which ever of those it was that at first put the rule into the hands of a single person, certain it is no body was intrusted with it but for the public good and safety, and to those ends, in the infancies of commonwealths, those who had it commonly used it. And unless they had done so, young societies could not have subsisted; without such nursing fathers tender and careful of the public weal, all governments would have sunk under the weakness and infirmities of their infancy, and the prince and the people had soon perished together.

Sect. 111. But though the golden age (before vain ambition, and amor sceleratus habendi, evil concupiscence, had corrupted men's minds into a mistake of true power and honour) had more virtue, and consequently better governors, as well as less vicious subjects, and there was then no stretching prerogative on the one side, to oppress the people; nor consequently on the

other, any dispute about privilege, to lessen or restrain the power of the magistrate, and so no contest betwixt rulers and people about governors or government: yet, when ambition and luxury in future ages\* would retain and increase the power, without doing the business for which it was given; and aided by flattery, taught princes to have distinct and separate interests from their people, men found it necessary to examine more carefully the original and rights of government; and to find out ways to restrain the exorbitances, and prevent the abuses of that power, which they having intrusted in another's hands only for their own good, they found was made use of to hurt them.

(\*At first, when some certain kind of regiment was once approved, it may be nothing was then farther thought upon for the manner of governing, but all permitted unto their wisdom and discretion which were to rule, till by experience they found this for all parts very inconvenient, so as the thing which they had devised for a remedy, did indeed but increase the sore which it should have cured. They saw, that to live by one man's will, became the cause of all men's misery. This constrained them to come unto laws wherein all men might see their duty before hand, and know the penalties of transgressing them. Hooker's Eccl. Pol. l. i. sect. 10.)

Sect. 112. Thus we may see how probable it is, that people that were naturally free, and by their own consent either submitted to the government of their father, or united together out of different families to make a government, should generally put the rule into one man's hands, and chuse to be under the conduct of a single person, without so much as by express conditions limiting or regulating his power, which they thought safe enough in his honesty and prudence; though they never dreamed of monarchy being lure Divino, which we never heard of among mankind, till it was revealed to us by the divinity of this last age; nor ever allowed paternal power to have a right to dominion, or to be the foundation of all government. And thus much may suffice to shew, that as far as we have any light from history, we have reason to conclude, that all peaceful beginnings of government have been laid in the consent of the people. I say peaceful, because I shall have occasion in another place to speak of conquest, which some esteem a way of beginning of governments.

The other objection I find urged against the beginning of polities, in the way I have mentioned, is this, viz.

Sect. 113. That all men being born under government, some or other, it is impossible any of them should ever be free, and at liberty to unite together, and begin a new one, or ever be able to erect a lawful government.

If this argument be good; I ask, how came so many lawful monarchies into the world? for if any body, upon this supposition, can shew me any one man in any age of the world free to begin a lawful monarchy, I will be bound to shew him ten other free men at liberty, at the same time to unite and begin a new government under a regal, or any other form; it being demonstration, that if any one, born under the dominion of another, may be so free as to have a right to command others in a new and distinct empire, every one that is born under the dominion of another may be so free too, and may become a ruler, or subject, of a distinct separate government. And so by this their own principle, either all men, however born, are free, or else there is but one lawful prince, one lawful government in the world. And then they have nothing to do, but barely to shew us which that is; which when they have done, I doubt not but all mankind will easily agree to pay obedience to him.

Sect. 114. Though it be a sufficient answer to their objection, to shew that it involves them in the same difficulties that it doth those they use it against; yet I shall endeavour to discover the weakness of this argument a little farther. All men, say they, are born under government, and therefore they cannot be at liberty to begin a new one. Every one is born a subject to his father, or his prince, and is therefore under the perpetual tie of subjection and allegiance. It is plain mankind never owned nor considered any such natural subjection that they were born in, to one or to the other that tied them, without their own consents, to a subjection to them and their heirs.

Sect. 115. For there are no examples so frequent in history, both sacred and profane, as those of men withdrawing themselves, and their obedience, from the jurisdiction they were born under, and the family or community they were bred up in, and setting up new governments in other places; from whence sprang all that number of petty commonwealths in the beginning of ages, and which always multiplied, as long as there was room enough, till the stronger, or more fortunate, swallowed the weaker; and those great ones

again breaking to pieces, dissolved into lesser dominions. All which are so many testimonies against paternal sovereignty, and plainly prove, that it was not the natural right of the father descending to his heirs, that made governments in the beginning, since it was impossible, upon that ground, there should have been so many little kingdoms; all must have been but only one universal monarchy, if men had not been at liberty to separate themselves from their families, and the government, be it what it will, that was set up in it, and go and make distinct commonwealths and other governments, as they thought fit.

Sect. 116. This has been the practice of the world from its first beginning to this day; nor is it now any more hindrance to the freedom of mankind, that they are born under constituted and ancient polities, that have established laws, and set forms of government, than if they were born in the woods, amongst the unconfined inhabitants, that run loose in them: for those, who would persuade us, that by being born under any government, we are naturally subjects to it, and have no more any title or pretence to the freedom of the state of nature, have no other reason (bating that of paternal power, which we have already answered) to produce for it, but only, because our fathers or progenitors passed away their natural liberty, and thereby bound up themselves and their posterity to a perpetual subjection to the government, which they themselves submitted to. It is true, that whatever engagements or promises any one has made for himself, he is under the obligation of them, but cannot, by any compact whatsoever, bind his children or posterity: for his son, when a man, being altogether as free as the father, any act of the father can no more give away the liberty of the son, than it can of any body else: he may indeed annex such conditions to the land, he enjoyed as a subject of any commonwealth, as may oblige his son to be of that community, if he will enjoy those possessions which were his father's; because that estate being his father's property, he may dispose, or settle it, as he pleases.

Sect. 117. And this has generally given the occasion to mistake in this matter; because commonwealths not permitting any part of their dominions to be dismembered, nor to be enjoyed by any but those of their community, the son cannot ordinarily enjoy the possessions of his father, but under the same terms his father did, by becoming a member of the society; whereby he puts himself presently under the government he finds there established, as much as any other subject of that commonwealth. And thus the consent of freemen, born under government, which only makes them members of it, being given separately in their turns, as each comes to be of age, and not in a multitude together; people take no notice of it, and thinking it not done at all, or not necessary, conclude they are naturally subjects as they are men.

Sect. 118. But, it is plain, governments themselves understand it otherwise; they claim no power over the son, because of that they had over the father; nor look on children as being their subjects, by their fathers

being so. If a subject of England have a child, by an English woman in France, whose subject is he? Not the king of England's; for he must have leave to be admitted to the privileges of it: nor the king of France's; for how then has his father a liberty to bring him away, and breed him as he pleases? and who ever was judged as a traytor or deserter, if he left, or warred against a country, for being barely born in it of parents that were aliens there? It is plain then, by the practice of governments themselves, as well as by the law of right reason, that a child is born a subject of no country or government. He is under his father's tuition and authority, till he comes to age of discretion; and then he is a freeman, at liberty what government he will put himself under, what body politic he will unite himself to: for if an Englishman's son, born in France, be at liberty, and may do so, it is evident there is no tie upon him by his father's being a subject of this kingdom; nor is he bound up by any compact of his ancestors. And why then hath not his son, by the same reason, the same liberty, though he be born any where else? Since the power that a father hath naturally over his children, is the same, where-ever they be born, and the ties of natural obligations, are not bounded by the positive limits of kingdoms and commonwealths.

Sect. 119. Every man being, as has been shewed, naturally free, and nothing being able to put him into subjection to any earthly power, but only his own consent; it is to be considered, what shall be understood to be a sufficient declaration of a man's consent, to make him subject to the laws of any government. There is a common distinction of an express and a tacit consent, which will concern our present case. No body doubts but an express consent, of any man entering into any society, makes him a perfect member of that society, a subject of that government. The difficulty is, what ought to be looked upon as a tacit consent, and how far it binds, i.e. how far any one shall be looked on to have consented, and thereby submitted to any government, where he has made no expressions of it at all. And to this I say, that every man, that hath any possessions, or enjoyment, of any part of the dominions of any government, doth thereby give his tacit consent, and is as far forth obliged to obedience to the laws of that government, during such enjoyment, as any one under it; whether this his possession be of land, to him and his heirs for ever, or a lodging only for a week; or whether it be barely travelling freely on the highway; and in effect, it reaches as far as the very being of any one within the territories of that government.

Sect. 120. To understand this the better, it is fit to consider, that every man, when he at first incorporates himself into any commonwealth, he, by his uniting himself thereunto, annexed also, and submits to the community, those possessions, which he has, or shall acquire, that do not already belong to any other government: for it would be a direct contradiction, for any one to enter into society with others for the securing and regulating of property; and yet to suppose his land, whose property is to be regulated by the laws of the society, should be exempt from the jurisdiction of that government, to which he himself, the proprietor of the land, is a subject. By the same act therefore, whereby any one unites his person, which was before free, to any commonwealth, by the same he unites his possessions, which were before free, to it also; and they become, both of them, person and possession, subject to the government and dominion of that commonwealth, as long as it hath a being. Whoever therefore, from thenceforth, by inheritance, purchase, permission, or otherways, enjoys any part of the land, so annexed to, and under the government of that commonwealth, must take it with the condition it is under; that is, of submitting to the government of the commonwealth, under whose jurisdiction it is, as far forth as any subject of it.

Sect. 121. But since the government has a direct jurisdiction only over the land, and reaches the possessor of it, (before he has actually incorporated himself in the society) only as he dwells upon, and enjoys that; the obligation any one is under, by virtue of such enjoyment, to submit to the government, begins and ends with the enjoyment; so that whenever the owner, who has given nothing but such a tacit consent to the government, will, by donation, sale, or otherwise, quit the said possession, he is at liberty to go and incorporate himself into any other commonwealth; or to agree with others to begin a new one, in *vacuis locis*, in any part of the world, they can find free and unpossessed: whereas he, that has once, by actual agreement, and any express declaration, given his consent to be of any commonwealth, is perpetually and indispensably obliged to be, and remain unalterably a subject to it, and can never be again in the liberty of the state of nature; unless, by any calamity, the government he was under comes to be dissolved; or else by some public act cuts him off from being any longer a member of it.

Sect. 122. But submitting to the laws of any country, living quietly, and enjoying privileges and protection under them, makes not a man a member of that society: this is only a local protection and homage due to and from all those, who, not being in a state of war, come within the territories belonging to any government, to all parts whereof the force of its laws extends. But this no more makes a man a member of that society, a perpetual subject of that commonwealth, than it would make a man a subject to another, in whose family he found it convenient to abide for some time; though, whilst he continued in it, he were obliged to comply with the laws, and submit to the government he found there. And thus we see, that foreigners, by living all their lives under another government, and enjoying the privileges and protection of it, though they are bound, even in conscience, to submit to its administration, as far forth as any denison; yet do not thereby come to be subjects or members of that commonwealth. Nothing can make any man so, but his actually entering into it by positive engagement, and express promise and compact. This is that, which I think, concerning the beginning of political societies, and that consent which makes any one a member of any commonwealth.

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## **CHAPTER. IX.**

### **OF THE ENDS OF POLITICAL SOCIETY AND GOVERNMENT.**

Sect. 123. IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and controul of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe,

very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

Sect. 124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. To which in the state of nature there are many things wanting.

First, There wants an established, settled, known law, received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies between them: for though the law of nature be plain and intelligible to all rational creatures; yet men being biassed by their interest, as well as ignorant for want of study of it, are not apt to allow of it as a law binding to them in the application of it to their particular cases.

Sect. 125. Secondly, In the state of nature there wants a known and indifferent judge, with authority to determine all differences according to the established law: for every one in that state being both judge and executioner of the law of nature, men being partial to themselves, passion and revenge is very apt to carry them too far, and with too much heat, in their own cases; as well as negligence, and unconcernedness, to make them too remiss in other men's.

Sect. 126. Thirdly, In the state of nature there often wants power to back and support the sentence when right, and to give it due execution, They who by any injustice offended, will seldom fail, where they are able, by force to make good their injustice; such resistance many times makes the punishment dangerous, and frequently destructive, to those who attempt it.

Sect. 127. Thus mankind, notwithstanding all the privileges of the state of nature, being but in an ill condition, while they remain in it, are quickly driven into society. Hence it comes to pass, that we seldom find any number of men live any time together in this state. The inconveniencies that they are therein exposed to, by the irregular and uncertain exercise of the power every man has of punishing the transgressions of others, make them take

sanctuary under the established laws of government, and therein seek the preservation of their property. It is this makes them so willingly give up every one his single power of punishing, to be exercised by such alone, as shall be appointed to it amongst them; and by such rules as the community, or those authorized by them to that purpose, shall agree on. And in this we have the original right and rise of both the legislative and executive power, as well as of the governments and societies themselves.

Sect. 128. For in the state of nature, to omit the liberty he has of innocent delights, a man has two powers.

The first is to do whatsoever he thinks fit for the preservation of himself, and others within the permission of the law of nature: by which law, common to them all, he and all the rest of mankind are one community, make up one society, distinct from all other creatures. And were it not for the corruption and viciousness of degenerate men, there would be no need of any other; no necessity that men should separate from this great and natural community, and by positive agreements combine into smaller and divided associations.

The other power a man has in the state of nature, is the power to punish the crimes committed against that law. Both these he gives up, when he joins in a private, if I may so call it, or particular politic society, and incorporates into any commonwealth, separate from the rest of mankind.

Sect. 129. The first power, viz. of doing whatsoever he thought for the preservation of himself, and the rest of mankind, he gives up to be regulated by laws made by the society, so far forth as the preservation of himself, and the rest of that society shall require; which laws of the society in many things confine the liberty he had by the law of nature.

Sect. 130. Secondly, The power of punishing he wholly gives up, and engages his natural force, (which he might before employ in the execution of the law of nature, by his own single authority, as he thought fit) to assist the executive power of the society, as the law thereof shall require: for being now in a new state, wherein he is to enjoy many conveniencies, from the labour, assistance, and society of others in the same community, as well as protection from its whole strength; he is to part also with as much of his natural liberty, in providing for himself, as the good, prosperity, and safety

of the society shall require; which is not only necessary, but just, since the other members of the society do the like.

Sect. 131. But though men, when they enter into society, give up the equality, liberty, and executive power they had in the state of nature, into the hands of the society, to be so far disposed of by the legislative, as the good of the society shall require; yet it being only with an intention in every one the better to preserve himself, his liberty and property; (for no rational creature can be supposed to change his condition with an intention to be worse) the power of the society, or legislative constituted by them, can never be supposed to extend farther, than the common good; but is obliged to secure every one's property, by providing against those three defects above mentioned, that made the state of nature so unsafe and uneasy. And so whoever has the legislative or supreme power of any commonwealth, is bound to govern by established standing laws, promulgated and known to the people, and not by extemporary decrees; by indifferent and upright judges, who are to decide controversies by those laws; and to employ the force of the community at home, only in the execution of such laws, or abroad to prevent or redress foreign injuries, and secure the community from inroads and invasion. And all this to be directed to no other end, but the peace, safety, and public good of the people.

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## **CHAPTER. X.**

### **OF THE FORMS OF A COMMON-WEALTH.**

Sect. 132. THE majority having, as has been shewed, upon men's first uniting into society, the whole power of the community naturally in them, may employ all that power in making laws for the community from time to time, and executing those laws by officers of their own appointing; and then the form of the government is a perfect democracy: or else may put the power of making laws into the hands of a few select men, and their heirs or

successors; and then it is an oligarchy: or else into the hands of one man, and then it is a monarchy: if to him and his heirs, it is an hereditary monarchy: if to him only for life, but upon his death the power only of nominating a successor to return to them; an elective monarchy. And so accordingly of these the community may make compounded and mixed forms of government, as they think good. And if the legislative power be at first given by the majority to one or more persons only for their lives, or any limited time, and then the supreme power to revert to them again; when it is so reverted, the community may dispose of it again anew into what hands they please, and so constitute a new form of government: for the form of government depending upon the placing the supreme power, which is the legislative, it being impossible to conceive that an inferior power should prescribe to a superior, or any but the supreme make laws, according as the power of making laws is placed, such is the form of the commonwealth.

Sect. 133. By commonwealth, I must be understood all along to mean, not a democracy, or any form of government, but any independent community, which the Latines signified by the word *civitas*, to which the word which best answers in our language, is commonwealth, and most properly expresses such a society of men, which community or city in English does not; for there may be subordinate communities in a government; and city amongst us has a quite different notion from commonwealth: and therefore, to avoid ambiguity, I crave leave to use the word commonwealth in that sense, in which I find it used by king James the first; and I take it to be its genuine signification; which if any body dislike, I consent with him to change it for a better.

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## CHAPTER. XI.

### OF THE EXTENT OF THE LEGISLATIVE POWER.

Sect. 134. THE great end of men's entering into society, being the enjoyment of their properties in peace and safety, and the great instrument and means of that being the laws established in that society; the first and fundamental positive law of all commonwealths is the establishing of the legislative power; as the first and fundamental natural law, which is to govern even the legislative itself, is the preservation of the society, and (as far as will consist with the public good) of every person in it. This legislative is not only the supreme power of the commonwealth, but sacred and unalterable in the hands where the community have once placed it; nor can any edict of any body else, in what form soever conceived, or by what power soever backed, have the force and obligation of a law, which has not its sanction from that legislative which the public has chosen and appointed: for without this the law could not have that, which is absolutely necessary to its being a law,\* the consent of the society, over whom no body can have a power to make laws, but by their own consent, and by authority received from them; and therefore all the obedience, which by the most solemn ties any one can be obliged to pay, ultimately terminates in this supreme power, and is directed by those laws which it enacts: nor can any oaths to any foreign power whatsoever, or any domestic subordinate power, discharge any member of the society from his obedience to the legislative, acting pursuant to their trust; nor oblige him to any obedience contrary to the laws so enacted, or farther than they do allow; it being ridiculous to imagine one can be tied ultimately to obey any power in the society, which is not the supreme.

(\*The lawful power of making laws to command whole politic societies of men, belonging so properly unto the same intire societies, that for any prince or potentate of what kind soever upon earth, to exercise the same of himself, and not by express commission immediately and personally received from God, or else by authority derived at the first from their consent, upon whose persons they impose laws, it is no better than mere tyranny. Laws they are not therefore which public approbation hath not made so. Hooker's Eccl. Pol. l. i. sect. 10.

Of this point therefore we are to note, that such men naturally have no full and perfect power to command whole politic multitudes of men, therefore utterly without our consent, we could in such sort be at no man's commandment living. And to be commanded we do consent, when that

society, whereof we be a part, hath at any time before consented, without revoking the same after by the like universal agreement. Laws therefore human, of what kind so ever, are available by consent. Ibid.)

Sect. 135. Though the legislative, whether placed in one or more, whether it be always in being, or only by intervals, though it be the supreme power in every commonwealth; yet:

First, It is not, nor can possibly be absolutely arbitrary over the lives and fortunes of the people: for it being but the joint power of every member of the society given up to that person, or assembly, which is legislator; it can be no more than those persons had in a state of nature before they entered into society, and gave up to the community: for no body can transfer to another more power than he has in himself; and no body has an absolute arbitrary power over himself, or over any other, to destroy his own life, or take away the life or property of another. A man, as has been proved, cannot subject himself to the arbitrary power of another; and having in the state of nature no arbitrary power over the life, liberty, or possession of another, but only so much as the law of nature gave him for the preservation of himself, and the rest of mankind; this is all he doth, or can give up to the commonwealth, and by it to the legislative power, so that the legislative can have no more than this. Their power, in the utmost bounds of it, is limited to the public good of the society. It is a power, that hath no other end but preservation, and therefore can never have a right to destroy, enslave, or designedly to impoverish the subjects.\* The obligations of the law of nature cease not in society, but only in many cases are drawn closer, and have by human laws known penalties annexed to them, to inforce their observation. Thus the law of nature stands as an eternal rule to all men, legislators as well as others. The rules that they make for other men's actions, must, as well as their own and other men's actions, be conformable to the law of nature, i.e. to the will of God, of which that is a declaration, and the fundamental law of nature being the preservation of mankind, no human sanction can be good, or valid against it.

(\*Two foundations there are which bear up public societies; the one a natural inclination, whereby all men desire sociable life and fellowship; the other an order, expresly or secretly agreed upon, touching the manner of their union in living together: the latter is that which we call the law of a

common-weal, the very soul of a politic body, the parts whereof are by law animated, held together, and set on work in such actions as the common good requireth. Laws politic, ordained for external order and regiment amongst men, are never framed as they should be, unless presuming the will of man to be inwardly obstinate, rebellious, and averse from all obedience to the sacred laws of his nature; in a word, unless presuming man to be, in regard of his depraved mind, little better than a wild beast, they do accordingly provide, notwithstanding, so to frame his outward actions, that they be no hindrance unto the common good, for which societies are instituted. Unless they do this, they are not perfect. Hooker's Eccl. Pol. l. i. sect. 10.)

Sect. 136. Secondly, The legislative, or supreme authority, cannot assume to its self a power to rule by extemporary arbitrary decrees, but is bound to dispense justice, and decide the rights of the subject by promulgated standing laws, and known authorized judges:\* for the law of nature being unwritten, and so no where to be found but in the minds of men, they who through passion or interest shall miscite, or misapply it, cannot so easily be convinced of their mistake where there is no established judge: and so it serves not, as it ought, to determine the rights, and fence the properties of those that live under it, especially where every one is judge, interpreter, and executioner of it too, and that in his own case: and he that has right on his side, having ordinarily but his own single strength, hath not force enough to defend himself from injuries, or to punish delinquents. To avoid these inconveniences, which disorder men's properties in the state of nature, men unite into societies, that they may have the united strength of the whole society to secure and defend their properties, and may have standing rules to bound it, by which every one may know what is his. To this end it is that men give up all their natural power to the society which they enter into, and the community put the legislative power into such hands as they think fit, with this trust, that they shall be governed by declared laws, or else their peace, quiet, and property will still be at the same uncertainty, as it was in the state of nature.

(\*Human laws are measures in respect of men whose actions they must direct, howbeit such measures they are as have also their higher rules to be measured by, which rules are two, the law of God, and the law of nature; so that laws human must be made according to the general laws of nature, and

without contradiction to any positive law of scripture, otherwise they are ill made. Hooker's Eccl. Pol. l. iii. sect. 9.

To constrain men to any thing inconvenient doth seem unreasonable. Ibid. l. i. sect. 10.)

Sect. 137. Absolute arbitrary power, or governing without settled standing laws, can neither of them consist with the ends of society and government, which men would not quit the freedom of the state of nature for, and tie themselves up under, were it not to preserve their lives, liberties and fortunes, and by stated rules of right and property to secure their peace and quiet. It cannot be supposed that they should intend, had they a power so to do, to give to any one, or more, an absolute arbitrary power over their persons and estates, and put a force into the magistrate's hand to execute his unlimited will arbitrarily upon them. This were to put themselves into a worse condition than the state of nature, wherein they had a liberty to defend their right against the injuries of others, and were upon equal terms of force to maintain it, whether invaded by a single man, or many in combination. Whereas by supposing they have given up themselves to the absolute arbitrary power and will of a legislator, they have disarmed themselves, and armed him, to make a prey of them when he pleases; he being in a much worse condition, who is exposed to the arbitrary power of one man, who has the command of 100,000, than he that is exposed to the arbitrary power of 100,000 single men; no body being secure, that his will, who has such a command, is better than that of other men, though his force be 100,000 times stronger. And therefore, whatever form the commonwealth is under, the ruling power ought to govern by declared and received laws, and not by extemporary dictates and undetermined resolutions: for then mankind will be in a far worse condition than in the state of nature, if they shall have armed one, or a few men with the joint power of a multitude, to force them to obey at pleasure the exorbitant and unlimited decrees of their sudden thoughts, or unrestrained, and till that moment unknown wills, without having any measures set down which may guide and justify their actions: for all the power the government has, being only for the good of the society, as it ought not to be arbitrary and at pleasure, so it ought to be exercised by established and promulgated laws; that both the people may know their duty, and be safe and secure within the limits of the law; and the rulers too kept within their bounds, and not be

tempted, by the power they have in their hands, to employ it to such purposes, and by such measures, as they would not have known, and own not willingly.

Sect. 138. Thirdly, The supreme power cannot take from any man any part of his property without his own consent: for the preservation of property being the end of government, and that for which men enter into society, it necessarily supposes and requires, that the people should have property, without which they must be supposed to lose that, by entering into society, which was the end for which they entered into it; too gross an absurdity for any man to own. Men therefore in society having property, they have such a right to the goods, which by the law of the community are their's, that no body hath a right to take their substance or any part of it from them, without their own consent: without this they have no property at all; for I have truly no property in that, which another can by right take from me, when he pleases, against my consent. Hence it is a mistake to think, that the supreme or legislative power of any commonwealth, can do what it will, and dispose of the estates of the subject arbitrarily, or take any part of them at pleasure. This is not much to be feared in governments where the legislative consists, wholly or in part, in assemblies which are variable, whose members, upon the dissolution of the assembly, are subjects under the common laws of their country, equally with the rest. But in governments, where the legislative is in one lasting assembly always in being, or in one man, as in absolute monarchies, there is danger still, that they will think themselves to have a distinct interest from the rest of the community; and so will be apt to increase their own riches and power, by taking what they think fit from the people: for a man's property is not at all secure, tho' there be good and equitable laws to set the bounds of it between him and his fellow subjects, if he who commands those subjects have power to take from any private man, what part he pleases of his property, and use and dispose of it as he thinks good.

Sect. 139. But government, into whatsoever hands it is put, being, as I have before shewed, intrusted with this condition, and for this end, that men might have and secure their properties; the prince, or senate, however it may have power to make laws, for the regulating of property between the subjects one amongst another, yet can never have a power to take to themselves the whole, or any part of the subjects property, without their

own consent: for this would be in effect to leave them no property at all. And to let us see, that even absolute power, where it is necessary, is not arbitrary by being absolute, but is still limited by that reason, and confined to those ends, which required it in some cases to be absolute, we need look no farther than the common practice of martial discipline: for the preservation of the army, and in it of the whole commonwealth, requires an absolute obedience to the command of every superior officer, and it is justly death to disobey or dispute the most dangerous or unreasonable of them; but yet we see, that neither the serjeant, that could command a soldier to march up to the mouth of a cannon, or stand in a breach, where he is almost sure to perish, can command that soldier to give him one penny of his money; nor the general, that can condemn him to death for deserting his post, or for not obeying the most desperate orders, can yet, with all his absolute power of life and death, dispose of one farthing of that soldier's estate, or seize one jot of his goods; whom yet he can command any thing, and hang for the least disobedience; because such a blind obedience is necessary to that end, for which the commander has his power, viz. the preservation of the rest; but the disposing of his goods has nothing to do with it.

Sect. 140. It is true, governments cannot be supported without great charge, and it is fit every one who enjoys his share of the protection, should pay out of his estate his proportion for the maintenance of it. But still it must be with his own consent, i.e. the consent of the majority, giving it either by themselves, or their representatives chosen by them: for if any one shall claim a power to lay and levy taxes on the people, by his own authority, and without such consent of the people, he thereby invades the fundamental law of property, and subverts the end of government: for what property have I in that, which another may by right take, when he pleases, to himself?

Sect. 141. Fourthly, The legislative cannot transfer the power of making laws to any other hands: for it being but a delegated power from the people, they who have it cannot pass it over to others. The people alone can appoint the form of the commonwealth, which is by constituting the legislative, and appointing in whose hands that shall be. And when the people have said, We will submit to rules, and be governed by laws made by such men, and in such forms, no body else can say other men shall make laws for them; nor

can the people be bound by any laws, but such as are enacted by those whom they have chosen, and authorized to make laws for them. The power of the legislative, being derived from the people by a positive voluntary grant and institution, can be no other than what that positive grant conveyed, which being only to make laws, and not to make legislators, the legislative can have no power to transfer their authority of making laws, and place it in other hands.

Sect. 142. These are the bounds which the trust, that is put in them by the society, and the law of God and nature, have set to the legislative power of every commonwealth, in all forms of government.

First, They are to govern by promulgated established laws, not to be varied in particular cases, but to have one rule for rich and poor, for the favourite at court, and the country man at plough.

Secondly, These laws also ought to be designed for no other end ultimately, but the good of the people.

Thirdly, They must not raise taxes on the property of the people, without the consent of the people, given by themselves, or their deputies. And this properly concerns only such governments where the legislative is always in being, or at least where the people have not reserved any part of the legislative to deputies, to be from time to time chosen by themselves.

Fourthly, The legislative neither must nor can transfer the power of making laws to any body else, or place it any where, but where the people have.

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## **CHAPTER. XII.**

### **OF THE LEGISLATIVE, EXECUTIVE, AND FEDERATIVE POWER OF THE COMMON-WEALTH.**

Sect. 143. THE legislative power is that, which has a right to direct how the force of the commonwealth shall be employed for preserving the community and the members of it. But because those laws which are constantly to be executed, and whose force is always to continue, may be made in a little time; therefore there is no need, that the legislative should be always in being, not having always business to do. And because it may be too great a temptation to human frailty, apt to grasp at power, for the same persons, who have the power of making laws, to have also in their hands the power to execute them, whereby they may exempt themselves from obedience to the laws they make, and suit the law, both in its making, and execution, to their own private advantage, and thereby come to have a distinct interest from the rest of the community, contrary to the end of society and government: therefore in wellordered commonwealths, where the good of the whole is so considered, as it ought, the legislative power is put into the hands of divers persons, who duly assembled, have by themselves, or jointly with others, a power to make laws, which when they have done, being separated again, they are themselves subject to the laws they have made; which is a new and near tie upon them, to take care, that they make them for the public good.

Sect. 144. But because the laws, that are at once, and in a short time made, have a constant and lasting force, and need a perpetual execution, or an attendance thereunto; therefore it is necessary there should be a power always in being, which should see to the execution of the laws that are made, and remain in force. And thus the legislative and executive power come often to be separated.

Sect. 145. There is another power in every commonwealth, which one may call natural, because it is that which answers to the power every man naturally had before he entered into society: for though in a commonwealth the members of it are distinct persons still in reference to one another, and as such as governed by the laws of the society; yet in reference to the rest of mankind, they make one body, which is, as every member of it before was, still in the state of nature with the rest of mankind. Hence it is, that the controversies that happen between any man of the society with those that are out of it, are managed by the public; and an injury done to a member of their body, engages the whole in the reparation of it. So that under this

consideration, the whole community is one body in the state of nature, in respect of all other states or persons out of its community.

Sect. 146. This therefore contains the power of war and peace, leagues and alliances, and all the transactions, with all persons and communities without the commonwealth, and may be called federative, if any one pleases. So the thing be understood, I am indifferent as to the name.

Sect. 147. These two powers, executive and federative, though they be really distinct in themselves, yet one comprehending the execution of the municipal laws of the society within its self, upon all that are parts of it; the other the management of the security and interest of the public without, with all those that it may receive benefit or damage from, yet they are always almost united. And though this federative power in the well or ill management of it be of great moment to the commonwealth, yet it is much less capable to be directed by antecedent, standing, positive laws, than the executive; and so must necessarily be left to the prudence and wisdom of those, whose hands it is in, to be managed for the public good: for the laws that concern subjects one amongst another, being to direct their actions, may well enough precede them. But what is to be done in reference to foreigners, depending much upon their actions, and the variation of designs and interests, must be left in great part to the prudence of those, who have this power committed to them, to be managed by the best of their skill, for the advantage of the commonwealth.

Sect. 148. Though, as I said, the executive and federative power of every community be really distinct in themselves, yet they are hardly to be separated, and placed at the same time, in the hands of distinct persons: for both of them requiring the force of the society for their exercise, it is almost impracticable to place the force of the commonwealth in distinct, and not subordinate hands; or that the executive and federative power should be placed in persons, that might act separately, whereby the force of the public would be under different commands: which would be apt some time or other to cause disorder and ruin.

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## CHAPTER. XIII.

### OF THE SUBORDINATION OF THE POWERS OF THE COMMON-WEALTH.

Sect. 149. THOUGH in a constituted commonwealth, standing upon its own basis, and acting according to its own nature, that is, acting for the preservation of the community, there can be but one supreme power, which is the legislative, to which all the rest are and must be subordinate, yet the legislative being only a fiduciary power to act for certain ends, there remains still in the people a supreme power to remove or alter the legislative, when they find the legislative act contrary to the trust reposed in them: for all power given with trust for the attaining an end, being limited by that end, whenever that end is manifestly neglected, or opposed, the trust must necessarily be forfeited, and the power devolve into the hands of those that gave it, who may place it anew where they shall think best for their safety and security. And thus the community perpetually retains a supreme power of saving themselves from the attempts and designs of any body, even of their legislators, whenever they shall be so foolish, or so wicked, as to lay and carry on designs against the liberties and properties of the subject: for no man or society of men, having a power to deliver up their preservation, or consequently the means of it, to the absolute will and arbitrary dominion of another; when ever any one shall go about to bring them into such a slavish condition, they will always have a right to preserve, what they have not a power to part with; and to rid themselves of those, who invade this fundamental, sacred, and unalterable law of self-preservation, for which they entered into society. And thus the community may be said in this respect to be always the supreme power, but not as considered under any form of government, because this power of the people can never take place till the government be dissolved.

Sect. 150. In all cases, whilst the government subsists, the legislative is the supreme power: for what can give laws to another, must needs be superior to him; and since the legislative is no otherwise legislative of the society, but by the right it has to make laws for all the parts, and for every member of the society, prescribing rules to their actions, and giving power of execution, where they are transgressed, the legislative must needs be the

supreme, and all other powers, in any members or parts of the society, derived from and subordinate to it.

Sect. 151. In some commonwealths, where the legislative is not always in being, and the executive is vested in a single person, who has also a share in the legislative; there that single person in a very tolerable sense may also be called supreme: not that he has in himself all the supreme power, which is that of law-making; but because he has in him the supreme execution, from whom all inferior magistrates derive all their several subordinate powers, or at least the greatest part of them: having also no legislative superior to him, there being no law to be made without his consent, which cannot be expected should ever subject him to the other part of the legislative, he is properly enough in this sense supreme. But yet it is to be observed, that tho' oaths of allegiance and fealty are taken to him, it is not to him as supreme legislator, but as supreme executor of the law, made by a joint power of him with others; allegiance being nothing but an obedience according to law, which when he violates, he has no right to obedience, nor can claim it otherwise than as the public person vested with the power of the law, and so is to be considered as the image, phantom, or representative of the commonwealth, acted by the will of the society, declared in its laws; and thus he has no will, no power, but that of the law. But when he quits this representation, this public will, and acts by his own private will, he degrades himself, and is but a single private person without power, and without will, that has any right to obedience; the members owing no obedience but to the public will of the society.

Sect. 152. The executive power, placed any where but in a person that has also a share in the legislative, is visibly subordinate and accountable to it, and may be at pleasure changed and displaced; so that it is not the supreme executive power, that is exempt from subordination, but the supreme executive power vested in one, who having a share in the legislative, has no distinct superior legislative to be subordinate and accountable to, farther than he himself shall join and consent; so that he is no more subordinate than he himself shall think fit, which one may certainly conclude will be but very little. Of other ministerial and subordinate powers in a commonwealth, we need not speak, they being so multiplied with infinite variety, in the different customs and constitutions of distinct commonwealths, that it is impossible to give a particular account of them all. Only thus much, which

is necessary to our present purpose, we may take notice of concerning them, that they have no manner of authority, any of them, beyond what is by positive grant and commission delegated to them, and are all of them accountable to some other power in the commonwealth.

Sect. 153. It is not necessary, no, nor so much as convenient, that the legislative should be always in being; but absolutely necessary that the executive power should, because there is not always need of new laws to be made, but always need of execution of the laws that are made. When the legislative hath put the execution of the laws, they make, into other hands, they have a power still to resume it out of those hands, when they find cause, and to punish for any maladministration against the laws. The same holds also in regard of the federative power, that and the executive being both ministerial and subordinate to the legislative, which, as has been shewed, in a constituted commonwealth is the supreme. The legislative also in this case being supposed to consist of several persons, (for if it be a single person, it cannot but be always in being, and so will, as supreme, naturally have the supreme executive power, together with the legislative) may assemble, and exercise their legislature, at the times that either their original constitution, or their own adjournment, appoints, or when they please; if neither of these hath appointed any time, or there be no other way prescribed to convoke them: for the supreme power being placed in them by the people, it is always in them, and they may exercise it when they please, unless by their original constitution they are limited to certain seasons, or by an act of their supreme power they have adjourned to a certain time; and when that time comes, they have a right to assemble and act again.

Sect. 154. If the legislative, or any part of it, be made up of representatives chosen for that time by the people, which afterwards return into the ordinary state of subjects, and have no share in the legislature but upon a new choice, this power of chusing must also be exercised by the people, either at certain appointed seasons, or else when they are summoned to it; and in this latter case the power of convoking the legislative is ordinarily placed in the executive, and has one of these two limitations in respect of time: that either the original constitution requires their assembling and acting at certain intervals, and then the executive power does nothing but ministerially issue directions for their electing and assembling, according to due forms; or else it is left to his prudence to call them by new elections,

when the occasions or exigencies of the public require the amendment of old, or making of new laws, or the redress or prevention of any inconveniencies, that lie on, or threaten the people.

Sect. 155. It may be demanded here, What if the executive power, being possessed of the force of the commonwealth, shall make use of that force to hinder the meeting and acting of the legislative, when the original constitution, or the public exigencies require it? I say, using force upon the people without authority, and contrary to the trust put in him that does so, is a state of war with the people, who have a right to reinstate their legislative in the exercise of their power: for having erected a legislative, with an intent they should exercise the power of making laws, either at certain set times, or when there is need of it, when they are hindered by any force from what is so necessary to the society, and wherein the safety and preservation of the people consists, the people have a right to remove it by force. In all states and conditions, the true remedy of force without authority, is to oppose force to it. The use of force without authority, always puts him that uses it into a state of war, as the aggressor, and renders him liable to be treated accordingly.

Sect. 156. The power of assembling and dismissing the legislative, placed in the executive, gives not the executive a superiority over it, but is a fiduciary trust placed in him, for the safety of the people, in a case where the uncertainty and variableness of human affairs could not bear a steady fixed rule: for it not being possible, that the first framers of the government should, by any foresight, be so much masters of future events, as to be able to prefix so just periods of return and duration to the assemblies of the legislative, in all times to come, that might exactly answer all the exigencies of the commonwealth; the best remedy could be found for this defect, was to trust this to the prudence of one who was always to be present, and whose business it was to watch over the public good. Constant frequent meetings of the legislative, and long continuations of their assemblies, without necessary occasion, could not but be burdensome to the people, and must necessarily in time produce more dangerous inconveniencies, and yet the quick turn of affairs might be sometimes such as to need their present help: any delay of their convening might endanger the public; and sometimes too their business might be so great, that the limited time of their sitting might be too short for their work, and rob the public of that benefit

which could be had only from their mature deliberation. What then could be done in this case to prevent the community from being exposed some time or other to eminent hazard, on one side or the other, by fixed intervals and periods, set to the meeting and acting of the legislative, but to intrust it to the prudence of some, who being present, and acquainted with the state of public affairs, might make use of this prerogative for the public good? and where else could this be so well placed as in his hands, who was intrusted with the execution of the laws for the same end? Thus supposing the regulation of times for the assembling and sitting of the legislative, not settled by the original constitution, it naturally fell into the hands of the executive, not as an arbitrary power depending on his good pleasure, but with this trust always to have it exercised only for the public weal, as the occurrences of times and change of affairs might require. Whether settled periods of their convening, or a liberty left to the prince for convoking the legislative, or perhaps a mixture of both, hath the least inconvenience attending it, it is not my business here to inquire, but only to shew, that though the executive power may have the prerogative of convoking and dissolving such conventions of the legislative, yet it is not thereby superior to it.

Sect. 157. Things of this world are in so constant a flux, that nothing remains long in the same state. Thus people, riches, trade, power, change their stations, flourishing mighty cities come to ruin, and prove in times neglected desolate corners, whilst other unfrequented places grow into populous countries, filled with wealth and inhabitants. But things not always changing equally, and private interest often keeping up customs and privileges, when the reasons of them are ceased, it often comes to pass, that in governments, where part of the legislative consists of representatives chosen by the people, that in tract of time this representation becomes very unequal and disproportionate to the reasons it was at first established upon. To what gross absurdities the following of custom, when reason has left it, may lead, we may be satisfied, when we see the bare name of a town, of which there remains not so much as the ruins, where scarce so much housing as a sheepcote, or more inhabitants than a shepherd is to be found, sends as many representatives to the grand assembly of law-makers, as a whole county numerous in people, and powerful in riches. This strangers stand amazed at, and every one must confess needs a remedy; tho' most

think it hard to find one, because the constitution of the legislative being the original and supreme act of the society, antecedent to all positive laws in it, and depending wholly on the people, no inferior power can alter it. And therefore the people, when the legislative is once constituted, having, in such a government as we have been speaking of, no power to act as long as the government stands; this inconvenience is thought incapable of a remedy.

Sect. 158. *Salus populi suprema lex*, is certainly so just and fundamental a rule, that he, who sincerely follows it, cannot dangerously err. If therefore the executive, who has the power of convoking the legislative, observing rather the true proportion, than fashion of representation, regulates, not by old custom, but true reason, the number of members, in all places that have a right to be distinctly represented, which no part of the people however incorporated can pretend to, but in proportion to the assistance which it affords to the public, it cannot be judged to have set up a new legislative, but to have restored the old and true one, and to have rectified the disorders which succession of time had insensibly, as well as inevitably introduced: For it being the interest as well as intention of the people, to have a fair and equal representative; whoever brings it nearest to that, is an undoubted friend to, and establisher of the government, and cannot miss the consent and approbation of the community; prerogative being nothing but a power, in the hands of the prince, to provide for the public good, in such cases, which depending upon unforeseen and uncertain occurrences, certain and unalterable laws could not safely direct; whatsoever shall be done manifestly for the good of the people, and the establishing the government upon its true foundations, is, and always will be, just prerogative, The power of erecting new corporations, and therewith new representatives, carries with it a supposition, that in time the measures of representation might vary, and those places have a just right to be represented which before had none; and by the same reason, those cease to have a right, and be too inconsiderable for such a privilege, which before had it. 'Tis not a change from the present state, which perhaps corruption or decay has introduced, that makes an inroad upon the government, but the tendency of it to injure or oppress the people, and to set up one part or party, with a distinction from, and an unequal subjection of the rest. Whatsoever cannot but be acknowledged to be of advantage to the society, and people in general, upon just and lasting measures, will always, when done, justify

itself; and whenever the people shall chuse their representatives upon just and undeniably equal measures, suitable to the original frame of the government, it cannot be doubted to be the will and act of the society, whoever permitted or caused them so to do.

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## **CHAPTER. XIV.**

### **OF PREROGATIVE.**

Sect. 159. WHERE the legislative and executive power are in distinct hands, (as they are in all moderated monarchies, and well-framed governments) there the good of the society requires, that several things should be left to the discretion of him that has the executive power: for the legislators not being able to foresee, and provide by laws, for all that may be useful to the community, the executor of the laws having the power in his hands, has by the common law of nature a right to make use of it for the good of the society, in many cases, where the municipal law has given no direction, till the legislative can conveniently be assembled to provide for it. Many things there are, which the law can by no means provide for; and those must necessarily be left to the discretion of him that has the executive power in his hands, to be ordered by him as the public good and advantage shall require: nay, it is fit that the laws themselves should in some cases give way to the executive power, or rather to this fundamental law of nature and government, viz. That as much as may be, all the members of the society are to be preserved: for since many accidents may happen, wherein a strict and rigid observation of the laws may do harm; (as not to pull down an innocent man's house to stop the fire, when the next to it is burning) and a man may come sometimes within the reach of the law, which makes no distinction of persons, by an action that may deserve reward and pardon; 'tis fit the ruler should have a power, in many cases, to mitigate the severity of the law, and pardon some offenders: for the end of government being the

preservation of all, as much as may be, even the guilty are to be spared, where it can prove no prejudice to the innocent.

Sect. 160. This power to act according to discretion, for the public good, without the prescription of the law, and sometimes even against it, is that which is called prerogative: for since in some governments the lawmaking power is not always in being, and is usually too numerous, and so too slow, for the dispatch requisite to execution; and because also it is impossible to foresee, and so by laws to provide for, all accidents and necessities that may concern the public, or to make such laws as will do no harm, if they are executed with an inflexible rigour, on all occasions, and upon all persons that may come in their way; therefore there is a latitude left to the executive power, to do many things of choice which the laws do not prescribe.

Sect. 161. This power, whilst employed for the benefit of the community, and suitably to the trust and ends of the government, is undoubted prerogative, and never is questioned: for the people are very seldom or never scrupulous or nice in the point; they are far from examining prerogative, whilst it is in any tolerable degree employed for the use it was meant, that is, for the good of the people, and not manifestly against it: but if there comes to be a question between the executive power and the people, about a thing claimed as a prerogative; the tendency of the exercise of such prerogative to the good or hurt of the people, will easily decide that question.

Sect. 162. It is easy to conceive, that in the infancy of governments, when commonwealths differed little from families in number of people, they differed from them too but little in number of laws: and the governors, being as the fathers of them, watching over them for their good, the government was almost all prerogative. A few established laws served the turn, and the discretion and care of the ruler supplied the rest. But when mistake or flattery prevailed with weak princes to make use of this power for private ends of their own, and not for the public good, the people were fain by express laws to get prerogative determined in those points wherein they found disadvantage from it: and thus declared limitations of prerogative were by the people found necessary in cases which they and their ancestors had left, in the utmost latitude, to the wisdom of those

princes who made no other but a right use of it, that is, for the good of their people.

Sect. 163. And therefore they have a very wrong notion of government, who say, that the people have encroached upon the prerogative, when they have got any part of it to be defined by positive laws: for in so doing they have not pulled from the prince any thing that of right belonged to him, but only declared, that that power which they indefinitely left in his or his ancestors hands, to be exercised for their good, was not a thing which they intended him when he used it otherwise: for the end of government being the good of the community, whatsoever alterations are made in it, tending to that end, cannot be an encroachment upon any body, since no body in government can have a right tending to any other end: and those only are encroachments which prejudice or hinder the public good. Those who say otherwise, speak as if the prince had a distinct and separate interest from the good of the community, and was not made for it; the root and source from which spring almost all those evils and disorders which happen in kingly governments. And indeed, if that be so, the people under his government are not a society of rational creatures, entered into a community for their mutual good; they are not such as have set rulers over themselves, to guard, and promote that good; but are to be looked on as an herd of inferior creatures under the dominion of a master, who keeps them and works them for his own pleasure or profit. If men were so void of reason, and brutish, as to enter into society upon such terms, prerogative might indeed be, what some men would have it, an arbitrary power to do things hurtful to the people.

Sect. 164. But since a rational creature cannot be supposed, when free, to put himself into subjection to another, for his own harm; (though, where he finds a good and wise ruler, he may not perhaps think it either necessary or useful to set precise bounds to his power in all things) prerogative can be nothing but the people's permitting their rulers to do several things, of their own free choice, where the law was silent, and sometimes too against the direct letter of the law, for the public good; and their acquiescing in it when so done: for as a good prince, who is mindful of the trust put into his hands, and careful of the good of his people, cannot have too much prerogative, that is, power to do good; so a weak and ill prince, who would claim that power which his predecessors exercised without the direction of the law, as

a prerogative belonging to him by right of his office, which he may exercise at his pleasure, to make or promote an interest distinct from that of the public, gives the people an occasion to claim their right, and limit that power, which, whilst it was exercised for their good, they were content should be tacitly allowed.

Sect. 165. And therefore he that will look into the history of England, will find, that prerogative was always largest in the hands of our wisest and best princes; because the people, observing the whole tendency of their actions to be the public good, contested not what was done without law to that end: or, if any human frailty or mistake (for princes are but men, made as others) appeared in some small declinations from that end; yet 'twas visible, the main of their conduct tended to nothing but the care of the public. The people therefore, finding reason to be satisfied with these princes, whenever they acted without, or contrary to the letter of the law, acquiesced in what they did, and, without the least complaint, let them enlarge their prerogative as they pleased, judging rightly, that they did nothing herein to the prejudice of their laws, since they acted conformable to the foundation and end of all laws, the public good.

Sect. 166. Such god-like princes indeed had some title to arbitrary power by that argument, that would prove absolute monarchy the best government, as that which God himself governs the universe by; because such kings partake of his wisdom and goodness. Upon this is founded that saying, That the reigns of good princes have been always most dangerous to the liberties of their people: for when their successors, managing the government with different thoughts, would draw the actions of those good rulers into precedent, and make them the standard of their prerogative, as if what had been done only for the good of the people was a right in them to do, for the harm of the people, if they so pleased; it has often occasioned contest, and sometimes public disorders, before the people could recover their original right, and get that to be declared not to be prerogative, which truly was never so; since it is impossible that any body in the society should ever have a right to do the people harm; though it be very possible, and reasonable, that the people should not go about to set any bounds to the prerogative of those kings, or rulers, who themselves transgressed not the bounds of the public good: for prerogative is nothing but the power of doing public good without a rule.

Sect. 167. The power of calling parliaments in England, as to precise time, place, and duration, is certainly a prerogative of the king, but still with this trust, that it shall be made use of for the good of the nation, as the exigencies of the times, and variety of occasions, shall require: for it being impossible to foresee which should always be the fittest place for them to assemble in, and what the best season; the choice of these was left with the executive power, as might be most subservient to the public good, and best suit the ends of parliaments.

Sect. 168. The old question will be asked in this matter of prerogative, But who shall be judge when this power is made a right use of one answer: between an executive power in being, with such a prerogative, and a legislative that depends upon his will for their convening, there can be no judge on earth; as there can be none between the legislative and the people, should either the executive, or the legislative, when they have got the power in their hands, design, or go about to enslave or destroy them. The people have no other remedy in this, as in all other cases where they have no judge on earth, but to appeal to heaven: for the rulers, in such attempts, exercising a power the people never put into their hands, (who can never be supposed to consent that any body should rule over them for their harm) do that which they have not a right to do. And where the body of the people, or any single man, is deprived of their right, or is under the exercise of a power without right, and have no appeal on earth, then they have a liberty to appeal to heaven, whenever they judge the cause of sufficient moment. And therefore, though the people cannot be judge, so as to have, by the constitution of that society, any superior power, to determine and give effective sentence in the case; yet they have, by a law antecedent and paramount to all positive laws of men, reserved that ultimate determination to themselves which belongs to all mankind, where there lies no appeal on earth, viz. to judge, whether they have just cause to make their appeal to heaven. And this judgment they cannot part with, it being out of a man's power so to submit himself to another, as to give him a liberty to destroy him; God and nature never allowing a man so to abandon himself, as to neglect his own preservation: and since he cannot take away his own life, neither can he give another power to take it. Nor let any one think, this lays a perpetual foundation for disorder; for this operates not, till the inconveniency is so great, that the majority feel it, and are weary of it, and

find a necessity to have it amended. But this the executive power, or wise princes, never need come in the danger of: and it is the thing, of all others, they have most need to avoid, as of all others the most perilous.

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## **CHAPTER. XV.**

### **OF PATERNAL, POLITICAL, AND DESPOTICAL POWER, CONSIDERED TOGETHER.**

Sect. 169. THOUGH I have had occasion to speak of these separately before, yet the great mistakes of late about government, having, as I suppose, arisen from confounding these distinct powers one with another, it may not, perhaps, be amiss to consider them here together.

Sect. 170. First, then, Paternal or parental power is nothing but that which parents have over their children, to govern them for the children's good, till they come to the use of reason, or a state of knowledge, wherein they may be supposed capable to understand that rule, whether it be the law of nature, or the municipal law of their country, they are to govern themselves by: capable, I say, to know it, as well as several others, who live as freemen under that law. The affection and tenderness which God hath planted in the breast of parents towards their children, makes it evident, that this is not intended to be a severe arbitrary government, but only for the help, instruction, and preservation of their offspring. But happen it as it will, there is, as I have proved, no reason why it should be thought to extend to life and death, at any time, over their children, more than over any body else; neither can there be any pretence why this parental power should keep the child, when grown to a man, in subjection to the will of his parents, any farther than having received life and education from his parents, obliges him to respect, honour, gratitude, assistance and support, all his life, to both father and mother. And thus, 'tis true, the paternal is a natural government, but not at all extending itself to the ends and jurisdictions of that which is

political. The power of the father doth not reach at all to the property of the child, which is only in his own disposing.

Sect. 171. Secondly, Political power is that power, which every man having in the state of nature, has given up into the hands of the society, and therein to the governors, whom the society hath set over itself, with this express or tacit trust, that it shall be employed for their good, and the preservation of their property: now this power, which every man has in the state of nature, and which he parts with to the society in all such cases where the society can secure him, is to use such means, for the preserving of his own property, as he thinks good, and nature allows him; and to punish the breach of the law of nature in others, so as (according to the best of his reason) may most conduce to the preservation of himself, and the rest of mankind. So that the end and measure of this power, when in every man's hands in the state of nature, being the preservation of all of his society, that is, all mankind in general, it can have no other end or measure, when in the hands of the magistrate, but to preserve the members of that society in their lives, liberties, and possessions; and so cannot be an absolute, arbitrary power over their lives and fortunes, which are as much as possible to be preserved; but a power to make laws, and annex such penalties to them, as may tend to the preservation of the whole, by cutting off those parts, and those only, which are so corrupt, that they threaten the sound and healthy, without which no severity is lawful. And this power has its original only from compact and agreement, and the mutual consent of those who make up the community.

Sect. 172. Thirdly, Despotical power is an absolute, arbitrary power one man has over another, to take away his life, whenever he pleases. This is a power, which neither nature gives, for it has made no such distinction between one man and another; nor compact can convey: for man not having such an arbitrary power over his own life, cannot give another man such a power over it; but it is the effect only of forfeiture, which the aggressor makes of his own life, when he puts himself into the state of war with another: for having quitted reason, which God hath given to be the rule betwixt man and man, and the common bond whereby human kind is united into one fellowship and society; and having renounced the way of peace which that teaches, and made use of the force of war, to compass his unjust ends upon another, where he has no right; and so revolting from his own

kind to that of beasts, by making force, which is their's, to be his rule of right, he renders himself liable to be destroyed by the injured person, and the rest of mankind, that will join with him in the execution of justice, as any other wild beast, or noxious brute, with whom mankind can have neither society nor security\*. And thus captives, taken in a just and lawful war, and such only, are subject to a despotical power, which, as it arises not from compact, so neither is it capable of any, but is the state of war continued: for what compact can be made with a man that is not master of his own life? what condition can he perform? and if he be once allowed to be master of his own life, the despotical, arbitrary power of his master ceases. He that is master of himself, and his own life, has a right too to the means of preserving it; so that as soon as compact enters, slavery ceases, and he so far quits his absolute power, and puts an end to the state of war, who enters into conditions with his captive.

(\*Another copy corrected by Mr. Locke, has it thus, Noxious brute that is destructive to their being.)

Sect. 173. Nature gives the first of these, viz. paternal power to parents for the benefit of their children during their minority, to supply their want of ability, and understanding how to manage their property. (By property I must be understood here, as in other places, to mean that property which men have in their persons as well as goods.) Voluntary agreement gives the second, viz. political power to governors for the benefit of their subjects, to secure them in the possession and use of their properties. And forfeiture gives the third despotical power to lords for their own benefit, over those who are stripped of all property.

Sect. 174. He, that shall consider the distinct rise and extent, and the different ends of these several powers, will plainly see, that paternal power comes as far short of that of the magistrate, as despotical exceeds it; and that absolute dominion, however placed, is so far from being one kind of civil society, that it is as inconsistent with it, as slavery is with property. Paternal power is only where minority makes the child incapable to manage his property; political, where men have property in their own disposal; and despotical, over such as have no property at all.

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## CHAPTER. XVI.

### OF CONQUEST.

Sect. 175. THOUGH governments can originally have no other rise than that before mentioned, nor polities be founded on any thing but the consent of the people; yet such have been the disorders ambition has filled the world with, that in the noise of war, which makes so great a part of the history of mankind, this consent is little taken notice of: and therefore many have mistaken the force of arms for the consent of the people, and reckon conquest as one of the originals of government. But conquest is as far from setting up any government, as demolishing an house is from building a new one in the place. Indeed, it often makes way for a new frame of a commonwealth, by destroying the former; but, without the consent of the people, can never erect a new one.

Sect. 176. That the aggressor, who puts himself into the state of war with another, and unjustly invades another man's right, can, by such an unjust war, never come to have a right over the conquered, will be easily agreed by all men, who will not think, that robbers and pyrates have a right of empire over whomsoever they have force enough to master; or that men are bound by promises, which unlawful force extorts from them. Should a robber break into my house, and with a dagger at my throat make me seal deeds to convey my estate to him, would this give him any title? Just such a title, by his sword, has an unjust conqueror, who forces me into submission. The injury and the crime is equal, whether committed by the wearer of a crown, or some petty villain. The title of the offender, and the number of his followers, make no difference in the offence, unless it be to aggravate it. The only difference is, great robbers punish little ones, to keep them in their obedience; but the great ones are rewarded with laurels and triumphs, because they are too big for the weak hands of justice in this world, and have the power in their own possession, which should punish offenders. What is my remedy against a robber, that so broke into my house? Appeal

to the law for justice. But perhaps justice is denied, or I am crippled and cannot stir, robbed and have not the means to do it. If God has taken away all means of seeking remedy, there is nothing left but patience. But my son, when able, may seek the relief of the law, which I am denied: he or his son may renew his appeal, till he recover his right. But the conquered, or their children, have no court, no arbitrator on earth to appeal to. Then they may appeal, as Jephtha did, to heaven, and repeat their appeal till they have recovered the native right of their ancestors, which was, to have such a legislative over them, as the majority should approve, and freely acquiesce in. If it be objected, This would cause endless trouble; I answer, no more than justice does, where she lies open to all that appeal to her. He that troubles his neighbour without a cause, is punished for it by the justice of the court he appeals to: and he that appeals to heaven must be sure he has right on his side; and a right too that is worth the trouble and cost of the appeal, as he will answer at a tribunal that cannot be deceived, and will be sure to retribute to every one according to the mischiefs he hath created to his fellow subjects; that is, any part of mankind: from whence it is plain, that he that conquers in an unjust war can thereby have no title to the subjection and obedience of the conquered.

Sect. 177. But supposing victory favours the right side, let us consider a conqueror in a lawful war, and see what power he gets, and over whom.

First, It is plain he gets no power by his conquest over those that conquered with him. They that fought on his side cannot suffer by the conquest, but must at least be as much freemen as they were before. And most commonly they serve upon terms, and on condition to share with their leader, and enjoy a part of the spoil, and other advantages that attend the conquering sword; or at least have a part of the subdued country bestowed upon them. And the conquering people are not, I hope, to be slaves by conquest, and wear their laurels only to shew they are sacrifices to their leaders triumph. They that found absolute monarchy upon the title of the sword, make their heroes, who are the founders of such monarchies, arrant Draw-can-sirs, and forget they had any officers and soldiers that fought on their side in the battles they won, or assisted them in the subduing, or shared in possessing, the countries they mastered. We are told by some, that the English monarchy is founded in the Norman conquest, and that our princes have thereby a title to absolute dominion: which if it were true, (as

by the history it appears otherwise) and that William had a right to make war on this island; yet his dominion by conquest could reach no farther than to the Saxons and Britons, that were then inhabitants of this country. The Normans that came with him, and helped to conquer, and all descended from them, are freemen, and no subjects by conquest; let that give what dominion it will. And if I, or any body else, shall claim freedom, as derived from them, it will be very hard to prove the contrary: and it is plain, the law, that has made no distinction between the one and the other, intends not there should be any difference in their freedom or privileges.

Sect. 178. But supposing, which seldom happens, that the conquerors and conquered never incorporate into one people, under the same laws and freedom; let us see next what power a lawful conqueror has over the subdued: and that I say is purely despotical. He has an absolute power over the lives of those who by an unjust war have forfeited them; but not over the lives or fortunes of those who engaged not in the war, nor over the possessions even of those who were actually engaged in it.

Sect. 179. Secondly, I say then the conqueror gets no power but only over those who have actually assisted, concurred, or consented to that unjust force that is used against him: for the people having given to their governors no power to do an unjust thing, such as is to make an unjust war, (for they never had such a power in themselves) they ought not to be charged as guilty of the violence and injustice that is committed in an unjust war, any farther than they actually abet it; no more than they are to be thought guilty of any violence or oppression their governors should use upon the people themselves, or any part of their fellow subjects, they having empowered them no more to the one than to the other. Conquerors, it is true, seldom trouble themselves to make the distinction, but they willingly permit the confusion of war to sweep all together: but yet this alters not the right; for the conquerors power over the lives of the conquered, being only because they have used force to do, or maintain an injustice, he can have that power only over those who have concurred in that force; all the rest are innocent; and he has no more title over the people of that country, who have done him no injury, and so have made no forfeiture of their lives, than he has over any other, who, without any injuries or provocations, have lived upon fair terms with him.

Sect. 180. Thirdly, The power a conqueror gets over those he overcomes in a just war, is perfectly despotical: he has an absolute power over the lives of those, who, by putting themselves in a state of war, have forfeited them; but he has not thereby a right and title to their possessions. This I doubt not, but at first sight will seem a strange doctrine, it being so quite contrary to the practice of the world; there being nothing more familiar in speaking of the dominion of countries, than to say such an one conquered it; as if conquest, without any more ado, conveyed a right of possession. But when we consider, that the practice of the strong and powerful, how universal soever it may be, is seldom the rule of right, however it be one part of the subjection of the conquered, not to argue against the conditions cut out to them by the conquering sword.

Sect. 181. Though in all war there be usually a complication of force and damage, and the aggressor seldom fails to harm the estate, when he uses force against the persons of those he makes war upon; yet it is the use of force only that puts a man into the state of war: for whether by force he begins the injury, or else having quietly, and by fraud, done the injury, he refuses to make reparation, and by force maintains it, (which is the same thing, as at first to have done it by force) it is the unjust use of force that makes the war: for he that breaks open my house, and violently turns me out of doors; or having peaceably got in, by force keeps me out, does in effect the same thing; supposing we are in such a state, that we have no common judge on earth, whom I may appeal to, and to whom we are both obliged to submit: for of such I am now speaking. It is the unjust use of force then, that puts a man into the state of war with another; and thereby he that is guilty of it makes a forfeiture of his life: for quitting reason, which is the rule given between man and man, and using force, the way of beasts, he becomes liable to be destroyed by him he uses force against, as any savage ravenous beast, that is dangerous to his being.

Sect. 182. But because the miscarriages of the father are no faults of the children, and they may be rational and peaceable, notwithstanding the brutishness and injustice of the father; the father, by his miscarriages and violence, can forfeit but his own life, but involves not his children in his guilt or destruction. His goods, which nature, that willeth the preservation of all mankind as much as is possible, hath made to belong to the children to keep them from perishing, do still continue to belong to his children: for

supposing them not to have joined in the war, either thro' infancy, absence, or choice, they have done nothing to forfeit them: nor has the conqueror any right to take them away, by the bare title of having subdued him that by force attempted his destruction; though perhaps he may have some right to them, to repair the damages he has sustained by the war, and the defence of his own right; which how far it reaches to the possessions of the conquered, we shall see by and by. So that he that by conquest has a right over a man's person to destroy him if he pleases, has not thereby a right over his estate to possess and enjoy it: for it is the brutal force the aggressor has used, that gives his adversary a right to take away his life, and destroy him if he pleases, as a noxious creature; but it is damage sustained that alone gives him title to another man's goods: for though I may kill a thief that sets on me in the highway, yet I may not (which seems less) take away his money, and let him go: this would be robbery on my side. His force, and the state of war he put himself in, made him forfeit his life, but gave me no title to his goods. The right then of conquest extends only to the lives of those who joined in the war, not to their estates, but only in order to make reparation for the damages received, and the charges of the war, and that too with reservation of the right of the innocent wife and children.

Sect. 183. Let the conqueror have as much justice on his side, as could be supposed, he has no right to seize more than the vanquished could forfeit: his life is at the victor's mercy; and his service and goods he may appropriate, to make himself reparation; but he cannot take the goods of his wife and children; they too had a title to the goods he enjoyed, and their shares in the estate he possessed: for example, I in the state of nature (and all commonwealths are in the state of nature one with another) have injured another man, and refusing to give satisfaction, it comes to a state of war, wherein my defending by force what I had gotten unjustly, makes me the aggressor. I am conquered: my life, it is true, as forfeit, is at mercy, but not my wife's and children's. They made not the war, nor assisted in it. I could not forfeit their lives; they were not mine to forfeit. My wife had a share in my estate; that neither could I forfeit. And my children also, being born of me, had a right to be maintained out of my labour or substance. Here then is the case: the conqueror has a title to reparation for damages received, and the children have a title to their father's estate for their subsistence: for as to the wife's share, whether her own labour, or compact, gave her a title to it, it

is plain, her husband could not forfeit what was her's. What must be done in the case? I answer; the fundamental law of nature being, that all, as much as may be, should be preserved, it follows, that if there be not enough fully to satisfy both, viz, for the conqueror's losses, and children's maintenance, he that hath, and to spare, must remit something of his full satisfaction, and give way to the pressing and preferable title of those who are in danger to perish without it.

Sect. 184. But supposing the charge and damages of the war are to be made up to the conqueror, to the utmost farthing; and that the children of the vanquished, spoiled of all their father's goods, are to be left to starve and perish; yet the satisfying of what shall, on this score, be due to the conqueror, will scarce give him a title to any country he shall conquer: for the damages of war can scarce amount to the value of any considerable tract of land, in any part of the world, where all the land is possessed, and none lies waste. And if I have not taken away the conqueror's land, which, being vanquished, it is impossible I should; scarce any other spoil I have done him can amount to the value of mine, supposing it equally cultivated, and of an extent any way coming near what I had overrun of his. The destruction of a year's product or two (for it seldom reaches four or five) is the utmost spoil that usually can be done: for as to money, and such riches and treasure taken away, these are none of nature's goods, they have but a fantastical imaginary value: nature has put no such upon them: they are of no more account by her standard, than the wampompeke of the Americans to an European prince, or the silver money of Europe would have been formerly to an American. And five years product is not worth the perpetual inheritance of land, where all is possessed, and none remains waste, to be taken up by him that is disseized: which will be easily granted, if one do but take away the imaginary value of money, the disproportion being more than between five and five hundred; though, at the same time, half a year's product is more worth than the inheritance, where there being more land than the inhabitants possess and make use of, any one has liberty to make use of the waste: but there conquerors take little care to possess themselves of the lands of the vanquished, No damage therefore, that men in the state of nature (as all princes and governments are in reference to one another) suffer from one another, can give a conqueror power to dispossess the posterity of the vanquished, and turn them out of that inheritance, which

ought to be the possession of them and their descendants to all generations. The conqueror indeed will be apt to think himself master: and it is the very condition of the subdued not to be able to dispute their right. But if that be all, it gives no other title than what bare force gives to the stronger over the weaker: and, by this reason, he that is strongest will have a right to whatever he pleases to seize on.

Sect. 185. Over those then that joined with him in the war, and over those of the subdued country that opposed him not, and the posterity even of those that did, the conqueror, even in a just war, hath, by his conquest, no right of dominion: they are free from any subjection to him, and if their former government be dissolved, they are at liberty to begin and erect another to themselves.

Sect. 186. The conqueror, it is true, usually, by the force he has over them, compels them, with a sword at their breasts, to stoop to his conditions, and submit to such a government as he pleases to afford them; but the enquiry is, what right he has to do so? If it be said, they submit by their own consent, then this allows their own consent to be necessary to give the conqueror a title to rule over them. It remains only to be considered, whether promises extorted by force, without right, can be thought consent, and how far they bind. To which I shall say, they bind not at all; because whatsoever another gets from me by force, I still retain the right of, and he is obliged presently to restore. He that forces my horse from me, ought presently to restore him, and I have still a right to retake him. By the same reason, he that forced a promise from me, ought presently to restore it, i.e. quit me of the obligation of it; or I may resume it myself, i.e. chuse whether I will perform it: for the law of nature laying an obligation on me only by the rules she prescribes, cannot oblige me by the violation of her rules: such is the extorting any thing from me by force. Nor does it at all alter the case to say, I gave my promise, no more than it excuses the force, and passes the right, when I put my hand in my pocket, and deliver my purse myself to a thief, who demands it with a pistol at my breast.

Sect. 187. From all which it follows, that the government of a conqueror, imposed by force on the subdued, against whom he had no right of war, or who joined not in the war against him, where he had right, has no obligation upon them.

Sect. 188. But let us suppose, that all the men of that community, being all members of the same body politic, may be taken to have joined in that unjust war wherein they are subdued, and so their lives are at the mercy of the conqueror.

Sect. 189. I say this concerns not their children who are in their minority: for since a father hath not, in himself, a power over the life or liberty of his child, no act of his can possibly forfeit it. So that the children, whatever may have happened to the fathers, are freemen, and the absolute power of the conqueror reaches no farther than the persons of the men that were subdued by him, and dies with them: and should he govern them as slaves, subjected to his absolute arbitrary power, he has no such right of dominion over their children. He can have no power over them but by their own consent, whatever he may drive them to say or do; and he has no lawfull authority, whilst force, and not choice, compels them to submission.

Sect. 190. Every man is born with a double right: first, a right of freedom to his person, which no other man has a power over, but the free disposal of it lies in himself. Secondly, a right, before any other man, to inherit with his brethren his father's goods.

Sect. 191. By the first of these, a man is naturally free from subjection to any government, tho' he be born in a place under its jurisdiction; but if he disclaim the lawful government of the country he was born in, he must also quit the right that belonged to him by the laws of it, and the possessions there descending to him from his ancestors, if it were a government made by their consent.

Sect. 192. By the second, the inhabitants of any country, who are descended, and derive a title to their estates from those who are subdued, and had a government forced upon them against their free consents, retain a right to the possession of their ancestors, though they consent not freely to the government, whose hard conditions were by force imposed on the possessors of that country: for the first conqueror never having had a title to the land of that country, the people who are the descendants of, or claim under those who were forced to submit to the yoke of a government by constraint, have always a right to shake it off, and free themselves from the usurpation or tyranny which the sword hath brought in upon them, till their

rulers put them under such a frame of government as they willingly and of choice consent to. Who doubts but the Grecian Christians, descendants of the ancient possessors of that country, may justly cast off the Turkish yoke, which they have so long groaned under, whenever they have an opportunity to do it? For no government can have a right to obedience from a people who have not freely consented to it; which they can never be supposed to do, till either they are put in a full state of liberty to chuse their government and governors, or at least till they have such standing laws, to which they have by themselves or their representatives given their free consent, and also till they are allowed their due property, which is so to be proprietors of what they have, that no body can take away any part of it without their own consent, without which, men under any government are not in the state of freemen, but are direct slaves under the force of war.

Sect. 193. But granting that the conqueror in a just war has a right to the estates, as well as power over the persons, of the conquered; which, it is plain, he hath not: nothing of absolute power will follow from hence, in the continuance of the government; because the descendants of these being all freemen, if he grants them estates and possessions to inhabit his country, (without which it would be worth nothing) whatsoever he grants them, they have, so far as it is granted, property in. The nature whereof is, that without a man's own consent it cannot be taken from him.

Sect. 194. Their persons are free by a native right, and their properties, be they more or less, are their own, and at their own dispose, and not at his; or else it is no property. Supposing the conqueror gives to one man a thousand acres, to him and his heirs for ever; to another he lets a thousand acres for his life, under the rent of 50£. or 500£. per ann. has not the one of these a right to his thousand acres for ever, and the other, during his life, paying the said rent? and hath not the tenant for life a property in all that he gets over and above his rent, by his labour and industry during the said term, supposing it be double the rent? Can any one say, the king, or conqueror, after his grant, may by his power of conqueror take away all, or part of the land from the heirs of one, or from the other during his life, he paying the rent? or can he take away from either the goods or money they have got upon the said land, at his pleasure? If he can, then all free and voluntary contracts cease, and are void in the world; there needs nothing to dissolve them at any time, but power enough: and all the grants and promises of men

in power are but mockery and collusion: for can there be any thing more ridiculous than to say, I give you and your's this for ever, and that in the surest and most solemn way of conveyance can be devised; and yet it is to be understood, that I have right, if I please, to take it away from you again to morrow?

Sect. 195. I will not dispute now whether princes are exempt from the laws of their country; but this I am sure, they owe subjection to the laws of God and nature. No body, no power, can exempt them from the obligations of that eternal law. Those are so great, and so strong, in the case of promises, that omnipotency itself can be tied by them. Grants, promises, and oaths, are bonds that hold the Almighty: whatever some flatterers say to princes of the world, who all together, with all their people joined to them, are, in comparison of the great God, but as a drop of the bucket, or a dust on the balance, inconsiderable, nothing!

Sect. 196. The short of the case in conquest is this: the conqueror, if he have a just cause, has a despotical right over the persons of all, that actually aided, and concurred in the war against him, and a right to make up his damage and cost out of their labour and estates, so he injure not the right of any other. Over the rest of the people, if there were any that consented not to the war, and over the children of the captives themselves, or the possessions of either, he has no power; and so can have, by virtue of conquest, no lawful title himself to dominion over them, or derive it to his posterity; but is an aggressor, if he attempts upon their properties, and thereby puts himself in a state of war against them, and has no better a right of principality, he, nor any of his successors, than Hingar, or Hubba, the Danes, had here in England; or Spartacus, had he conquered Italy, would have had; which is to have their yoke cast off, as soon as God shall give those under their subjection courage and opportunity to do it. Thus, notwithstanding whatever title the kings of Assyria had over Judah, by the sword, God assisted Hezekiah to throw off the dominion of that conquering empire. And the lord was with Hezekiah, and he prospered; wherefore he went forth, and he rebelled against the king of Assyria, and served him not, 2 Kings xviii. 7. Whence it is plain, that shaking off a power, which force, and not right, hath set over any one, though it hath the name of rebellion, yet is no offence before God, but is that which he allows and countenances, though even promises and covenants, when obtained by force, have

intervened: for it is very probable, to any one that reads the story of Ahaz and Hezekiah attentively, that the Assyrians subdued Ahaz, and deposed him, and made Hezekiah king in his father's lifetime; and that Hezekiah by agreement had done him homage, and paid him tribute all this time.

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## **CHAPTER. XVII.**

### **OF USURPATION.**

Sect. 197. AS conquest may be called a foreign usurpation, so usurpation is a kind of domestic conquest, with this difference, that an usurper can never have right on his side, it being no usurpation, but where one is got into the possession of what another has right to. This, so far as it is usurpation, is a change only of persons, but not of the forms and rules of the government: for if the usurper extend his power beyond what of right belonged to the lawful princes, or governors of the commonwealth, it is tyranny added to usurpation.

Sect. 198. In all lawful governments, the designation of the persons, who are to bear rule, is as natural and necessary a part as the form of the government itself, and is that which had its establishment originally from the people; the anarchy being much alike, to have no form of government at all; or to agree, that it shall be monarchical, but to appoint no way to design the person that shall have the power, and be the monarch. Hence all commonwealths, with the form of government established, have rules also of appointing those who are to have any share in the public authority, and settled methods of conveying the right to them: for the anarchy is much alike, to have no form of government at all; or to agree that it shall be monarchical, but to appoint no way to know or design the person that shall have the power, and be the monarch. Whoever gets into the exercise of any part of the power, by other ways than what the laws of the community have prescribed, hath no right to be obeyed, though the form of the

commonwealth be still preserved; since he is not the person the laws have appointed, and consequently not the person the people have consented to. Nor can such an usurper, or any deriving from him, ever have a title, till the people are both at liberty to consent, and have actually consented to allow, and confirm in him the power he hath till then usurped.

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## CHAPTER. XVIII.

### OF TYRANNY.

Sect. 199. AS usurpation is the exercise of power, which another hath a right to; so tyranny is the exercise of power beyond right, which no body can have a right to. And this is making use of the power any one has in his hands, not for the good of those who are under it, but for his own private separate advantage. When the governor, however intitled, makes not the law, but his will, the rule; and his commands and actions are not directed to the preservation of the properties of his people, but the satisfaction of his own ambition, revenge, covetousness, or any other irregular passion.

Sect. 200. If one can doubt this to be truth, or reason, because it comes from the obscure hand of a subject, I hope the authority of a king will make it pass with him. King James the first, in his speech to the parliament, 1603, tells them thus,

I will ever prefer the weal of the public, and of the whole commonwealth, in making of good laws and constitutions, to any particular and private ends of mine; thinking ever the wealth and weal of the commonwealth to be my greatest weal and worldly felicity; a point wherein a lawful king doth directly differ from a tyrant: for I do acknowledge, that the special and greatest point of difference that is between a rightful king and an usurping tyrant, is this, that whereas the proud and ambitious tyrant doth think his

kingdom and people are only ordained for satisfaction of his desires and unreasonable appetites, the righteous and just king doth by the contrary acknowledge himself to be ordained for the procuring of the wealth and property of his people.

And again, in his speech to the parliament, 1609, he hath these words:

The king binds himself by a double oath, to the observation of the fundamental laws of his kingdom; tacitly, as by being a king, and so bound to protect as well the people, as the laws of his kingdom; and expressly, by his oath at his coronation, so as every just king, in a settled kingdom, is bound to observe that paction made to his people, by his laws, in framing his government agreeable thereunto, according to that paction which God made with Noah after the deluge. Hereafter, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease while the earth remaineth. And therefore a king governing in a settled kingdom, leaves to be a king, and degenerates into a tyrant, as soon as he leaves off to rule according to his laws.

And a little after,

Therefore all kings that are not tyrants, or perjured, will be glad to bound themselves within the limits of their laws; and they that persuade them the contrary, are vipers, and pests both against them and the commonwealth.

Thus that learned king, who well understood the notion of things, makes the difference betwixt a king and a tyrant to consist only in this, that one makes the laws the bounds of his power, and the good of the public, the end of his government; the other makes all give way to his own will and appetite.

Sect. 201. It is a mistake, to think this fault is proper only to monarchies; other forms of government are liable to it, as well as that: for wherever the power, that is put in any hands for the government of the people, and the

preservation of their properties, is applied to other ends, and made use of to impoverish, harass, or subdue them to the arbitrary and irregular commands of those that have it; there it presently becomes tyranny, whether those that thus use it are one or many. Thus we read of the thirty tyrants at Athens, as well as one at Syracuse; and the intolerable dominion of the Decemviri at Rome was nothing better.

Sect. 202. Where-ever law ends, tyranny begins, if the law be transgressed to another's harm; and whosoever in authority exceeds the power given him by the law, and makes use of the force he has under his command, to compass that upon the subject, which the law allows not, ceases in that to be a magistrate; and, acting without authority, may be opposed, as any other man, who by force invades the right of another. This is acknowledged in subordinate magistrates. He that hath authority to seize my person in the street, may be opposed as a thief and a robber, if he endeavours to break into my house to execute a writ, notwithstanding that I know he has such a warrant, and such a legal authority, as will empower him to arrest me abroad. And why this should not hold in the highest, as well as in the most inferior magistrate, I would gladly be informed. Is it reasonable, that the eldest brother, because he has the greatest part of his father's estate, should thereby have a right to take away any of his younger brothers portions? or that a rich man, who possessed a whole country, should from thence have a right to seize, when he pleased, the cottage and garden of his poor neighbour? The being rightfully possessed of great power and riches, exceedingly beyond the greatest part of the sons of Adam, is so far from being an excuse, much less a reason, for rapine and oppression, which the endamaging another without authority is, that it is a great aggravation of it: for the exceeding the bounds of authority is no more a right in a great, than in a petty officer; no more justifiable in a king than a constable; but is so much the worse in him, in that he has more trust put in him, has already a much greater share than the rest of his brethren, and is supposed, from the advantages of his education, employment, and counsellors, to be more knowing in the measures of right and wrong.

Sect. 203. May the commands then of a prince be opposed? may he be resisted as often as any one shall find himself aggrieved, and but imagine he has not right done him? This will unhinge and overturn all polities, and, instead of government and order, leave nothing but anarchy and confusion.

Sect. 204. To this I answer, that force is to be opposed to nothing, but to unjust and unlawful force; whoever makes any opposition in any other case, draws on himself a just condemnation both from God and man; and so no such danger or confusion will follow, as is often suggested: for,

Sect. 205. First, As, in some countries, the person of the prince by the law is sacred; and so, whatever he commands or does, his person is still free from all question or violence, not liable to force, or any judicial censure or condemnation. But yet opposition may be made to the illegal acts of any inferior officer, or other commissioned by him; unless he will, by actually putting himself into a state of war with his people, dissolve the government, and leave them to that defence which belongs to every one in the state of nature: for of such things who can tell what the end will be? and a neighbour kingdom has shewed the world an odd example. In all other cases the sacredness of the person exempts him from all inconveniencies, whereby he is secure, whilst the government stands, from all violence and harm whatsoever; than which there cannot be a wiser constitution: for the harm he can do in his own person not being likely to happen often, nor to extend itself far; nor being able by his single strength to subvert the laws, nor oppress the body of the people, should any prince have so much weakness, and ill nature as to be willing to do it, the inconveniency of some particular mischiefs, that may happen sometimes, when a heady prince comes to the throne, are well recompensed by the peace of the public, and security of the government, in the person of the chief magistrate, thus set out of the reach of danger: it being safer for the body, that some few private men should be sometimes in danger to suffer, than that the head of the republic should be easily, and upon slight occasions, exposed.

Sect. 206. Secondly, But this privilege, belonging only to the king's person, hinders not, but they may be questioned, opposed, and resisted, who use unjust force, though they pretend a commission from him, which the law authorizes not; as is plain in the case of him that has the king's writ to arrest a man, which is a full commission from the king; and yet he that has it cannot break open a man's house to do it, nor execute this command of the king upon certain days, nor in certain places, though this commission have no such exception in it; but they are the limitations of the law, which if any one transgress, the king's commission excuses him not: for the king's authority being given him only by the law, he cannot empower any one to

act against the law, or justify him, by his commission, in so doing; the commission, or command of any magistrate, where he has no authority, being as void and insignificant, as that of any private man; the difference between the one and the other, being that the magistrate has some authority so far, and to such ends, and the private man has none at all: for it is not the commission, but the authority, that gives the right of acting; and against the laws there can be no authority. But, notwithstanding such resistance, the king's person and authority are still both secured, and so no danger to governor or government.

Sect. 207. Thirdly, Supposing a government wherein the person of the chief magistrate is not thus sacred; yet this doctrine of the lawfulness of resisting all unlawful exercises of his power, will not upon every slight occasion indanger him, or imbroil the government: for where the injured party may be relieved, and his damages repaired by appeal to the law, there can be no pretence for force, which is only to be used where a man is intercepted from appealing to the law: for nothing is to be accounted hostile force, but where it leaves not the remedy of such an appeal; and it is such force alone, that puts him that uses it into a state of war, and makes it lawful to resist him. A man with a sword in his hand demands my purse in the high-way, when perhaps I have not twelve pence in my pocket: this man I may lawfully kill. To another I deliver 100 pounds to hold only whilst I alight, which he refuses to restore me, when I am got up again, but draws his sword to defend the possession of it by force, if I endeavour to retake it. The mischief this man does me is a hundred, or possibly a thousand times more than the other perhaps intended me (whom I killed before he really did me any); and yet I might lawfully kill the one, and cannot so much as hurt the other lawfully. The reason whereof is plain; because the one using force, which threatened my life, I could not have time to appeal to the law to secure it: and when it was gone, it was too late to appeal. The law could not restore life to my dead carcass: the loss was irreparable; which to prevent, the law of nature gave me a right to destroy him, who had put himself into a state of war with me, and threatened my destruction. But in the other case, my life not being in danger, I may have the benefit of appealing to the law, and have reparation for my 100 pounds that way.

Sect. 208. Fourthly, But if the unlawful acts done by the magistrate be maintained (by the power he has got), and the remedy which is due by law,

be by the same power obstructed; yet the right of resisting, even in such manifest acts of tyranny, will not suddenly, or on slight occasions, disturb the government: for if it reach no farther than some private men's cases, though they have a right to defend themselves, and to recover by force what by unlawful force is taken from them; yet the right to do so will not easily engage them in a contest, wherein they are sure to perish; it being as impossible for one, or a few oppressed men to disturb the government, where the body of the people do not think themselves concerned in it, as for a raving mad-man, or heady malcontent to overturn a well settled state; the people being as little apt to follow the one, as the other.

Sect. 209. But if either these illegal acts have extended to the majority of the people; or if the mischief and oppression has lighted only on some few, but in such cases, as the precedent, and consequences seem to threaten all; and they are persuaded in their consciences, that their laws, and with them their estates, liberties, and lives are in danger, and perhaps their religion too; how they will be hindered from resisting illegal force, used against them, I cannot tell. This is an inconvenience, I confess, that attends all governments whatsoever, when the governors have brought it to this pass, to be generally suspected of their people; the most dangerous state which they can possibly put themselves in, wherein they are the less to be pitied, because it is so easy to be avoided; it being as impossible for a governor, if he really means the good of his people, and the preservation of them, and their laws together, not to make them see and feel it, as it is for the father of a family, not to let his children see he loves, and takes care of them.

Sect. 210. But if all the world shall observe pretences of one kind, and actions of another; arts used to elude the law, and the trust of prerogative (which is an arbitrary power in some things left in the prince's hand to do good, not harm to the people) employed contrary to the end for which it was given: if the people shall find the ministers and subordinate magistrates chosen suitable to such ends, and favoured, or laid by, proportionably as they promote or oppose them: if they see several experiments made of arbitrary power, and that religion underhand favoured, (tho' publicly proclaimed against) which is readiest to introduce it; and the operators in it supported, as much as may be; and when that cannot be done, yet approved still, and liked the better: if a long train of actions shew the councils all tending that way; how can a man any more hinder himself from being

persuaded in his own mind, which way things are going; or from casting about how to save himself, than he could from believing the captain of the ship he was in, was carrying him, and the rest of the company, to Algiers, when he found him always steering that course, though cross winds, leaks in his ship, and want of men and provisions did often force him to turn his course another way for some time, which he steadily returned to again, as soon as the wind, weather, and other circumstances would let him?

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## **CHAPTER. XIX.**

### **OF THE DISSOLUTION OF GOVERNMENT.**

Sect. 211. HE that will with any clearness speak of the dissolution of government, ought in the first place to distinguish between the dissolution of the society and the dissolution of the government. That which makes the community, and brings men out of the loose state of nature, into one politic society, is the agreement which every one has with the rest to incorporate, and act as one body, and so be one distinct commonwealth. The usual, and almost only way whereby this union is dissolved, is the inroad of foreign force making a conquest upon them: for in that case, (not being able to maintain and support themselves, as one intire and independent body) the union belonging to that body which consisted therein, must necessarily cease, and so every one return to the state he was in before, with a liberty to shift for himself, and provide for his own safety, as he thinks fit, in some other society. Whenever the society is dissolved, it is certain the government of that society cannot remain. Thus conquerors swords often cut up governments by the roots, and mangle societies to pieces, separating the subdued or scattered multitude from the protection of, and dependence on, that society which ought to have preserved them from violence. The world is too well instructed in, and too forward to allow of, this way of dissolving of governments, to need any more to be said of it; and there wants not much argument to prove, that where the society is dissolved, the

government cannot remain; that being as impossible, as for the frame of an house to subsist when the materials of it are scattered and dissipated by a whirl-wind, or jumbled into a confused heap by an earthquake.

Sect. 212. Besides this over-turning from without, governments are dissolved from within.

First, When the legislative is altered. Civil society being a state of peace, amongst those who are of it, from whom the state of war is excluded by the umpirage, which they have provided in their legislative, for the ending all differences that may arise amongst any of them, it is in their legislative, that the members of a commonwealth are united, and combined together into one coherent living body. This is the soul that gives form, life, and unity, to the commonwealth: from hence the several members have their mutual influence, sympathy, and connexion: and therefore, when the legislative is broken, or dissolved, dissolution and death follows: for the essence and union of the society consisting in having one will, the legislative, when once established by the majority, has the declaring, and as it were keeping of that will. The constitution of the legislative is the first and fundamental act of society, whereby provision is made for the continuation of their union, under the direction of persons, and bonds of laws, made by persons authorized thereunto, by the consent and appointment of the people, without which no one man, or number of men, amongst them, can have authority of making laws that shall be binding to the rest. When any one, or more, shall take upon them to make laws, whom the people have not appointed so to do, they make laws without authority, which the people are not therefore bound to obey; by which means they come again to be out of subjection, and may constitute to themselves a new legislative, as they think best, being in full liberty to resist the force of those, who without authority would impose any thing upon them. Every one is at the disposal of his own will, when those who had, by the delegation of the society, the declaring of the public will, are excluded from it, and others usurp the place, who have no such authority or delegation.

Sect. 213. This being usually brought about by such in the commonwealth who misuse the power they have; it is hard to consider it aright, and know at whose door to lay it, without knowing the form of government in which it

happens. Let us suppose then the legislative placed in the concurrence of three distinct persons.

(1). A single hereditary person, having the constant, supreme, executive power, and with it the power of convoking and dissolving the other two within certain periods of time.

(2). An assembly of hereditary nobility.

(3). An assembly of representatives chosen, pro tempore, by the people. Such a form of government supposed, it is evident,

Sect. 214. First, That when such a single person, or prince, sets up his own arbitrary will in place of the laws, which are the will of the society, declared by the legislative, then the legislative is changed: for that being in effect the legislative, whose rules and laws are put in execution, and required to be obeyed; when other laws are set up, and other rules pretended, and enforced, than what the legislative, constituted by the society, have enacted, it is plain that the legislative is changed. Whoever introduces new laws, not being thereunto authorized by the fundamental appointment of the society, or subverts the old, disowns and overturns the power by which they were made, and so sets up a new legislative.

Sect. 215. Secondly, When the prince hinders the legislative from assembling in its due time, or from acting freely, pursuant to those ends for which it was constituted, the legislative is altered: for it is not a certain number of men, no, nor their meeting, unless they have also freedom of debating, and leisure of perfecting, what is for the good of the society, wherein the legislative consists: when these are taken away or altered, so as to deprive the society of the due exercise of their power, the legislative is truly altered; for it is not names that constitute governments, but the use and exercise of those powers that were intended to accompany them; so that he, who takes away the freedom, or hinders the acting of the legislative in its due seasons, in effect takes away the legislative, and puts an end to the government.

Sect. 216. Thirdly, When, by the arbitrary power of the prince, the electors, or ways of election, are altered, without the consent, and contrary to the common interest of the people, there also the legislative is altered:

for, if others than those whom the society hath authorized thereunto, do chuse, or in another way than what the society hath prescribed, those chosen are not the legislative appointed by the people.

Sect. 217. Fourthly, The delivery also of the people into the subjection of a foreign power, either by the prince, or by the legislative, is certainly a change of the legislative, and so a dissolution of the government: for the end why people entered into society being to be preserved one intire, free, independent society, to be governed by its own laws; this is lost, whenever they are given up into the power of another.

Sect. 218. Why, in such a constitution as this, the dissolution of the government in these cases is to be imputed to the prince, is evident; because he, having the force, treasure and offices of the state to employ, and often persuading himself, or being flattered by others, that as supreme magistrate he is uncapable of controul; he alone is in a condition to make great advances toward such changes, under pretence of lawful authority, and has it in his hands to terrify or suppress opposers, as factious, seditious, and enemies to the government: whereas no other part of the legislative, or people, is capable by themselves to attempt any alteration of the legislative, without open and visible rebellion, apt enough to be taken notice of, which, when it prevails, produces effects very little different from foreign conquest. Besides, the prince in such a form of government, having the power of dissolving the other parts of the legislative, and thereby rendering them private persons, they can never in opposition to him, or without his concurrence, alter the legislative by a law, his consent being necessary to give any of their decrees that sanction. But yet, so far as the other parts of the legislative any way contribute to any attempt upon the government, and do either promote, or not, what lies in them, hinder such designs, they are guilty, and partake in this, which is certainly the greatest crime which men can partake of one towards another.

Sec. 219. There is one way more whereby such a government may be dissolved, and that is: When he who has the supreme executive power, neglects and abandons that charge, so that the laws already made can no longer be put in execution. This is demonstratively to reduce all to anarchy, and so effectually to dissolve the government: for laws not being made for themselves, but to be, by their execution, the bonds of the society, to keep

every part of the body politic in its due place and function; when that totally ceases, the government visibly ceases, and the people become a confused multitude, without order or connexion. Where there is no longer the administration of justice, for the securing of men's rights, nor any remaining power within the community to direct the force, or provide for the necessities of the public, there certainly is no government left. Where the laws cannot be executed, it is all one as if there were no laws; and a government without laws is, I suppose, a mystery in politics, unconceivable to human capacity, and inconsistent with human society.

Sect. 220. In these and the like cases, when the government is dissolved, the people are at liberty to provide for themselves, by erecting a new legislative, differing from the other, by the change of persons, or form, or both, as they shall find it most for their safety and good: for the society can never, by the fault of another, lose the native and original right it has to preserve itself, which can only be done by a settled legislative, and a fair and impartial execution of the laws made by it. But the state of mankind is not so miserable that they are not capable of using this remedy, till it be too late to look for any. To tell people they may provide for themselves, by erecting a new legislative, when by oppression, artifice, or being delivered over to a foreign power, their old one is gone, is only to tell them, they may expect relief when it is too late, and the evil is past cure. This is in effect no more than to bid them first be slaves, and then to take care of their liberty; and when their chains are on, tell them, they may act like freemen. This, if barely so, is rather mockery than relief; and men can never be secure from tyranny, if there be no means to escape it till they are perfectly under it: and therefore it is, that they have not only a right to get out of it, but to prevent it.

Sect. 221. There is therefore, secondly, another way whereby governments are dissolved, and that is, when the legislative, or the prince, either of them, act contrary to their trust.

First, The legislative acts against the trust reposed in them, when they endeavour to invade the property of the subject, and to make themselves, or any part of the community, masters, or arbitrary disposers of the lives, liberties, or fortunes of the people.

Sect. 222. The reason why men enter into society, is the preservation of their property; and the end why they chuse and authorize a legislative, is, that there may be laws made, and rules set, as guards and fences to the properties of all the members of the society, to limit the power, and moderate the dominion, of every part and member of the society: for since it can never be supposed to be the will of the society, that the legislative should have a power to destroy that which every one designs to secure, by entering into society, and for which the people submitted themselves to legislators of their own making; whenever the legislators endeavour to take away, and destroy the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the people, who are thereupon absolved from any farther obedience, and are left to the common refuge, which God hath provided for all men, against force and violence. Whensoever therefore the legislative shall transgress this fundamental rule of society; and either by ambition, fear, folly or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people; by this breach of trust they forfeit the power the people had put into their hands for quite contrary ends, and it devolves to the people, who have a right to resume their original liberty, and, by the establishment of a new legislative, (such as they shall think fit) provide for their own safety and security, which is the end for which they are in society. What I have said here, concerning the legislative in general, holds true also concerning the supreme executor, who having a double trust put in him, both to have a part in the legislative, and the supreme execution of the law, acts against both, when he goes about to set up his own arbitrary will as the law of the society. He acts also contrary to his trust, when he either employs the force, treasure, and offices of the society, to corrupt the representatives, and gain them to his purposes; or openly preengages the electors, and prescribes to their choice, such, whom he has, by sollicitations, threats, promises, or otherwise, won to his designs; and employs them to bring in such, who have promised before-hand what to vote, and what to enact. Thus to regulate candidates and electors, and new-model the ways of election, what is it but to cut up the government by the roots, and poison the very fountain of public security? for the people having reserved to themselves the choice of their representatives, as the fence to their properties, could do it for no other end, but that they might always be freely chosen, and so chosen, freely act,

and advise, as the necessity of the commonwealth, and the public good should, upon examination, and mature debate, be judged to require. This, those who give their votes before they hear the debate, and have weighed the reasons on all sides, are not capable of doing. To prepare such an assembly as this, and endeavour to set up the declared abettors of his own will, for the true representatives of the people, and the law-makers of the society, is certainly as great a breach of trust, and as perfect a declaration of a design to subvert the government, as is possible to be met with. To which, if one shall add rewards and punishments visibly employed to the same end, and all the arts of perverted law made use of, to take off and destroy all that stand in the way of such a design, and will not comply and consent to betray the liberties of their country, it will be past doubt what is doing. What power they ought to have in the society, who thus employ it contrary to the trust went along with it in its first institution, is easy to determine; and one cannot but see, that he, who has once attempted any such thing as this, cannot any longer be trusted.

Sect. 223. To this perhaps it will be said, that the people being ignorant, and always discontented, to lay the foundation of government in the unsteady opinion and uncertain humour of the people, is to expose it to certain ruin; and no government will be able long to subsist, if the people may set up a new legislative, whenever they take offence at the old one. To this I answer, Quite the contrary. People are not so easily got out of their old forms, as some are apt to suggest. They are hardly to be prevailed with to amend the acknowledged faults in the frame they have been accustomed to. And if there be any original defects, or adventitious ones introduced by time, or corruption; it is not an easy thing to get them changed, even when all the world sees there is an opportunity for it. This slowness and aversion in the people to quit their old constitutions, has, in the many revolutions which have been seen in this kingdom, in this and former ages, still kept us to, or, after some interval of fruitless attempts, still brought us back again to our old legislative of king, lords and commons: and whatever provocations have made the crown be taken from some of our princes heads, they never carried the people so far as to place it in another line.

Sect. 224. But it will be said, this hypothesis lays a ferment for frequent rebellion. To which I answer,

First, No more than any other hypothesis: for when the people are made miserable, and find themselves exposed to the ill usage of arbitrary power, cry up their governors, as much as you will, for sons of Jupiter; let them be sacred and divine, descended, or authorized from heaven; give them out for whom or what you please, the same will happen. The people generally ill treated, and contrary to right, will be ready upon any occasion to ease themselves of a burden that sits heavy upon them. They will wish, and seek for the opportunity, which in the change, weakness and accidents of human affairs, seldom delays long to offer itself. He must have lived but a little while in the world, who has not seen examples of this in his time; and he must have read very little, who cannot produce examples of it in all sorts of governments in the world.

Sect. 225. Secondly, I answer, such revolutions happen not upon every little mismanagement in public affairs. Great mistakes in the ruling part, many wrong and inconvenient laws, and all the slips of human frailty, will be born by the people without mutiny or murmur. But if a long train of abuses, prevarications and artifices, all tending the same way, make the design visible to the people, and they cannot but feel what they lie under, and see whither they are going; it is not to be wondered, that they should then rouse themselves, and endeavour to put the rule into such hands which may secure to them the ends for which government was at first erected; and without which, ancient names, and specious forms, are so far from being better, that they are much worse, than the state of nature, or pure anarchy; the inconveniencies being all as great and as near, but the remedy farther off and more difficult.

Sect. 226. Thirdly, I answer, that this doctrine of a power in the people of providing for their safety a-new, by a new legislative, when their legislators have acted contrary to their trust, by invading their property, is the best fence against rebellion, and the probablest means to hinder it: for rebellion being an opposition, not to persons, but authority, which is founded only in the constitutions and laws of the government; those, whoever they be, who by force break through, and by force justify their violation of them, are truly and properly rebels: for when men, by entering into society and civil-government, have excluded force, and introduced laws for the preservation of property, peace, and unity amongst themselves, those who set up force again in opposition to the laws, do rebellare, that is, bring back again the

state of war, and are properly rebels: which they who are in power, (by the pretence they have to authority, the temptation of force they have in their hands, and the flattery of those about them) being likeliest to do; the properest way to prevent the evil, is to shew them the danger and injustice of it, who are under the greatest temptation to run into it.

Sect. 227. In both the fore-mentioned cases, when either the legislative is changed, or the legislators act contrary to the end for which they were constituted; those who are guilty are guilty of rebellion: for if any one by force takes away the established legislative of any society, and the laws by them made, pursuant to their trust, he thereby takes away the umpirage, which every one had consented to, for a peaceable decision of all their controversies, and a bar to the state of war amongst them. They, who remove, or change the legislative, take away this decisive power, which no body can have, but by the appointment and consent of the people; and so destroying the authority which the people did, and no body else can set up, and introducing a power which the people hath not authorized, they actually introduce a state of war, which is that of force without authority: and thus, by removing the legislative established by the society, (in whose decisions the people acquiesced and united, as to that of their own will) they untie the knot, and expose the people a-new to the state of war, And if those, who by force take away the legislative, are rebels, the legislators themselves, as has been shewn, can be no less esteemed so; when they, who were set up for the protection, and preservation of the people, their liberties and properties, shall by force invade and endeavour to take them away; and so they putting themselves into a state of war with those who made them the protectors and guardians of their peace, are properly, and with the greatest aggravation, rebellantes, rebels.

Sect. 228. But if they, who say it lays a foundation for rebellion, mean that it may occasion civil wars, or intestine broils, to tell the people they are absolved from obedience when illegal attempts are made upon their liberties or properties, and may oppose the unlawful violence of those who were their magistrates, when they invade their properties contrary to the trust put in them; and that therefore this doctrine is not to be allowed, being so destructive to the peace of the world: they may as well say, upon the same ground, that honest men may not oppose robbers or pirates, because this may occasion disorder or bloodshed. If any mischief come in such

cases, it is not to be charged upon him who defends his own right, but on him that invades his neighbours. If the innocent honest man must quietly quit all he has, for peace sake, to him who will lay violent hands upon it, I desire it may be considered, what a kind of peace there will be in the world, which consists only in violence and rapine; and which is to be maintained only for the benefit of robbers and oppressors. Who would not think it an admirable peace betwix the mighty and the mean, when the lamb, without resistance, yielded his throat to be torn by the imperious wolf? Polyphemus's den gives us a perfect pattern of such a peace, and such a government, wherein Ulysses and his companions had nothing to do, but quietly to suffer themselves to be devoured. And no doubt Ulysses, who was a prudent man, preached up passive obedience, and exhorted them to a quiet submission, by representing to them of what concernment peace was to mankind; and by shewing the inconveniences might happen, if they should offer to resist Polyphemus, who had now the power over them.

Sect. 229. The end of government is the good of mankind; and which is best for mankind, that the people should be always exposed to the boundless will of tyranny, or that the rulers should be sometimes liable to be opposed, when they grow exorbitant in the use of their power, and employ it for the destruction, and not the preservation of the properties of their people?

Sect. 230. Nor let any one say, that mischief can arise from hence, as often as it shall please a busy head, or turbulent spirit, to desire the alteration of the government. It is true, such men may stir, whenever they please; but it will be only to their own just ruin and perdition: for till the mischief be grown general, and the ill designs of the rulers become visible, or their attempts sensible to the greater part, the people, who are more disposed to suffer than right themselves by resistance, are not apt to stir. The examples of particular injustice, or oppression of here and there an unfortunate man, moves them not. But if they universally have a persuasion, grounded upon manifest evidence, that designs are carrying on against their liberties, and the general course and tendency of things cannot but give them strong suspicions of the evil intention of their governors, who is to be blamed for it? Who can help it, if they, who might avoid it, bring themselves into this suspicion? Are the people to be blamed, if they have the sense of rational creatures, and can think of things no otherwise than as they find and feel

them? And is it not rather their fault, who put things into such a posture, that they would not have them thought to be as they are? I grant, that the pride, ambition, and turbulency of private men have sometimes caused great disorders in commonwealths, and factions have been fatal to states and kingdoms. But whether the mischief hath oftener begun in the peoples wantonness, and a desire to cast off the lawful authority of their rulers, or in the rulers insolence, and endeavours to get and exercise an arbitrary power over their people; whether oppression, or disobedience, gave the first rise to the disorder, I leave it to impartial history to determine. This I am sure, whoever, either ruler or subject, by force goes about to invade the rights of either prince or people, and lays the foundation for overturning the constitution and frame of any just government, is highly guilty of the greatest crime, I think, a man is capable of, being to answer for all those mischiefs of blood, rapine, and desolation, which the breaking to pieces of governments bring on a country. And he who does it, is justly to be esteemed the common enemy and pest of mankind, and is to be treated accordingly.

Sect. 231. That subjects or foreigners, attempting by force on the properties of any people, may be resisted with force, is agreed on all hands. But that magistrates, doing the same thing, may be resisted, hath of late been denied: as if those who had the greatest privileges and advantages by the law, had thereby a power to break those laws, by which alone they were set in a better place than their brethren: whereas their offence is thereby the greater, both as being ungrateful for the greater share they have by the law, and breaking also that trust, which is put into their hands by their brethren.

Sect. 232. Whosoever uses force without right, as every one does in society, who does it without law, puts himself into a state of war with those against whom he so uses it; and in that state all former ties are cancelled, all other rights cease, and every one has a right to defend himself, and to resist the aggressor. This is so evident, that Barclay himself, that great assertor of the power and sacredness of kings, is forced to confess, That it is lawful for the people, in some cases, to resist their king; and that too in a chapter, wherein he pretends to shew, that the divine law shuts up the people from all manner of rebellion. Whereby it is evident, even by his own doctrine, that, since they may in some cases resist, all resisting of princes is not rebellion. His words are these. *Quod si quis dicat, Ergone populus*

tyrannicae crudelitati & furori jugulum semper praebebit? Ergone multitudine civitates suas fame, ferro, & flamma vastari, seque, conjuges, & liberos fortunae ludibrio & tyranni libidini exponi, inque omnia vitae pericula omnesque miserias & molestias a rege deduci patientur? Num illis quod omni animantium generi est a natura tributum, denegari debet, ut sc. vim vi repellant, seseq; ab injuria, tueantur? Huic breviter responsum sit, Populo universo negari defensionem, quae juris naturalis est, neque ultionem quae praeter naturam est adversus regem concedi debere. Quapropter si rex non in singulares tantum personas aliquot privatum odium exerceat, sed corpus etiam reipublicae, cujus ipse caput est, i.e. totum populum, vel insignem aliquam ejus partem immani & intoleranda saevitia seu tyrannide divexet; populo, quidem hoc casu resistendi ac tuendi se ab injuria potestas competit, sed tuendi se tantum, non enim in principem invadendi: & restituendae injuriae illatae, non recedendi a debita reverentia propter acceptam injuriam. Praesentem denique impetum propulsandi non vim praeteritam ulciscendi jus habet. Horum enim alterum a natura est, ut vitam scilicet corpusque tueamur. Alterum vero contra naturam, ut inferior de superiori supplicium sumat. Quod itaque populus malum, antequam factum sit, impedire potest, ne fiat, id postquam factum est, in regem authorem sceleris vindicare non potest: populus igitur hoc amplius quam privatus quispiam habet: quod huic, vel ipsis adversariis iudicibus, excepto Buchananano, nullum nisi in patientia remedium superest. Cum ille si intolerabilis tyrannus est (modicum enim ferre omnino debet) resistere cum reverentia possit, Barclay contra Monarchom. 1. iii. c. 8.

In English thus:

Sect. 233. But if any one should ask, Must the people then always lay themselves open to the cruelty and rage of tyranny? Must they see their cities pillaged, and laid in ashes, their wives and children exposed to the tyrant's lust and fury, and themselves and families reduced by their king to ruin, and all the miseries of want and oppression, and yet sit still? Must men alone be debarred the common privilege of opposing force with force, which nature allows so freely to all other creatures for their preservation from injury? I answer: Self-defence is a part of the law of nature; nor can it be denied the community, even against the king himself: but to revenge themselves upon him, must by no means be allowed them; it being not agreeable to that law. Wherefore if the king shall shew an hatred, not only

to some particular persons, but sets himself against the body of the commonwealth, whereof he is the head, and shall, with intolerable ill usage, cruelly tyrannize over the whole, or a considerable part of the people, in this case the people have a right to resist and defend themselves from injury: but it must be with this caution, that they only defend themselves, but do not attack their prince: they may repair the damages received, but must not for any provocation exceed the bounds of due reverence and respect. They may repulse the present attempt, but must not revenge past violences: for it is natural for us to defend life and limb, but that an inferior should punish a superior, is against nature. The mischief which is designed them, the people may prevent before it be done; but when it is done, they must not revenge it on the king, though author of the villany. This therefore is the privilege of the people in general, above what any private person hath; that particular men are allowed by our adversaries themselves (Buchanan only excepted) to have no other remedy but patience; but the body of the people may with respect resist intolerable tyranny; for when it is but moderate, they ought to endure it.

Sect. 234. Thus far that great advocate of monarchical power allows of resistance.

Sect. 235. It is true, he has annexed two limitations to it, to no purpose:

First, He says, it must be with reverence.

Secondly, It must be without retribution, or punishment; and the reason he gives is, because an inferior cannot punish a superior. First, How to resist force without striking again, or how to strike with reverence, will need some skill to make intelligible. He that shall oppose an assault only with a shield to receive the blows, or in any more respectful posture, without a sword in his hand, to abate the confidence and force of the assailant, will quickly be at an end of his resistance, and will find such a defence serve only to draw on himself the worse usage. This is as ridiculous a way of resisting, as juvenal thought it of fighting; *ubi tu pulsas, ego vapulo tantum*. And the success of the combat will be unavoidably the same he there describes it:

———*Libertas pauperis haec est:  
Pulsatus rogat, et pugnis concisus, adorat,*

Ut liceat paucis cum dentibus inde reverti.

This will always be the event of such an imaginary resistance, where men may not strike again. He therefore who may resist, must be allowed to strike. And then let our author, or any body else, join a knock on the head, or a cut on the face, with as much reverence and respect as he thinks fit. He that can reconcile blows and reverence, may, for aught I know, desire for his pains, a civil, respectful cudgeling where-ever he can meet with it.

Secondly, As to his second, An inferior cannot punish a superior; that is true, generally speaking, whilst he is his superior. But to resist force with force, being the state of war that levels the parties, cancels all former relation of reverence, respect, and superiority: and then the odds that remains, is, that he, who opposes the unjust aggressor, has this superiority over him, that he has a right, when he prevails, to punish the offender, both for the breach of the peace, and all the evils that followed upon it. Barclay therefore, in another place, more coherently to himself, denies it to be lawful to resist a king in any case. But he there assigns two cases, whereby a king may un-king himself. His words are,

Quid ergo, nulline casus incidere possunt quibus populo sese erigere atque in regem impotentius dominantem arma capere & invadere jure suo suaque autoritate liceat? Nulli certe quamdiu rex manet. Semper enim ex divinis id obstat, Regem honorificato; & qui potestati resistit, Dei ordinationi resisit: non alias igitur in eum populo potestas est quam si id committat propter quod ipso jure rex esse desinat. Tunc enim se ipse principatu exiit atque in privatis constituit liber: hoc modo populus & superior efficitur, reverso ad eum sc. jure illo quod ante regem inauguratum in interregno habuit. At sunt paucorum generum commissa ejusmodi quae hunc effectum pariunt. At ego cum plurima animo perlustrem, duo tantum invenio, duos, inquam, casus quibus rex ipso facto ex rege non regem se facit & omni honore & dignitate regali atque in subditos potestate destituit; quorum etiam meminit Winzerus. Horum unus est, Si regnum disperdat, quemadmodum de Nerone fertur, quod is nempe senatum populumque Romanum, atque adeo urbem ipsam ferro flammaque vastare, ac novas sibi sedes quaerere decrevisset. Et de Caligula, quod palam denunciarit se neque civem neque principem senatui amplius fore, inque animo habuerit interempto utriusque ordinis electissimo quoque Alexandriam commigrare, ac ut populum uno

ictu interimeret, unam ei cervicem optavit. Talia cum rex aliquis mediator & molitur serio, omnem regnandi curam & animum ilico abjicit, ac proinde imperium in subditos amittit, ut dominus servi pro derelicto habiti dominium.

Sect. 236. Alter casus est, Si rex in alicujus clientelam se contulit, ac regnum quod liberum a majoribus & populo traditum accepit, alienae ditioni mancipavit. Nam tunc quamvis forte non ea mente id agit populo plane ut incommodet: tamen quia quod praecipuum est regiae dignitatis amifit, ut summus scilicet in regno secundum Deum sit, & solo Deo inferior, atque populum etiam totum ignorantem vel invitum, cujus libertatem sartam & tectam conservare debuit, in alterius gentis ditionem & potestatem dedit; hac velut quadam regni ab alienatione effecit, ut nec quod ipse in regno imperium habuit retineat, nec in eum cui collatum voluit, juris quicquam transferat; atque ita eo facto liberum jam & suae potestatis populum relinquit, cujus rei exemplum unum annales Scotici suppeditant. Barclay contra Monarchom. 1. iii. c. 16.

Which in English runs thus:

Sect. 237. What then, can there no case happen wherein the people may of right, and by their own authority, help themselves, take arms, and set upon their king, imperiously domineering over them? None at all, whilst he remains a king. Honour the king, and he that resists the power, resists the ordinance of God; are divine oracles that will never permit it, The people therefore can never come by a power over him, unless he does something that makes him cease to be a king: for then he divests himself of his crown and dignity, and returns to the state of a private man, and the people become free and superior, the power which they had in the interregnum, before they crowned him king, devolving to them again. But there are but few miscarriages which bring the matter to this state. After considering it well on all sides, I can find but two. Two cases there are, I say, whereby a king, ipso facto, becomes no king, and loses all power and regal authority over his people; which are also taken notice of by Winzerus.

The first is, If he endeavour to overturn the government, that is, if he have a purpose and design to ruin the kingdom and commonwealth, as it is recorded of Nero, that he resolved to cut off the senate and people of Rome, lay the city waste with fire and sword, and then remove to some other place. And of Caligula, that he openly declared, that he would be no longer a head to the people or senate, and that he had it in his thoughts to cut off the worthiest men of both ranks, and then retire to Alexandria: and he wisht that the people had but one neck, that he might dispatch them all at a blow, Such designs as these, when any king harbours in his thoughts, and seriously promotes, he immediately gives up all care and thought of the commonwealth; and consequently forfeits the power of governing his subjects, as a master does the dominion over his slaves whom he hath abandoned.

Sect. 238. The other case is, When a king makes himself the dependent of another, and subjects his kingdom which his ancestors left him, and the people put free into his hands, to the dominion of another: for however perhaps it may not be his intention to prejudice the people; yet because he has hereby lost the principal part of regal dignity, viz. to be next and immediately under God, supreme in his kingdom; and also because he

betrayed or forced his people, whose liberty he ought to have carefully preserved, into the power and dominion of a foreign nation. By this, as it were, alienation of his kingdom, he himself loses the power he had in it before, without transferring any the least right to those on whom he would have bestowed it; and so by this act sets the people free, and leaves them at their own disposal. One example of this is to be found in the Scotch Annals.

Sect. 239. In these cases Barclay, the great champion of absolute monarchy, is forced to allow, that a king may be resisted, and ceases to be a king. That is, in short, not to multiply cases, in whatsoever he has no authority, there he is no king, and may be resisted: for wheresoever the authority ceases, the king ceases too, and becomes like other men who have no authority. And these two cases he instances in, differ little from those above mentioned, to be destructive to governments, only that he has omitted the principle from which his doctrine flows: and that is, the breach of trust, in not preserving the form of government agreed on, and in not intending the end of government itself, which is the public good and preservation of property. When a king has dethroned himself, and put himself in a state of war with his people, what shall hinder them from prosecuting him who is no king, as they would any other man, who has put himself into a state of war with them, Barclay, and those of his opinion, would do well to tell us. This farther I desire may be taken notice of out of Barclay, that he says, The mischief that is designed them, the people may prevent before it be done: whereby he allows resistance when tyranny is but in design. Such designs as these (says he) when any king harbours in his thoughts and seriously promotes, he immediately gives up all care and thought of the commonwealth; so that, according to him, the neglect of the public good is to be taken as an evidence of such design, or at least for a sufficient cause of resistance. And the reason of all, he gives in these words, Because he betrayed or forced his people, whose liberty he ought carefully to have preserved. What he adds, into the power and dominion of a foreign nation, signifies nothing, the fault and forfeiture lying in the loss of their liberty, which he ought to have preserved, and not in any distinction of the persons to whose dominion they were subjected. The peoples right is equally invaded, and their liberty lost, whether they are made slaves to any of their own, or a foreign nation; and in this lies the injury, and against this only have they the right of defence. And there are instances to be found in all

countries, which shew, that it is not the change of nations in the persons of their governors, but the change of government, that gives the offence. Bilson, a bishop of our church, and a great stickler for the power and prerogative of princes, does, if I mistake not, in his treatise of Christian subjection, acknowledge, that princes may forfeit their power, and their title to the obedience of their subjects; and if there needed authority in a case where reason is so plain, I could send my reader to Bracton, Fortescue, and the author of the Mirrour, and others, writers that cannot be suspected to be ignorant of our government, or enemies to it. But I thought Hooker alone might be enough to satisfy those men, who relying on him for their ecclesiastical polity, are by a strange fate carried to deny those principles upon which he builds it. Whether they are herein made the tools of cunninger workmen, to pull down their own fabric, they were best look. This I am sure, their civil policy is so new, so dangerous, and so destructive to both rulers and people, that as former ages never could bear the broaching of it; so it may be hoped, those to come, redeemed from the impositions of these Egyptian under-task-masters, will abhor the memory of such servile flatterers, who, whilst it seemed to serve their turn, resolved all government into absolute tyranny, and would have all men born to, what their mean souls fitted them for, slavery.

Sect. 240. Here, it is like, the common question will be made, Who shall be judge, whether the prince or legislative act contrary to their trust? This, perhaps, ill-affected and factious men may spread amongst the people, when the prince only makes use of his due prerogative. To this I reply, The people shall be judge; for who shall be judge whether his trustee or deputy acts well, and according to the trust reposed in him, but he who deposes him, and must, by having deposed him, have still a power to discard him, when he fails in his trust? If this be reasonable in particular cases of private men, why should it be otherwise in that of the greatest moment, where the welfare of millions is concerned, and also where the evil, if not prevented, is greater, and the redress very difficult, dear, and dangerous?

Sect. 241. But farther, this question, (Who shall be judge?) cannot mean, that there is no judge at all: for where there is no judicature on earth, to decide controversies amongst men, God in heaven is judge. He alone, it is true, is judge of the right. But every man is judge for himself, as in all other

cases, so in this, whether another hath put himself into a state of war with him, and whether he should appeal to the Supreme Judge, as Jephtha did.

Sect. 242. If a controversy arise betwixt a prince and some of the people, in a matter where the law is silent, or doubtful, and the thing be of great consequence, I should think the proper umpire, in such a case, should be the body of the people: for in cases where the prince hath a trust reposed in him, and is dispensed from the common ordinary rules of the law; there, if any men find themselves aggrieved, and think the prince acts contrary to, or beyond that trust, who so proper to judge as the body of the people, (who, at first, lodged that trust in him) how far they meant it should extend? But if the prince, or whoever they be in the administration, decline that way of determination, the appeal then lies no where but to heaven; force between either persons, who have no known superior on earth, or which permits no appeal to a judge on earth, being properly a state of war, wherein the appeal lies only to heaven; and in that state the injured party must judge for himself, when he will think fit to make use of that appeal, and put himself upon it.

Sect. 243. To conclude, The power that every individual gave the society, when he entered into it, can never revert to the individuals again, as long as the society lasts, but will always remain in the community; because without this there can be no community, no commonwealth, which is contrary to the original agreement: so also when the society hath placed the legislative in any assembly of men, to continue in them and their successors, with direction and authority for providing such successors, the legislative can never revert to the people whilst that government lasts; because having provided a legislative with power to continue for ever, they have given up their political power to the legislative, and cannot resume it. But if they have set limits to the duration of their legislative, and made this supreme power in any person, or assembly, only temporary; or else, when by the miscarriages of those in authority, it is forfeited; upon the forfeiture, or at the determination of the time set, it reverts to the society, and the people have a right to act as supreme, and continue the legislative in themselves; or erect a new form, or under the old form place it in new hands, as they think good.

**FINIS.**

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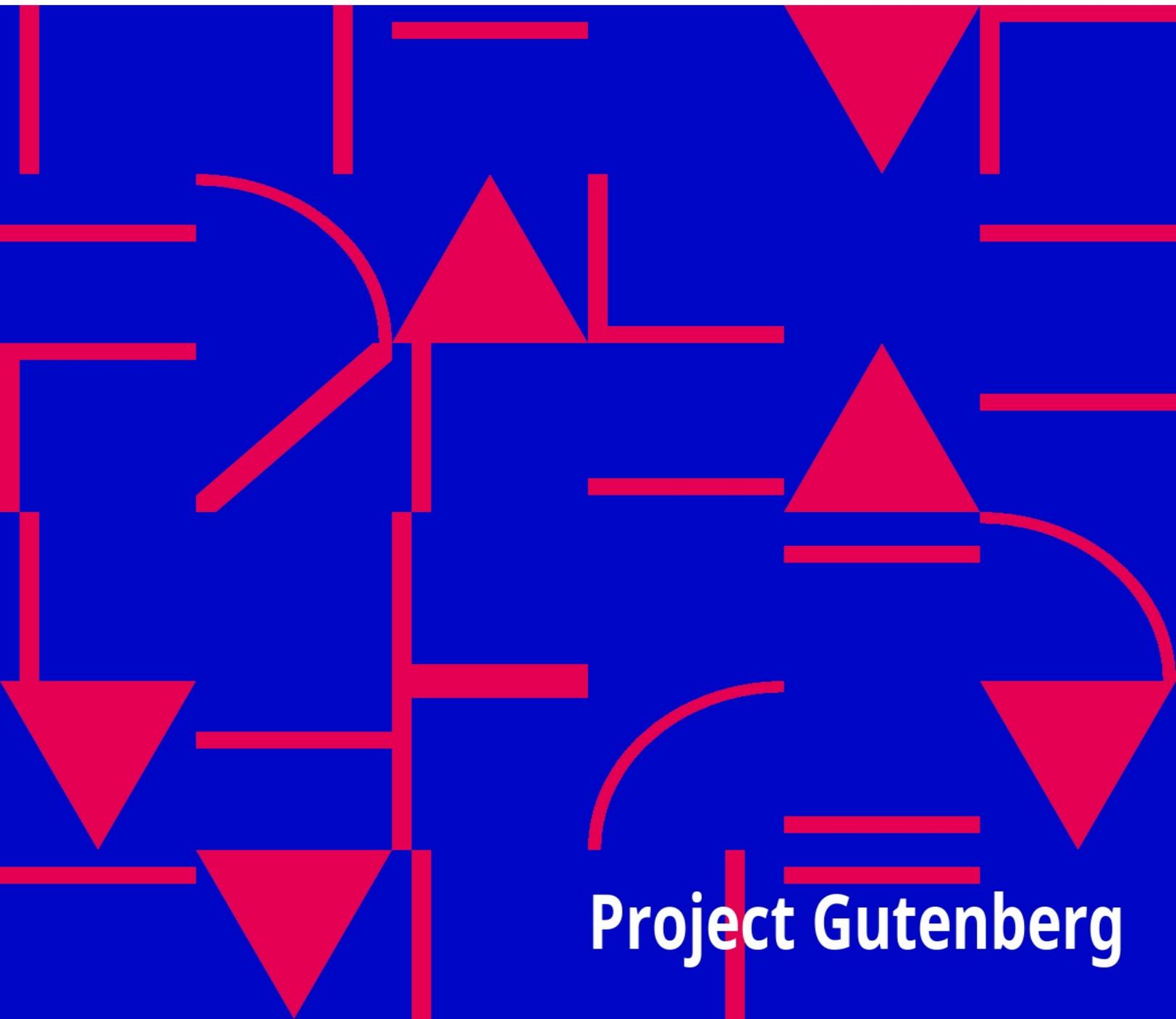
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# The Social Contract & Discourses

Jean-Jacques Rousseau

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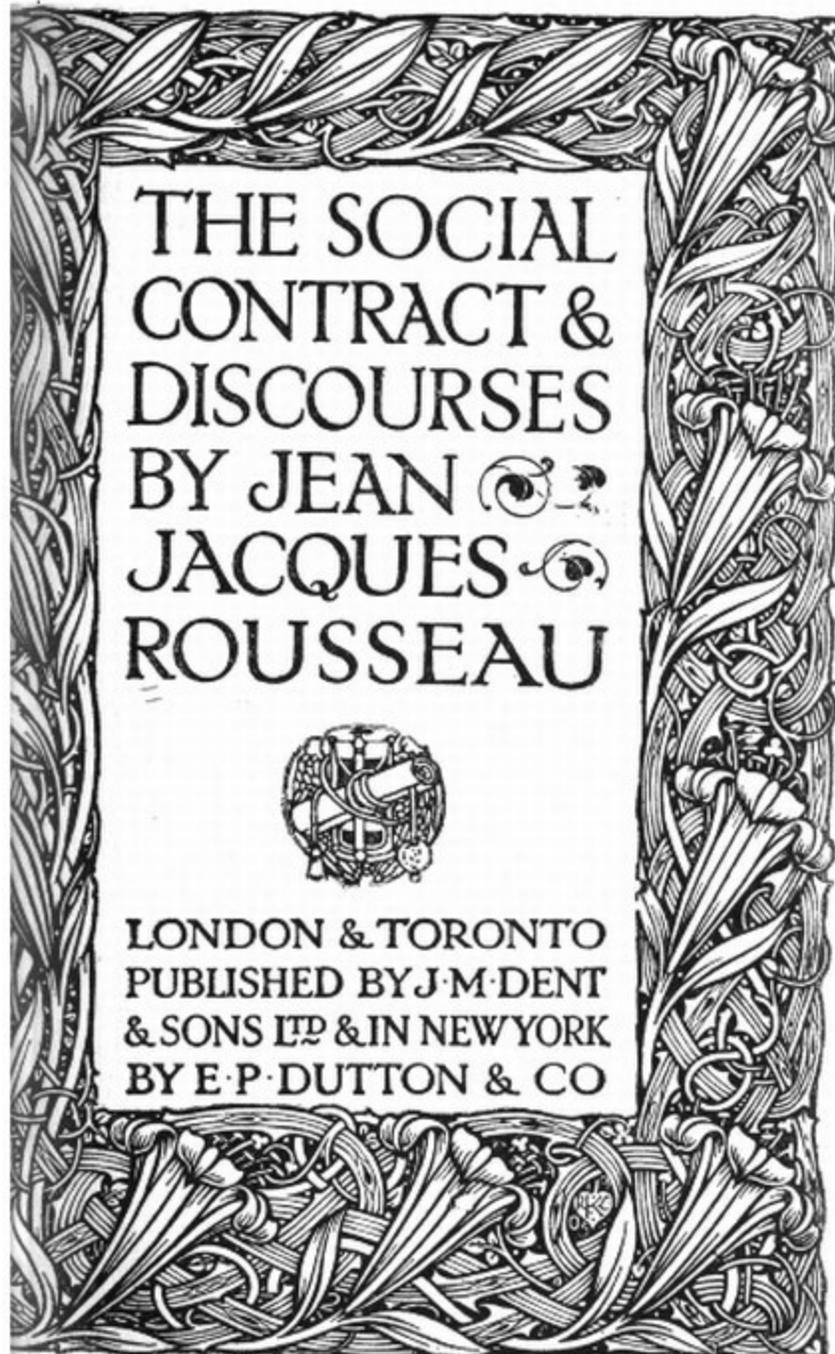
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**THE SOCIAL CONTRACT &  
DISCOURSES**

**BY**

# **JEAN JACQUES ROUSSEAU**

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**PHILOSOPHY AND THEOLOGY**

**ROUSSEAU'S**

**SOCIAL CONTRACT, ETC.**

**TRANSLATED WITH INTRODUCTION**

**BY G. D. H. COLE,**

**FELLOW OF MAGDALEN COLLEGE,**

**OXFORD**

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### INTRODUCTION

For the study of the great writers and thinkers of the past, historical imagination is the first necessity. Without mentally referring to the environment in which they lived, we cannot hope to penetrate below the inessential and temporary to the absolute and permanent value of their thought. Theory, no less than action, is subject to these necessities; the form in which men cast their speculations, no less than the ways in which they behave, are the result of the habits of thought and action which they find around them. Great men make, indeed, individual contributions to the knowledge of their times; but they can never transcend the age in which they live. The questions they try to answer will always be those their contemporaries are asking; their statement of fundamental problems will always be relative to the traditional statements that have been handed down to them. When they are stating what is most startlingly new, they will be most likely to put it in an old-fashioned form, and to use the inadequate ideas and formulae of tradition to express the deeper truths towards which they are feeling their way. They will be most the children of their age, when they are rising most above it.

Rousseau has suffered as much as any one from critics without a sense of history. He has been cried up and cried down by democrats and oppressors with an equal lack of understanding and imagination. His name, a hundred and fifty years after the publication of the *Social Contract*, is still a controversial watchword and a party cry. He is accepted as one of the greatest writers France has produced; but even now men are inclined, as political bias prompts them, to accept or reject his political doctrines as a whole, without sifting them or attempting to understand and discriminate. He is still revered or hated as the author who, above all others, inspired the French Revolution.

At the present day, his works possess a double significance. They are important historically, alike as giving us an insight into the mind of the

eighteenth century, and for the actual influence they have had on the course of events in Europe. Certainly no other writer of the time has exercised such an influence as his. He may fairly be called the parent of the romantic movement in art, letters and life; he affected profoundly the German romantics and Goethe himself; he set the fashion of a new introspection which has permeated nineteenth century literature; he began modern educational theory; and, above all, in political thought he represents the passage from a traditional theory rooted in the Middle Ages to the modern philosophy of the State. His influence on Kant's moral philosophy and on Hegel's philosophy of Right are two sides of the same fundamental contribution to modern thought. He is, in fact, the great forerunner of German and English Idealism.

It would not be possible, in the course of a short introduction, to deal both with the positive content of Rousseau's thought and with the actual influence he has had on practical affairs. The statesmen of the French Revolution, from Robespierre downwards, were throughout profoundly affected by the study of his works. Though they seem often to have misunderstood him, they had on the whole studied him with the attention he demands. In the nineteenth century, men continued to appeal to Rousseau, without, as a rule, knowing him well or penetrating deeply into his meaning. "The *Social Contract*," says M. Dreyfus-Brisac, "is the book of all books that is most talked of and least read." But with the great revival of interest in political philosophy there has come a desire for the better understanding of Rousseau's work. He is again being studied more as a thinker and less as an ally or an opponent; there is more eagerness to sift the true from the false, and to seek in the *Social Contract* the "principles of political right," rather than the great revolutionary's *ipse dixit* in favour of some view about circumstances which he could never have contemplated.

The *Social Contract*, then, may be regarded either as a document of the French Revolution, or as one of the greatest books dealing with political philosophy. It is in the second capacity, as a work of permanent value containing truth, that it finds a place among the world's great books. It is in that capacity also that it will be treated in this introduction. Taking it in this aspect, we have no less need of historical insight than if we came to it as historians pure and simple. To understand its value we must grasp its limitations; when the questions it answers seem unnaturally put, we must

not conclude that they are meaningless; we must see if the answer still holds when the question is put in a more up-to-date form.

First, then, we must always remember that Rousseau is writing in the eighteenth century, and for the most part in France. Neither the French monarchy nor the Genevese aristocracy loved outspoken criticism, and Rousseau had always to be very careful what he said. This may seem a curious statement to make about a man who suffered continual persecution on account of his subversive doctrines; but, although Rousseau was one of the most daring writers of his time, he was forced continually to moderate his language and, as a rule, to confine himself to generalisation instead of attacking particular abuses. Rousseau's theory has often been decried as too abstract and metaphysical. This is in many ways its great strength; but where it is excessively so, the accident of time is to blame. In the eighteenth century it was, broadly speaking, safe to generalise and unsafe to particularise. Scepticism and discontent were the prevailing temper of the intellectual classes, and a short-sighted despotism held that, as long as they were confined to these, they would do little harm. Subversive doctrines were only regarded as dangerous when they were so put as to appeal to the masses; philosophy was regarded as impotent. The intellectuals of the eighteenth century therefore generalised to their hearts' content, and as a rule suffered little for their *lèse-majesté*: Voltaire is the typical example of such generalisation. The spirit of the age favoured such methods, and it was therefore natural for Rousseau to pursue them. But his general remarks had such a way of bearing very obvious particular applications, and were so obviously inspired by a particular attitude towards the government of his day, that even philosophy became in his hands unsafe, and he was attacked for what men read between the lines of his works. It is owing to this faculty of giving his generalisations content and actuality that Rousseau has become the father of modern political philosophy. He uses the method of his time only to transcend it; out of the abstract and general he creates the concrete and universal.

Secondly, we must not forget that Rousseau's theories are to be studied in a wider historical environment. If he is the first of modern political theorists, he is also the last of a long line of Renaissance theorists, who in turn inherit and transform the concepts of mediæval thought. So many critics have spent so much wasted time in proving that Rousseau was not original only

because they began by identifying originality with isolation: they studied first the *Social Contract* by itself, out of relation to earlier works, and then, having discovered that these earlier works resembled it, decided that everything it had to say was borrowed. Had they begun their study in a truly historical spirit, they would have seen that Rousseau's importance lies just in the new use he makes of old ideas, in the transition he makes from old to new in the general conception of politics. No mere innovator could have exercised such an influence or hit on so much truth. Theory makes no great leaps; it proceeds to new concepts by the adjustment and renovation of old ones. Just as theological writers on politics, from Hooker to Bossuet, make use of Biblical terminology and ideas; just as more modern writers, from Hegel to Herbert Spencer, make use of the concept of evolution, Rousseau uses the ideas and terms of the Social Contract theory. We should feel, throughout his work, his struggle to free himself from what is lifeless and outworn in that theory, while he develops out of it fruitful conceptions that go beyond its scope. A too rigid literalism in the interpretation of Rousseau's thought may easily reduce it to the possession of a merely "historical interest": if we approach it in a truly historical spirit, we shall be able to appreciate at once its temporary and its lasting value, to see how it served his contemporaries, and at the same time to disentangle from it what may be serviceable to us and for all time.

Rousseau's *Emile*, the greatest of all works on education, has already been issued in this series. In this volume are contained the most important of his political works. Of these the *Social Contract*, by far the most significant, is the latest in date. It represents the maturity of his thought, while the other works only illustrate his development. Born in 1712, he issued no work of importance till 1750; but he tells us, in the *Confessions*, that in 1743, when he was attached to the Embassy at Venice, he had already conceived the idea of a great work on *Political Institutions*, "which was to put the seal on his reputation." He seems, however, to have made little progress with this work, until in 1749 he happened to light on the announcement of a prize offered by the Academy of Dijon for an answer to the question, "Has the progress of the arts and sciences tended to the purification or to the corruption of morality?" His old ideas came thronging back, and sick at heart of the life he had been leading among the Paris *lumières*, he composed a violent and rhetorical diatribe against civilisation generally. In the following year, this work, having been awarded the prize by the Academy,

was published by its author. His success was instantaneous; he became at once a famous man, the "lion" of Parisian literary circles. Refutations of his work were issued by professors, scribblers, outraged theologians and even by the King of Poland. Rousseau endeavoured to answer them all, and in the course of argument his thought developed. From 1750 to the publication of the *Social Contract* and *Emile* in 1762 he gradually evolved his views: in those twelve years he made his unique contribution to political thought.

The *Discourse on the Arts and Sciences*, the earliest of the works reproduced in this volume, is not in itself of very great importance. Rousseau has given his opinion of it in the *Confessions*. "Full of warmth and force, it is wholly without logic or order; of all my works it is the weakest in argument and the least harmonious. But whatever gifts a man may be born with, he cannot learn the art of writing in a moment." This criticism is just. The first Discourse neither is, nor attempts to be, a reasoned or a balanced production. It is the speech of an advocate, wholly one-sided and arbitrary, but so obviously and naively one-sided, that it is difficult for us to believe in its entire seriousness. At the most, it is only a rather brilliant but flimsy rhetorical effort, a sophistical improvisation, but not a serious contribution to thought. Yet it is certain that this declamation made Rousseau's name, and established his position as a great writer in Parisian circles. D'Alembert even devoted the preface of the *Encyclopædia* to a refutation. The plan of the first Discourse is essentially simple: it sets out from the badness, immorality and misery of modern nations, traces all these ills to the departure from a "natural" state, and then credits the progress of the arts and sciences with being the cause of that departure. In it, Rousseau is already in possession of his idea of "nature" as an ideal; but he has at present made no attempt to discriminate, in what is unnatural, between good and bad. He is merely using a single idea, putting it as strongly as he can, and neglecting all its limitations. The first Discourse is important not for any positive doctrine it contains, but as a key to the development of Rousseau's mind. Here we see him at the beginning of the long journey which was to lead on at last to the theory of the *Social Contract*.

In 1755 appeared the *Discourse on the Origin and Foundation of Inequality among Men*, which is the second of the works given in this volume. With this essay, Rousseau had unsuccessfully competed in 1753 for a second

prize offered by the Academy of Dijon, and he now issued it prefaced by a long Dedication to the Republic of Geneva. In this work, which Voltaire, in thanking him for a presentation copy, termed his "second book against the human race," his style and his ideas have made a great advance; he is no longer content merely to push a single idea to extremes: while preserving the broad opposition between the state of nature and the state of society, which runs through all his work, he is concerned to present a rational justification of his views and to admit that a little at any rate may be said on the other side. Moreover, the idea of "nature" has already undergone a great development; it is no longer an empty opposition to the evils of society; it possesses a positive content. Thus half the *Discourse on Inequality* is occupied by an imaginary description of the state of nature, in which man is shown with ideas limited within the narrowest range, with little need of his fellows, and little care beyond provision for the necessities of the moment. Rousseau declares explicitly that he does not suppose the "state of nature" ever to have existed: it is a pure "idea of reason," a working concept reached by abstraction from the "state of society." The "natural man," as opposed to "man's man," is man stripped of all that society confers upon him, a creature formed by a process of abstraction, and never intended for a historical portrait. The conclusion of the Discourse favours not this purely abstract being, but a state of savagery intermediate between the "natural" and the "social" conditions, in which men may preserve the simplicity and the advantages of nature and at the same time secure the rude comforts and assurances of early society. In one of the long notes appended to the Discourse, Rousseau further explains his position. He does not wish, he says, that modern corrupt society should return to a state of nature: corruption has gone too far for that; he only desires now that men should palliate, by wiser use of the fatal arts, the mistake of their introduction. He recognises society as inevitable and is already feeling his way towards a justification of it. The second Discourse represents a second stage in his political thought: the opposition between the state of nature and the state of society is still presented in naked contrast; but the picture of the former has already filled out, and it only remains for Rousseau to take a nearer view of the fundamental implications of the state of society for his thought to reach maturity.

Rousseau is often blamed, by modern critics, for pursuing in the Discourses a method apparently that of history, but in reality wholly unhistorical. But it

must be remembered that he himself lays no stress on the historical aspect of his work; he gives himself out as constructing a purely ideal picture, and not as depicting any actual stages in human history. The use of false historical concepts is characteristic of the seventeenth and eighteenth centuries, and Rousseau is more to be congratulated on having escaped from giving them too much importance than criticised for employing them at all.

It is doubtful whether the *Discourse on Political Economy*, first printed in the great *Encyclopædia* in 1755, was composed before or after the *Discourse on Inequality*. At first sight the former seems to be far more in the manner of the *Social Contract* and to contain views belonging essentially to Rousseau's constructive period. It would not, however, be safe to conclude from this that its date is really later. The *Discourse on Inequality* still has about it much of the rhetorical looseness of the prize essay; it aims not so much at close reasoning as at effective and popular presentation of a case. But, by reading between the lines, an attentive student can detect in it a great deal of the positive doctrine afterwards incorporated in the *Social Contract*. Especially in the closing section, which lays down the plan of a general treatment of the fundamental questions of politics, we are already to some extent in the atmosphere of the later works. It is indeed almost certain that Rousseau never attempted to put into either of the first two Discourses any of the positive content of his political theory. They were intended, not as final expositions of his point of view, but as partial and preliminary studies, in which his aim was far more destructive than constructive. It is clear that in first conceiving the plan of a work on *Political Institutions*, Rousseau cannot have meant to regard all society as in essence bad. It is indeed evident that he meant, from the first, to study human society and institutions in their rational aspect, and that he was rather diverted from his main purpose by the Academy of Dijon's competition than first induced by it to think about political questions. It need, therefore, cause no surprise that a work probably written before the *Discourse on Inequality* should contain the germs of the theory given in full in the *Social Contract*. The *Discourse on Political Economy* is important as giving the first sketch of the theory of the "General Will." It will readily be seen that Rousseau does not mean by "political economy" exactly what we mean nowadays. He begins with a discussion of the fundamental nature of the State, and the possibility of reconciling its existence with human liberty,

and goes on with an admirable short study of the principles of taxation. He is thinking throughout of "political" in the sense of "public" economy, of the State as the public financier, and not of the conditions governing industry. He conceives the State as a body aiming at the well-being of all its members and subordinates all his views of taxation to that end. He who has only necessaries should not be taxed at all; superfluities should be supertaxed; there should be heavy imposts on every sort of luxury. The first part of the article is still more interesting. Rousseau begins by demolishing the exaggerated parallel so often drawn between the State and the family; he shows that the State is not, and cannot be, patriarchal in nature, and goes on to lay down his view that its real being consists in the General Will of its members. The essential features of the *Social Contract* are present in this Discourse almost as if they were commonplaces, certainly not as if they were new discoveries on which the author had just hit by some happy inspiration. There is every temptation, after reading the *Political Economy*, to suppose that Rousseau's political ideas really reached maturity far earlier than has generally been allowed.

The *Social Contract* finally appeared, along with *Emile*, in 1762. This year, therefore, represents in every respect the culmination of Rousseau's career. Henceforth, he was to write only controversial and confessional works; his theories were now developed, and, simultaneously, he gave to the world his views on the fundamental problems of politics and education. It is now time to ask what Rousseau's system, in its maturity, finally amounted to. The *Social Contract* contains practically the whole of his constructive political theory; it requires to be read, for full understanding, in connection with his other works, especially *Emile* and the *Letters on the Mount* (1764), but in the main it is self-contained and complete. The title sufficiently defines its scope. It is called *The Social Contract or Principles of Political Right*, and the second title explains the first. Rousseau's object is not to deal, in a general way, like Montesquieu, with the actual institutions of existing States, but to lay down the essential principles which must form the basis of every legitimate society. Rousseau himself, in the fifth book of the *Emile*, has stated the difference clearly. "Montesquieu," he says, "did not intend to treat of the principles of political right; he was content to treat of the positive right (or law) of established governments; and no two studies could be more different than these." Rousseau then conceives his object as being something very different from that of the *Spirit of the Laws*, and it is a

wilful error to misconstrue his purpose. When he remarks that "the facts," the actual history of political societies, "do not concern him," he is not contemptuous of facts; he is merely asserting the sure principle that a fact can in no case give rise to a right. His desire is to establish society on a basis of pure right, so as at once to disprove his attack on society generally and to reinforce his criticism of existing societies.

Round this point centres the whole dispute about the methods proper to political theory. There are, broadly speaking, two schools of political theorists, if we set aside the psychologists. One school, by collecting facts, aims at reaching broad generalisations about what actually happens in human societies! the other tries to penetrate to the universal principles at the root of all human combination. For the latter purpose facts may be useful, but in themselves they can prove nothing. The question is not one of fact, but one of right.

Rousseau belongs essentially to this philosophical school. He is not, as his less philosophic critics seem to suppose, a purely abstract thinker generalising from imaginary historical instances; he is a concrete thinker trying to get beyond the inessential and changing to the permanent and invariable basis of human society. Like Green, he is in search of the principle of political obligation, and beside this quest all others fall into their place as secondary and derivative. It is required to find a form of association able to defend and protect with the whole common force the person and goods of every associate, and of such a nature, that each, uniting himself with all, may still obey only himself, and remain as free as before. This is the fundamental problem of which the *Social Contract* provides the solution. The problem of political obligation is seen as including all other political problems, which fall into place in a system based upon it. How, Rousseau asks, can the will of the State help being for me a merely external will, imposing itself upon my own? How can the existence of the State be reconciled with human freedom? How can man, who is born free, rightly come to be everywhere in chains?

No-one could help understanding the central problem of the *Social Contract* immediately, were it not that its doctrines often seem to be strangely formulated. We have seen that this strangeness is due to Rousseau's historical position, to his use of the political concepts current in his own age, and to his natural tendency to build on the foundations laid by his

predecessors. There are a great many people whose idea of Rousseau consists solely of the first words of the opening chapter of the *Social Contract*, "Man is born free, and everywhere he is in chains." But, they tell you, man is not born free, even if he is everywhere in chains. Thus at the very outset we are faced with the great difficulty in appreciating Rousseau. When we should naturally say "man ought to be free," or perhaps "man is born for freedom," he prefers to say "man is born free," by which he means exactly the same thing. There is doubtless, in his way of putting it, an appeal to a "golden age"; but this golden age is admittedly as imaginary as the freedom to which men are born is bound, for most of them, to be. Elsewhere Rousseau puts the point much as we might put it ourselves. "Nothing is more certain than that every man born in slavery is born for slavery.... But if there are slaves by nature, it is because there have been slaves against nature" (*Social Contract*, Book I, chap. ii).

We have seen that the contrast between the "state of nature" and the "state of society" runs through all Rousseau's work. The *Emile* is a plea for "natural" education; the Discourses are a plea for a "naturalisation" of society; the *New Héloïse* is the romantic's appeal for more "nature" in human relationships. What then is the position of this contrast in Rousseau's mature political thought? It is clear that the position is not merely that of the Discourses. In them, he envisaged only the faults of actual societies; now, he is concerned with the possibility of a rational society. His aim is to justify the change from "nature" to "society," although it has left men in chains. He is in search of the true society, which leaves men "as free as before." Altogether, the space occupied by the idea of nature in the *Social Contract* is very small. It is used of necessity in the controversial chapters, in which Rousseau is refuting false theories of social obligation; but when once he has brushed aside the false prophets, he lets the idea of nature go with them, and concerns himself solely with giving society the rational sanction he has promised. It becomes clear that, in political matters at any rate, the "state of nature" is for him only a term of controversy. He has in effect abandoned, in so far as he ever held it, the theory of a human golden age; and where, as in the *Emile*, he makes use of the idea of nature, it is broadened and deepened out of all recognition. Despite many passages in which the old terminology cleaves to him, he means by "nature" in this period not the original state of a thing, nor even its reduction to the simplest terms: he is passing over to the conception of "nature" as identical with the

full development of capacity, with the higher! idea of human freedom. This view may be seen in germ even in the *Discourse on Inequality*, where, distinguishing self-respect (*amour de soi*) from egoism (*amour-propre*), Rousseau makes the former, the property of the "natural" man, consist not in the desire for self-aggrandisement, but in the seeking of satisfaction for reasonable desire accompanied by benevolence; whereas egoism is the preference of our own interests to those of others, self-respect merely puts us on an equal footing with our fellows. It is true that in the *Discourse* Rousseau is pleading against the development of many human faculties; but he is equally advocating the fullest development of those he regards as "natural," by which he means merely "good." The "state of society," as envisaged in the *Social Contract*, is no longer in contradiction to the "state of nature" upheld in the *Emile*, where indeed the social environment is of the greatest importance, and, though the pupil is screened from it, he is none the less being trained for it. Indeed the views given in the *Social Contract* are summarised in the fifth book of the *Emile*, and by this summary the essential unity of Rousseau's system is emphasised.

Rousseau's object, then, in the first words of the *Social Contract*, "is to inquire if, in the civil order, there can be any sure and certain, rule of administration, taking men as they are and laws as they might be." Montesquieu took laws as they were, and saw what sort of men they made: Rousseau, founding his whole system on human freedom, takes man as the basis, and regards him as giving himself what laws he pleases. He takes his stand on the nature of human freedom: on this he bases his whole system, making the will of the members the sole basis of every society.

In working out his theory, Rousseau makes use throughout of three general and, to some extent, alternative conceptions. These are the Social Contract, Sovereignty and the General Will. We shall now have to examine each of these in turn.

The Social Contract theory is as old as the sophists of Greece (see Plato, *Republic*, Book II and the *Gorgias*), and as I elusive. It has been adapted to the most opposite points of view, and used, in different forms, on both sides of every question to which it could conceivably be applied. It is frequent in mediæval writers, a commonplace with the theorists of the Renaissance, and in the eighteenth century already nearing its fall before a wider conception. It would be a long, as well as a thankless, task to trace its

history over again: it may be followed best in D. G. Ritchie's admirable essay on it in *Darwin and Hegel and Other Studies*. For us, it is important only to regard it in its most general aspect, before studying the special use made of it by Rousseau. Obviously, in one form or another, it is a theory very easily arrived at. Wherever any form of government apart from the merest tyranny exists, reflection on the basis of the State cannot but lead to the notion that, in one sense or another, it is based on the consent, tacit or expressed, past or present, of its members. In this alone, the greater part of the Social Contract theory is already latent. Add the desire to find actual justification for a theory in facts, and, especially in an age possessed only of the haziest historical sense, this doctrine of consent will inevitably be given a historical setting. If in addition there is a tendency to regard society as something unnatural to humanity, the tendency will become irresistible. By writers of almost all schools, the State will be represented as having arisen, in some remote age, out of a compact or, in more legal phrase, contract between two or more parties. The only class that will be able to resist the doctrine is that which maintains the divine right of kings, and holds that all existing governments were imposed on the people by the direct interposition of God. All who are not prepared to maintain that will be partisans of some form or other of the Social Contract theory.

It is, therefore, not surprising that we find among its advocates writers of the most opposite points of view. Barely stated, it is a mere formula, which may be filled in with any content from absolutism to pure republicanism. And, in the hands of some at least of its supporters, it turns out to be a weapon that cuts both ways. We shall be in a better position to judge of its usefulness when we have seen its chief varieties at work.

All Social Contract theories that are at all definite fall under one or other of two heads. They represent society as based on an original contract either between the people and the government, or between all the individuals composing the State. Historically, modern theory passes from the first to the second of these forms.

The doctrine that society is founded on a contract between the people and the government is of mediæval origin. It was often supported by references to the Old Testament, which contains a similar view in an unreflective form. It is found in most of the great political writers of the sixteenth century; in Buchanan, and in the writings of James I: it persists into the seventeenth in

the works of Grotius and Puffendorf. Grotius is sometimes held to have stated the theory so as to admit both forms of contract; but it is clear that he is only thinking of the first form as admitting democratic as well as monarchical government. We find it put very clearly by the Convention Parliament of 1688, which accuses James II of having "endeavoured to subvert the constitution of the kingdom by breaking the original contract between king and people." While Hobbes, on the side of the royalists, is maintaining the contract theory in its second form, the Parliamentarian Algernon Sidney adheres to the idea of a contract between the people and the government.

In this form, the theory clearly admits of opposite interpretations. It may be held that the people, having given itself up once for all to its rulers, has nothing more to ask of them, and is bound to submit to any usage they may choose to inflict. This, however, is not the implication most usually drawn from it. The theory, in this form, originated with theologians who were also lawyers. Their view of a contract implied mutual obligations; they regarded the ruler as bound, by its terms, to govern constitutionally. The old idea that a king must not violate the sacred customs of the realm passes easily into the doctrine that he must not violate the terms of the original contract between himself and his people. Just as in the days of the Norman kings, every appeal on the part of the people for more liberties was couched in the form of a demand that the customs of the "good old times" of Edward the Confessor should be respected, so in the seventeenth century every act of popular assertion or resistance was stated as an appeal to the king not to violate the contract. The demand was a good popular cry, and it seemed to have the theorists behind it. Rousseau gives his refutation of this view, which he had, in the *Discourse on Inequality*, maintained in passing, in the sixteenth chapter of the third book of the *Social Contract*. (See also Book I, chap, iv, init.) His attack is really concerned also with the theory of Hobbes, which in some respects resembles, as we shall see, this first view; but, in form at least, it is directed against this form of contract. It will be possible to examine it more closely, when the second view has been considered.

The second view, which may be called the Social Contract theory proper, regards society as originating in, or based on, an agreement between the individuals composing it. It seems to be found first, rather vaguely, in Richard Hooker's *Ecclesiastical Polity*, from which Locke largely

borrowed: and it reappears, in varying forms, in Milton's *Tenure of Kings and Magistrates*, in Hobbes's *Leviathan*, in Locke's *Treatises on Civil Government*, and in Rousseau. The best-known instance of its actual use is by the Pilgrim Fathers on the *Mayflower* in 1620, in whose declaration occurs the phrase, "We do solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body politic." The natural implication of this view would seem to be the corollary of complete popular Sovereignty which Rousseau draws. But before Rousseau's time it had been used to support views as diverse as those which rested on the first form. We saw that, in Grotius's great work, *De Jure Belli et Pacis*, it was already possible to doubt which of the two theories was being advocated. The first theory was, historically, a means of popular protest against royal aggression. As soon as popular government was taken into account, the act of contract between people and government became in effect merely a contract between the individuals composing the society, and readily passed over into the second form.

The second theory, in its ordinary form, expresses only the view that the people is everywhere Sovereign, and that, in the phrase of Milton's treatise, "the power of kings and magistrates is only derivative." Before, however, this view had been worked up into a philosophical theory, it had already been used by Hobbes to support precisely opposite principles. Hobbes agrees that the original contract is one between all the individuals composing the State, and that the government is no party to it; but he regards the people as agreeing, not merely to form a State, but to invest a certain person or certain persons with the government of it. He agrees that the people is naturally supreme, but regards it as alienating its Sovereignty by the contract itself, and delegating its power, wholly and for ever, to the government. As soon, therefore, as the State is set up, the government becomes for Hobbes the Sovereign; there is no more question of popular Sovereignty, but only of passive obedience: the people is bound, by the contract, to obey its ruler, no matter whether he governs well or ill. It has alienated all its rights to the Sovereign, who is, therefore, absolute master. Hobbes, living in a time of civil wars, regards the worst government as better than anarchy, and is, therefore, at pains to find arguments in support of any form of absolutism. It is easy to pick holes in this system, and to see into what difficulties a conscientious Hobbist might be led by a revolution. For as soon as the revolutionaries get the upper hand, he will have to

sacrifice one of his principles: he will have to side against either the actual or the legitimate Sovereign. It is easy also to see that alienation of liberty, even if possible for an individual, which Rousseau denies, cannot bind his posterity. But, with all its faults, the view of Hobbes is on the whole admirably, if ruthlessly, logical, and to it Rousseau owes a great deal.

The special shape given to the second Social Contract theory by Hobbes looks, at first sight, much like a combination, into a single act, of both the contracts. This, however, is not the view he adopts. The theory of a contract between government and people had, as we have seen, been used mainly as a support for popular liberties, a means of assertion against the government. Hobbes, whose whole aim is to make his government Sovereign, can only do this by leaving the government outside the contract: he thus avoids the necessity of submitting it to any obligation whatsoever, and leaves it absolute and irresponsible. He secures, in fact, not merely a State which has unbounded rights against the individual, but a determinate authority with the right to enforce those rights. His theory is not merely Statism (*étatisme*); it is pure despotism.

It is clear that, if such a theory is to be upheld, it can stand only by the view, which Hobbes shares with Grotius, that a man can alienate not merely his own liberty, but also that of his descendants, and that, consequently, a people as a whole can do the same. This is the point at which both Locke and Rousseau attack it. Locke, whose aim is largely to justify the Revolution of 1688, makes government depend, not merely at its institution, but always, on the consent of the governed, and regards all rulers as liable to be displaced if they govern tyrannically. He omits, however, to provide any machinery short of revolution for the expression of popular opinion, and, on the whole, seems to regard the popular consent as something essentially tacit and assumed. He regards the State as existing mainly to protect life and property, and is, in all his assertions of popular rights, so cautious as to reduce them almost to nothing. It is not till we come to Rousseau that the second form of the contract theory is stated in its purest and most logical form.

Rousseau sees clearly the necessity, if popular consent in government is to be more than a name, of giving it some constitutional means of expression. For Locke's theory of tacit consent, he substitutes an active agreement periodically renewed. He looks back with admiration to the city-states of

ancient Greece and, in his own day, reserves his admiration for the Swiss free cities, Berne and, above all, Geneva, his native place. Seeing in the Europe of his day no case in which representative government was working at all democratically, he was unable to conceive that means might be found of giving effect to this active agreement in a nation-state; he therefore held that self-government was impossible except for a city. He wished to break up the nation-states of Europe, and create instead federative leagues of independent city-states.

It matters, however, comparatively little, for the appreciation of Rousseau's political theory in general, that he failed to become the theorist of the modern State. By taking the State, which must have, in essentials, everywhere the same basis, at its simplest, he was able, far better than his predecessors, to bring out the real nature of the "social tie," an alternative name which he often uses for the Social Contract. His doctrine I of the underlying principle of political obligation is that of all great modern writers, from Kant to Mr. Bosanquet. This fundamental unity has been obscured only because critics have failed to put the Social Contract theory in its proper place in Rousseau's system.

This theory was, we have seen, a commonplace. The amount of historical authenticity assigned to the contract almost universally presupposed varied enormously. Generally, the weaker a writer's rational basis, the more he appealed to history—and invented it. It was, therefore, almost inevitable that Rousseau should cast his theory into the contractual form. There were, indeed, writers of his time who laughed at the contract, but they were not writers who constructed a general system of political philosophy. From Cromwell to Montesquieu and Bentham, it was the practically minded man, impatient of unactual hypotheses, who refused to accept the idea of contract. The theorists were as unanimous in its favour as the Victorians were in favour of the "organic" theory. But we, criticising them in the light of later events, are in a better position for estimating the position the Social Contract really took in their political system. We see that Locke's doctrine of tacit consent made popular control so unreal that he was forced, if the State was to have any hold, to make his contract historical and actual, binding posterity for all time, and that he was also led to admit a quasi-contract between people and government, as a second vindication of popular liberties. Rousseau, on the other hand, bases no vital argument on

the historical nature of the contract, in which, indeed, he clearly does not believe. "How," he asks, "did this change [from nature to society] come about?" And he answers that he does not know. Moreover, his aim is to find "a sure and legitimate rule of administration, taking men as they are and laws as they might be"; that is to say, his Social Contract is something which will be found at work in every legitimate society, but which will be in abeyance in all forms of despotism. He clearly means by it no more and no less than the fundamental principle of political association, the basis of the unity which enables us, in the State, to realise political liberty by giving up lawlessness and license. The presentation of this doctrine in the quasi-historical form of the Social Contract theory is due to the accident of the time and place in which Rousseau wrote. At the same time, the importance of the conception is best to be seen in the hard death it dies. Though no-one, for a hundred years or so, has thought of regarding it as historical, it has been found so hard to secure any other phrase explaining as well or better the basis of political union that, to this day, the phraseology of the contract theory largely persists. A conception so vital cannot have been barren.

It is indeed, in Rousseau's own thought, only one of the three different ways in which the basis of political union is stated, according to the preoccupation of his mind. When he is thinking quasi-historically, he describes his doctrine as that of the Social Contract. Modern anthropology, in its attempts to explain the complex by means of the simple, often strays further from the straight paths of history and reason. In a semi-legal aspect, using the terminology, if not the standpoint, of jurisprudence, he restates the same doctrine in the form of popular Sovereignty. This use tends continually to pass over into the more philosophical form which comes third. "Sovereignty is the exercise of the general will." Philosophically, Rousseau's doctrine finds its expression in the view that the State is based not on any original convention, not on, any determinate power, but on the living and sustaining rational will of its members. We have now to examine first Sovereignty and then the General Will, which is ultimately Rousseau's guiding conception.

Sovereignty is, first and foremost, a legal term, and it has often been held that its use in political philosophy merely leads to confusion. In jurisprudence, we are told, it has the perfectly plain meaning given to it in Austin's famous definition. The Sovereign is "a *determinate* human

superior, *not* in a habit of obedience to a like superior, but receiving *habitual* obedience from the *bulk* of a given society." Where Sovereignty is placed is, on this view, a question purely of fact, and never of right. We have only to seek out the determinate human superior in a given society, and we shall have the Sovereign. In answer to this theory, it is not enough, though it is a valuable point, to show that such a determinate superior is rarely to be found. Where, for instance, is the Sovereign of England or of the British Empire? Is it the King, who is called the Sovereign? Or is it the Parliament, which is the legislature (for Austin's Sovereign is regarded as the source of law)? Or is it the electorate, or the whole mass of the population, with or without the right of voting? Clearly all these exercise a certain influence in the making of laws. Or finally, is it now the Cabinet? For Austin, one of these bodies would be ruled out as indeterminate (the mass of the population) and another as responsible (the Cabinet). But are we to regard the House of Commons or those who elect it as forming part of the Sovereign? The search for a determinate Sovereign may be a valuable legal conception; but it has evidently nothing to do with political theory.

It is, therefore, essential to distinguish between the legal Sovereign of jurisprudence, and the political Sovereign of political science and philosophy. Even so, it does not at once become clear what this political Sovereign may be. Is it the body or bodies of persons in whom political power in a State actually resides? Is it merely the complex of actual institutions regarded as embodying the will of the society? This would leave us still in the realm of mere fact, outside both right and philosophy. The Sovereign, in the philosophical sense, is neither the nominal Sovereign, nor the legal Sovereign, nor the political Sovereign of fact and common sense: it is the consequence of the fundamental bond of union, the restatement of the doctrine of Social Contract, the foreshadowing of that of General Will. The Sovereign is that body in the State in which political *power ought* always to reside, and in which the *right* to such power *does* always reside.

The idea at the back of the philosophical conception of Sovereignty is, therefore, essentially the same as that we found to underlie the Social Contract theory. It is the view that the people, whether it can alienate its right or not, is the ultimate director of its own destinies, the final power from which there is no appeal. In a sense, this is recognised even by Hobbes, who makes the power of his absolute Sovereign, the predecessor of

Austin's "determinate human superior," issue first of all from the Social Contract, which is essentially a popular act. The difference between Hobbes and Rousseau on this point is solely that Rousseau regards as inalienable a supreme power which Hobbes makes the people alienate in its first corporate action. That is to say, Hobbes in fact accepts the theory of popular supremacy in name only to destroy it in fact; Rousseau asserts the theory in its only logical form, and is under no temptation to evade it by means of false historical assumptions. In Locke, a distinction is already drawn between the legal and the actual Sovereign, which Locke calls "supreme power"; Rousseau unites the absolute Sovereignty of Hobbes and the "popular consent" of Locke into the philosophic doctrine of popular Sovereignty, which has since been the established form of the theory. His final view represents a return from the perversions of Hobbes to a doctrine already familiar to mediæval and Renaissance writers; but it is not merely a return. In its passage the view has fallen into its place in a complete system of political philosophy.

In a second important respect Rousseau differentiates himself from Hobbes. For Hobbes, the Sovereign is identical with the government. He is so hot for absolutism largely because he regards revolution, the overthrow of the existing government, as at the same time the dissolution of the body politic, and a return to complete anarchy or to the "state of nature." Rousseau and, to some extent, Locke meet this view by sharp division between the supreme power and the government. For Rousseau, they are so clearly distinct that even a completely democratic government is not at the same time the Sovereign; its members are sovereign only in a different capacity and as a different corporate body, just as two different societies may exist for different purposes with exactly the same members. Pure democracy, however, the government of the State by all the people in every detail, is not, as Rousseau says, a possible human institution. All governments are really *mixed* in character; and what we call a democracy is only a more or less democratic government. Government, therefore, will always be to some extent in the hands of selected persons. Sovereignty, on the other hand, is in his view absolute, inalienable, indivisible, and indestructible. It cannot be limited, abandoned, shared or destroyed. It is an essential part of all social life that the right to control the destinies of the State belongs in the last resort to the whole people. There clearly must in the end be somewhere in the society an ultimate court of appeal, whether determinate or not; but,

unless Sovereignty is distinguished from government, the government, passing under the name of Sovereign, will inevitably be regarded as absolute. The only way to avoid the conclusions of Hobbes is, therefore, to establish a clear separation between them.

Rousseau tries to do this by an adaptation of the doctrine of the "three powers." But instead of three independent powers sharing the supreme authority, he gives only two, and makes one of these wholly dependent on the other. He substitutes for the co-ordination of the legislative, the executive, and the judicial authorities, a system in which the legislative power, or Sovereign, is always supreme, the executive, or government, always secondary and derivative, and the judicial power merely a function of government. This division he makes, naturally, one of *will* and *power*. The government is merely to carry out the decrees, or acts of will, of the Sovereign people. Just as the human will transfers a command to its members for execution, so the body politic may give its decisions force by setting up authority which, like the brain, may command its members. In delegating the power necessary for the execution of its will, it is abandoning none of its supreme authority. It remains Sovereign, and can at any moment recall the grants it has made. Government, therefore, exists only at the Sovereign's pleasure, and is always revocable by the sovereign will.

It will be seen, when we come to discuss the nature of the General Will, that this doctrine really contains the most valuable part of Rousseau's theory. Here, we are concerned rather with its limitations. The distinction between legislative and executive functions is in practice very hard to draw. In Rousseau's case, it is further complicated by the presence of a second distinction. The legislative power, the Sovereign, is concerned only with what is general, the executive only with what is particular. This distinction, the full force of which can only be seen in connection with the General Will, means roughly that a matter is general when it concerns the whole community equally, and makes no mention of any particular class; as soon as it refers to any class or person, it becomes particular, and can no longer form the subject matter of an act of Sovereignty. However just this distinction may seem in the abstract, it is clear that its effect is to place all the power in the hands of the executive: modern legislation is almost always concerned with particular classes and interests. It is not, therefore, a long step from the view of Rousseau to the modern theory of democratic

government, in which the people has little power beyond that of removing its rulers if they displease it. As long, however, as we confine our view to the city-state of which Rousseau is thinking, his distinction is capable of preserving for the people a greater actual exercise of will. A city can often generalise where a nation must particularise.

It is in the third book of the *Social Contract*, where Rousseau is discussing the problem of government, that it is most essential to remember that his discussion has in view mainly the city-state and not the nation. Broadly put, his principle of government is that democracy is possible only in small States, aristocracy in those of medium extent, and monarchy in great States (Book III, chap. iii). In considering this view, we have to take into account two things. First, he rejects representative government; will being, in his theory, inalienable, representative Sovereignty is impossible. But, as he regards all general acts as functions of Sovereignty, this means that no general act can be within the competence of a representative assembly. In judging this theory, we must take into account all the circumstances of Rousseau's time. France, Geneva and England were the three States he took most into account. In France, representative government was practically non-existent; in Geneva, it was only partially necessary; in England, it was a mockery, used to support a corrupt oligarchy against a debased monarchy. Rousseau may well be pardoned for not taking the ordinary modern view of it. Nor indeed is it, even in the modern world, so satisfactory an instrument of the popular will that we can afford wholly to discard his criticism. It is one of the problems of the day to find some means of securing effective popular control over a weakened Parliament and a despotic Cabinet.

The second factor is the immense development of local government. It seemed to Rousseau that, in the nation-state, all authority must necessarily pass, as it had in France, to the central power. Devolution was hardly dreamed of; and Rousseau saw the only means of securing effective popular government in a federal system, starting from the small unit as Sovereign. The nineteenth century has proved the falsehood of much of his theory of government; but there are still many wise comments and fruitful suggestions to be found in the third book of the *Social Contract* and in the treatise on the *Government of Poland*, as well as in his adaptation and criticism of the *Polysynodie* of the Abbé de Saint-Pierre, a scheme of local government for France, born out of its due time.

The point in Rousseau's theory of Sovereignty that offers most difficulty is his view (Book II, chap, vii) that, for every State, a *Legislator* is necessary. We shall understand the section only by realising that the legislator is, in fact, in Rousseau's system, the spirit of institutions personified; his place, in a developed society, is taken by the whole complex of social custom, organisation and tradition that has grown up with the State. This is made clearer by the fact that the legislator is not to exercise legislative power; he is merely to submit his suggestions for popular approval. Thus Rousseau recognises that, in the case of institutions and traditions as elsewhere, will, and not force, is the basis of the State.

This may be seen in his treatment of law as a whole (Book II, chap, vi), which deserves very careful attention. He defines laws as "acts of the general will," and, agreeing with Montesquieu in making law the "condition of civil association," goes beyond him only in tracing it more definitely to its origin in an act of will. The Social Contract renders law necessary, and at the same time makes it quite clear that laws can proceed only from the body of citizens who have constituted the State. "Doubtless," says Rousseau, "there is a universal justice emanating from reason alone; but this justice, to be admitted among us, must be mutual. Humbly speaking, in default of natural sanctions, the laws of justice are ineffective among men." Of the law which set up among men this reign of mutual justice the General Will is the source.

We thus come at last to the General Will, the most disputed, and certainly the most fundamental, of all Rousseau's political concepts. No critic of the *Social Contract* has found it easy to say either what precisely its author meant by it, or what is its final value for political philosophy. The difficulty is increased because Rousseau himself sometimes halts in the sense which he assigns to it, and even seems to suggest by it two different ideas. Of its broad meaning, however, there can be no doubt. The effect of the Social Contract is the creation of a new individual. When it has taken place, "at once, in place of the individual personality of each contracting party, the act of association creates a moral and collective body, composed of as many members as the assembly contains voters, and receiving from the act its unity, its common identity (*moi commun*), its life and its will" (Book I, chap. vi). The same doctrine had been stated earlier, in the *Political Economy*, without the historical setting. "The body politic is also a moral

being, possessed of a will, and this general will, which tends always to the preservation and welfare of the whole and of every part, and is the source of the laws, constitutes for all the members of the State, in their relations to one another and to it, the rule of what is just or unjust." It will be seen at once that the second statement, which could easily be fortified by others from the *Social Contract*, says more than the first. It is not apparent that the common will, created by the institution of society, need "tend always to the welfare of the whole." Is not the common will at least as fallible as the will of a single individual? May it not equally be led away from its true interests to the pursuit of pleasure or of something which is really harmful to it? And, if the whole society may vote what conduces to the momentary pleasure of all the members and at the same time to the lasting damage of the State as a whole, is it not still more likely that some of the members will try to secure their private interests in opposition to those of the whole and of others? All these questions, and others like them, have been asked by critics of the conception of the General Will.

Two main points are involved, to one of which Rousseau gives a clear and definite answer. "There is often," he says, "a great deal of difference between the *will of all* and the *general will*; the latter takes account only of the common interest, while the former takes private interest into account, and is no more than a sum of particular wills." "The agreement of all interests is formed by opposition to that of each" (Book II, chap. iii). It is indeed possible for a citizen, when an issue is presented to him, to vote not for the good of the State, but for his own good; but, in such a case, his vote, from the point of view of the General Will, is merely negligible. But "does it follow that the general will is exterminated or corrupted? Not at all: it is always constant, unalterable, and pure; but it is subordinated to other wills which encroach upon its sphere.... The fault [each man] commits [in detaching his interest from the common interest] is that of changing the state of the question, and answering something different from what he is asked. Instead of saying by his vote 'It is to the advantage of the State,' he says, 'It is to the advantage of this or that man or party that this or that view should prevail.' Thus the law of public order in assemblies is not so much to maintain in them the general will as to secure that the question be always put to it, and the answer always given by it" (Book IV, chap. i). These passages, with many others that may be found in the text, make it quite clear that by the General Will Rousseau means something quite distinct

from the Will of All, with which it should never have been confused. The only excuse for such confusion lies in his view that when, *in a city-state*, all particular associations are avoided, votes guided by individual self-interest will always cancel one another, so that majority voting will always result in the General Will. This is clearly not the case, and in this respect we may charge him with pushing the democratic argument too far. The point, however, can be better dealt with at a later stage. Rousseau makes no pretence that the mere voice of a majority is infallible; he only says, at the most, that, given his ideal conditions, it would be so.

The second main point raised by critics of the General Will is whether in defining it as a will directed solely to the common interest, Rousseau means to exclude acts of public immorality and short-sightedness. He answers the questions in different ways. First, an act of public immorality would be merely an unanimous instance of selfishness, different in no particular, from similar acts less unanimous, and therefore forming no part of a General Will. Secondly, a mere ignorance of our own and the State's good, entirely unprompted by selfish desires, does not make our will anti-social or individual. "The general will is always right and tends to the public advantage; but it does not follow that the deliberations of the people are always equally correct. Our will is always for our own good, but we do not always see what that is: the people is never corrupted, but it is often deceived, and on such occasions only does it seem to will what is bad" (Book II, chap. iii). It is impossible to acquit Rousseau in some of the passages in which he treats of the General Will, of something worse than obscurity—positive contradiction. It is probable, indeed, that he never quite succeeded in getting his view clear in his own mind; there is nearly always, in his treatment of it, a certain amount of muddle and fluctuation. These difficulties the student must be left to worry out for himself; it is only possible to present, in outline, what Rousseau meant to convey.

The treatment of the General Will in the *Political Economy* is brief and lucid, and furnishes the best guide to his meaning. The definition of it in this work, which has already been quoted, is followed by a short account of the nature of *general wills* as a whole. "Every political society is composed of other smaller societies of various kinds, each of which has its interest and rules of conduct; but those societies which everybody perceives, because they have an external or authorised form, are not the only ones that actually

exist in the State: all individuals who are united by a common interest compose as many others, either temporary or permanent, whose influence is none the less real because it is less apparent.... The influence of all these tacit or formal associations causes by the influence of their will as many modifications of the public will. The will of these particular societies has always two relations; for the members of the association, it is a general will; for the great society, it is a particular will; and it is often right with regard to the first object and wrong as to the second. The most general will is always the most just, and the voice of the people is, in fact, the voice of God."

The General Will, Rousseau continues in substance, is always for the common good; but it is sometimes divided into smaller general wills, which are wrong in relation to it. The supremacy of the great General Will is "the first principle of public economy and the fundamental rule of government." In this passage, which differs only in clearness and simplicity from others in the *Social Contract* itself, it is easy to see how far Rousseau had in his mind a perfectly definite idea. Every association of several persons creates a new common will; every association of a permanent character has already a "personality" of its own, and in consequence a "general" will; the State, the highest known form of association, is a fully developed moral and collective being with a common will which is, in the highest sense yet known to us, general. All such wills are general only for the members of the associations which exercise them; for outsiders, or rather for other associations, they are purely particular wills. This applies even to the State; "for, in relation to what is outside it, the State becomes a simple being, an individual" (*Social Contract*, Book I. chap. vii). In certain passages in the *Social Contract*, in his criticism of the Abbé de Saint-Pierre's *Project of Perpetual Peace*, and in the second chapter of the original draft of the *Social Contract*, Rousseau takes into account the possibility of a still higher individual, "the federation of the world." In the *Political Economy*, thinking of the nation-state, he affirms what in the *Social Contract* (Book II, chap. iii) he denies of the city, and recognises that the life of a nation is made up of the whole complex of its institutions, and that the existence of lesser general wills is not necessarily a menace to the General Will of the State. In the *Social Contract*, he only treats of these lesser wills in relation to the government, which, he shows, has a will of its own, general for its members, but particular for the State as a whole (Book III, chap. ii). This governmental will he there prefers to call *corporate will*, and by this name

it will be convenient to distinguish the lesser general wills from the General Will of the State that is over them all.

So far, there is no great difficulty; but in discussing the infallibility of the General Will we are on more dangerous ground. Rousseau's treatment here clearly oscillates between regarding it as a purely ideal conception, to which human institutions can only approximate, and holding it to be realised actually in every republican State, *i.e.* wherever the people is the Sovereign in fact as well as in right. Book IV, chap, ii is the most startling passage expressing the latter view. "When in the popular assembly a law is proposed, what the people is asked is not exactly whether it accepts or rejects the proposal, but whether it is in conformity with the general will, which is its will.... When, therefore, the opinion that is contrary to my own prevails, this proves neither more nor less than that I was mistaken, and that what I thought to be the general will was not so." On his own principles laid down elsewhere, Rousseau would have to admit that it proves nothing of the sort, except in so far as the other voters have been guided by the general interest. Though he sometimes affirms the opposite, there is no security on his principles that the will of the majority will be the General Will. At the most it can only be said that there is a greater chance of its being general than of the will of any selected class of persons not being led away by corporate interests. The justification of democracy is not that it is always right, even in intention, but that it is more general than any other kind of supreme power.

Fundamentally, however, the doctrine of the General Will is independent of these contradictions. Apart from Kant's narrow and rigid logic, it is essentially one with his doctrine of the autonomy of the will. Kant takes Rousseau's political theory, and applies it to ethics as a whole. The germ of mis application is already found in Rousseau's own work; for he protests more than once against attempts to treat moral and political philosophy apart, as distinct studies, and asserts their absolute unity. This is brought out clearly in the *Social Contract* (Book I, chap, viii), where he is speaking of the change brought about by the establishment of society. "The passage from the state of nature to the civil state produces a very remarkable change in man, by substituting justice for instinct in his conduct, and giving his actions the morality they had hitherto lacked.... What man loses by the social contract is his natural liberty and an unlimited right to everything he

tries to get and succeeds in getting; what he gains is civil liberty ... which is limited by the general will.... We might, over and above all this, add to what man acquires in the civil state *moral liberty, which alone makes him truly master of himself; for the mere impulse of appetite is slavery, while obedience to a law which we prescribe to ourselves is liberty.*"

This one chapter contains the gist of the Kantian moral philosophy, and makes it quite clear that Rousseau perceived its application to ethics as well as to politics. The morality of our acts consists in their being directed in accordance with universal law; acts in which we are guided merely by our passions are not moral. Further, man can only possess freedom when his whole being is unified in the pursuit of a single end; and, as his whole being can be unified only in pursuit of a rational end, which alone excludes contradiction, only moral acts, only men directing their lives by universal law, are free. In Kantian language, the will is autonomous (*i.e.* prescribes to itself its own law) only when it is directed to a universal end; when it is guided by selfish passions, or particular considerations, it is heteronomous (*i.e.* receives its law from something external to itself), and in bondage. Rousseau, as he says (Book I, chap, viii), was not directly concerned with the ethical sense of the word "liberty," and Kant was, therefore, left to develop the doctrine into a system; but the phrases of this chapter prove false the view that the doctrine of a Real Will arises first in connection with politics, and is only transferred thence to moral philosophy. Rousseau bases his political doctrine throughout on his view of human freedom; it is because man is a free agent capable of being determined by a universal law prescribed by himself that the State is in like manner capable of realising the General Will, that is, of prescribing to itself and its members a similar universal law.

The General Will, then, is the application of human freedom to political institutions. Before the value of this conception can be determined, there is a criticism to be met. The freedom which is realised in the General Will, we are told, is the freedom of the State *as a whole*; but the State exists to secure *individual* freedom for its members. A free State may be tyrannical; a despot may allow his subjects every freedom. What guarantee is there that the State, in freeing itself, will not enslave its members? This criticism has been made with such regularity that it has to be answered in some detail.

"The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before." "The clauses of the contract ... are everywhere the same and everywhere tacitly admitted and recognised.... These clauses, properly understood, may be reduced to one—the total alienation of each associate, together with all his rights, to the whole community...; for, if the individuals retained certain rights, as there would be no common superior to decide between them and the public, each, being on one point his own judge, would ask to be so on all, and the state of nature would continue" (Book I, chap. vi). Rousseau sees clearly that it is impossible to place any limits upon the power of the State; when the people combine into a State, they must in the end submit to be guided in all things by the will of the effective majority. Limited Sovereignty is a contradiction in terms; the Sovereign has a right to all that reason allows it, and as soon as reason demands that the State shall interfere, no appeal to individual rights can be made. What is best for the State must be suffered by the individual. This, however, is very far from meaning that the ruling power ought, or has the moral right, to interfere in every particular case. Rousseau has been subjected to much foolish criticism because, after upholding the State's absolute supremacy, he goes on (Book II, chap, iv) to speak of "the limits of the sovereign power." There is no contradiction whatsoever. Wherever State intervention is for the best, the State has a right to intervene; but it has no moral right, though it must have a legal right, to intervene where it is not for the best. The General Will, being always in the right, will intervene only when intervention is proper. "The Sovereign," therefore, "cannot impose upon its subjects any fetters that are useless to the community, nor can it even wish to do so." As, however, the infallibility of the General Will is not enough to make the State infallible, there still remains an objection. Since the General Will cannot always be arrived at, who is to judge whether an act of intervention is justified? Rousseau's answer fails to satisfy many of his critics. "Each man alienates, I admit, by the social compact, only such part of his powers, goods and liberty as it is important for the community to control; but it must also be granted that the Sovereign is sole judge of what is important." This, we are told, is mere State tyranny over again. But how is it possible to avoid such a conclusion? Rousseau has already given his reasons for objecting to a limited Sovereignty (Book I, chap, vi): it follows

absolutely that we must take the best machinery we can find for the execution of the State's functions. No doubt the machinery will be imperfect; but we can only try to get as near the General Will as possible, without hoping to realise it fully.

The answer, therefore, to the critics who hold that, in securing civil liberty Rousseau has sacrificed the individual may be put after this fashion. Liberty is not a merely negative conception; it does not consist solely in the absence of restraint. The purest individualist, Herbert Spencer for example, would grant that a certain amount of State interference is necessary to *secure* liberty; but as soon as this idea of securing liberty is admitted in the smallest degree, the whole idea has undergone profound modification. It can no longer be claimed that every interference on the part of the State lessens the liberty of the individual; the "liberty-fund" theory is as untenable as that of the "wages-fund": the members of a State may be more free when all are restrained from doing one another mutual damage than when any one is left "free" to enslave another or be himself enslaved. This principle once admitted, the precise amount of State interference that is necessary to secure freedom will be always a matter for particular discussion; every case must be decided on its own merits, and, in right, the Sovereign will be omnipotent, or subject only to the law of reason.

It has often been held that Rousseau cannot really have inspired the French Revolution because this view is totally inconsistent with the "rights of man," which the revolutionaries so fervently proclaimed. If every right is alienated in the Social Contract, what sense can there be in talking of "natural rights" afterwards? This, however, is to misrepresent Rousseau's position. The rights of man as they are preached by the modern individualist, are not the rights of which Rousseau and the revolutionaries were thinking. We have seen that the theory of the *Social Contract* is founded on human freedom: this freedom carries with it, in Rousseau's view, the guarantee of its own permanence; it is inalienable and indestructible. When, therefore, government becomes despotic, it has no more right over its subjects than the master has over his slave (Book I, chap. iv); the question is then purely one of might. In such cases, appeal may be made either to the terms of the Social Contract, or, putting the same idea another way, to the "natural right" of human freedom. This natural right is in no sense inconsistent with the complete alienation supposed in the Contract; for the Contract itself reposes on it and guarantees its maintenance. The Sovereign must, therefore, treat all its members alike; but, so long as it does this, it remains omnipotent. If it leaves the general for the particular, and treats one man better than another, it ceases to be Sovereign; but equality is already presupposed in the terms of the Contract.

It is more profitable to attack Rousseau for his facile identification of the interests of each of the citizens with those of all; but here, too, most of the critics have abused their opportunity. He does not maintain that there can be no opposition between a man's particular interests and the General Will as present in him; on the contrary, he explicitly and consistently affirms the presence of such opposition (Book I, chap. vii). What he asserts is, first, that the Sovereign, as such, cannot have any interest contrary to the interest of the citizens as a whole—that is obvious; and, secondly, that it cannot have an interest contrary to that of any individual. The second point Rousseau proves by showing that the omnipotence of the Sovereign is essential to the preservation of society, which in turn is necessary for the individual. His argument, however, really rests on the fundamental character of the General Will. He would admit that, in any actual State, the apparent interest of the many might often conflict with that of the few; but he would contend that the *real* interest of State and individual alike, being

subject to universal law could not be such as to conflict with any other *real* interest. The interest of the State, in so far as it is directed by the General Will, must be the interest of every individual, in so far as he is guided by his *real* will, that is, in so far as he is acting universally, rationally and autonomously.

Thus the justification of Rousseau's theory of liberty returns to the point from which it set out—the omnipotence of the *real will* in State and individual. It is in this sense that he speaks of man in the State as "forced to be free" by the General Will, much as Kant might speak of a man's lower nature as forced to be free by the universal mandate of his higher, more real and more rational will. It is in this recognition of the State as a moral being, with powers of determination similar to the powers of the individual mind, that the significance of the General Will ultimately lies. Even, however, among those who have recognised its meaning, there are some who deny its value as a conception of political philosophy. If, they say, the General Will is not the Will of All, if it cannot be arrived at by a majority vote or by any system of voting whatsoever, then it is nothing; it is a mere abstraction, neither general, nor a I will. This is, of course, precisely the criticism to which Kant's "real will" is often subjected. Clearly, it must be granted at once that the General Will does not form the whole actual content of the will of every citizen. Regarded as actual, it must always be qualified by "in so far as" or its equivalent. This, however, is so far from destroying the value of the conception that therein lies its whole value. In seeking the universal basis of society, we are not seeking anything that is wholly actualised in any State, though we must be seeking something which exists, more or less perfectly, in every State.

The point of the Social Contract theory, as Rousseau states it, is that legitimate society exists by the consent of the people, and acts by popular will. Active will, and not force or even mere consent, is the basis of the "republican" State, which can only possess this character because individual wills are not really self-sufficient and separate, but complementary and inter-dependent. The answer to the question "Why ought I to obey the General Will?" is that the General Will exists in me and not outside me. I am "obeying only myself," as Rousseau says. The State is not a mere accident of human history, a mere device for the protection of life and property; it responds to a fundamental need of human nature, and is rooted

in the character of the individuals who compose it. The whole complex of human institutions is not a mere artificial structure; it is the expression of the mutual dependence and fellowship of men. If it means anything, the theory of the General Will means that the State is natural, and the "state of nature" an abstraction. Without this basis of will and natural need, no society could for a moment subsist; the State exists and claims our obedience because it is a natural extension of our personality.

The problem, however, still remains of making the General Will, in any particular State, active and conscious. It is clear that there are States in which visible and recognised institutions hardly answer in any respect to its requirements. Even in such States, however, there is a limit to tyranny; deep down, in immemorial customs with which the despot dare not interfere, the General Will is still active and important. It does not reside merely in the outward and visible organisation of social institutions, in that complex of formal associations which we may call the State; its roots go deeper and its branches spread further. It is realised, in greater or less degree, in the whole life of the community, in the entire complex of private and public relations which, in the widest sense, may be called Society. We may recognise it not only in a Parliament, a Church, a University or a Trade Union, but also in the most intimate human relationships, and the most trivial, as well as the most vital, social customs.

But, if all these things go to the making of the General Will in every community, the General Will has, for politics, primarily a narrower sense. The problem here is to secure its supremacy in the official institutions and public councils of the nation. This is the question to which Rousseau chiefly addressed himself. Here, too, we shall find the General Will the best possible conception for the guidance of political endeavour. For the General Will is realised not when that is done which is best for the community, but when, in addition, the community as a whole has willed the doing of it. The General Will demands not only good government, but also self-government—not only rational conduct, but good-will. This is what some of Rousseau's admirers are apt to forget when they use his argument, as he himself was sometimes inclined to use it, in support of pure aristocracy. Rousseau said that aristocracy was the best of all governments, but he said also that it was the worst of all usurpers of Sovereignty. Nor must it be forgotten that he expressly specified elective aristocracy. *There is no General Will unless the*

*people wills the good.* General Will may be embodied in one man willing universally; but it can only be embodied in the State when the mass of the citizens so wills. The will must be "general" in two senses: in the sense in which Rousseau used the word, it must be general in its object, *i.e.* universal; but it must also be generally held, *i.e.* common to all or to the majority.<sup>[1]</sup>

The General Will is, then, above all a universal and, in the Kantian sense, a "rational" will. It would be possible to find in Rousseau many more anticipations of the views of Kant; but it is better here to confine comment to an important difference between them. It is surprising to find in Kant, the originator of modern "intellectualism," and in Rousseau, the great apostle of "sentiment," an essentially similar view on the nature and function of the will. Their views, however, present a difference; for, whereas the moving force of Kant's moral imperative is purely "rational," Rousseau finds the sanction of his General Will in human feeling itself. As we can see from a passage in the original draft of the *Social Contract*, the General Will remains purely rational. "No-one will dispute that the General Will is in each individual a pure act of the understanding, which reasons while the passions are silent on what a man may demand of his neighbour and on what his neighbour has a right to demand of him." The will remains purely rational, but Rousseau feels that it needs an external motive power. "If natural law," he writes, "were written only on the tablets of human reason it would be incapable of guiding the greater part of our actions; but it is also graven on the heart of man in characters that cannot be effaced, and it is there it speaks to him more strongly than all the precepts of the philosophers" (from an unfinished essay on *The State of War*). The nature of this guiding sentiment is explained in the *Discourse on Inequality* (p. 197, note 2), where egoism (*amour-propre*) is contrasted with self-respect (*amour de soi*). Naturally, Rousseau holds, man does not want everything for himself, and nothing for others. "Egoism" and "altruism" are both one-sided qualities arising out of the perversion of man's, "natural goodness." "Man is born good," that is, man's nature really makes him desire only to be treated as one among others, to share equally. This natural love of equality (*amour de soi*) includes love of others as well as love of self, and egoism, loving one's self at the expense of others, is an unnatural and perverted condition. The "rational" precepts of the General Will, therefore, find an echo in the heart of the "natural" man, and, if we can only secure the human

being against perversion by existing societies, the General Will can be made actual.

This is the meeting-point of Rousseau's educational with his political theory. His view as a whole can be studied only by taking together the *Social Contract* and the *Emile* as explained by the *Letters on the Mount* and other works. The fundamental dogma of the natural goodness of man finds no place directly in the *Social Contract*; but it lurks behind the whole of his political theory, and is indeed, throughout, his master-conception. His educational, his religious, his political and his ethical ideas are all inspired by a single consistent attitude. Here we have been attending only to his political theory; in the volume which is to follow, containing the *Letters on the Mount* and other works, some attempt will be made to draw the various threads together and estimate his work as a whole. The political works, however, can be read separately, and the *Social Contract* itself is still by far the best of all text-books of political philosophy. Rousseau's political influence, so far from being dead, is every day increasing; and as new generations and new classes of men come to the study of his work, his conceptions, often hazy and undeveloped, but nearly always of lasting value, will assuredly form the basis of a new political philosophy, in which they will be taken up and transformed. This new philosophy is the work of the future; but, rooted upon the conception of Rousseau, it will stretch far back into the past. Of our time, it will be for all time; its solutions will be at once relatively permanent and ceaselessly progressive.

G. D. H. COLE.

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[1] The term "general" will means, in Rousseau, not so much "will held by several persons," as will having a general (universal) object. This is often misunderstood; but the mistake matters the less, because the General Will must, in fact, be both.

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### A NOTE ON BOOKS

There are few good books in English on Rousseau's politics. By far the best treatment is to be found in Mr. Bernard Bosanquet's *Philosophical Theory of the State*. Viscount Morley's *Rousseau* is a good life, but is not of much

use as a criticism of views; Mr. W. Boyd's *The Educational Theory of Rousseau* contains some fairly good chapters on the political views. D. G. Ritchie's *Darwin and Hegel* includes an admirable essay on *The Social Contract Theory* and another on *Sovereignty*. The English translation of Professor Gran's *Rousseau* is an interesting biography.

In French, there is a good cheap edition of Rousseau's complete works published by Hachette in thirteen volumes. M. Dreyfus-Brisac's great edition of the *Contrat Social* is indispensable, and there is a good small edition with notes by M. Georges Beaulavon. M. Faguet's study of Rousseau in his *Dix-huitième siècle—études littéraires* and his *Politique comparée de Montesquieu, Voltaire et Rousseau* are useful, though I am seldom in agreement with them. M. Henri Rodet's *Le Contrat Social et les idées politiques de J. J. Rousseau* is useful, if not inspired, and there are interesting works by MM. Chuquet, Fabre and Lemaître. The French translation of Professor Höffding's little volume on *Rousseau: sa vie et sa philosophie* is admirable.

Miss Foxley's translation of the *Emile*, especially of Book V, should be studied in connection with the *Social Contract*. A companion volume, containing the *Letters on the Mount* and other works, will be issued shortly.

G. D. H. C.

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## THE SOCIAL CONTRACT

OR

PRINCIPLES OF POLITICAL

RIGHT

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**Fœderis æquas**

**Dicamus leges.** (Vergil, *Æneid XI.*)

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### FOREWORD

This little treatise is part of a longer work which I began years ago without realising my limitations, and long since abandoned. Of the various fragments that might have been extracted from what I wrote, this is the

most considerable, and, I think, the least unworthy of being offered to the public. The rest no longer exists.

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## **BOOK I**

I mean to inquire if, in the civil order, there can be any sure and legitimate rule of administration, men being taken as they are and laws as they might be. In this inquiry I shall endeavour always to unite what right sanctions with what is prescribed by interest, in order that justice and utility may in no case be divided.

I enter upon my task without proving the importance of the subject I shall be asked if I am a prince or a legislator, to write on politics. I answer that I am neither, and that is why I do so. If I were a prince or a legislator, I should not waste time in saying what wants doing; I should do it, or hold my peace.

As I was born a citizen of a free State, and a member of the Sovereign, I feel that, however feeble the influence my voice can have on public affairs, the right of voting on them makes it my duty to study them: and I am happy, when I reflect upon governments, to find my inquiries always furnish me with new reasons for loving that of my own country.

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### **CHAPTER I**

#### **SUBJECT OF THE FIRST BOOK**

Man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer.

If I took into account only force, and the effects derived from it, I should say: "As long as a people is compelled to obey, and obeys, it does well; as soon as it can shake off the yoke, and shakes it off, it does still better; for, regaining its liberty by the same right as took it away, either it is justified in resuming it, or there was no justification for those who took it away." But the social order is a sacred right which is the basis of all other rights. Nevertheless, this right does not come from nature, and must therefore be founded on conventions. Before coming to that, I have to prove what I have just asserted.

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## CHAPTER II

### THE FIRST SOCIETIES

The most ancient of all societies, and the only one that is natural is the family: and even so the children remain attached to the father only so long as they need him for their preservation. As soon as this need ceases, the natural bond is dissolved. The children, released from the obedience they owed to the father, and the father, released from the care he owed his children, return equally to independence. If they remain united, they continue so no longer naturally, but voluntarily; and the family itself is then maintained only by convention.

This common liberty results from the nature of man. His first law is to provide for his own preservation, his first cares are those which he owes to himself; and, as soon as he reaches years of discretion, he is the sole judge of the proper means of preserving himself, and consequently becomes his own master.

The family then may be called the first model of political societies: the ruler corresponds to the father, and the people to the children; and all, being born free and equal, alienate their liberty only for their own advantage. The whole difference is that, in the family, the love of the father for his children repays him for the care he takes of them, while, in the State, the pleasure of

commanding takes the place of the love which the chief cannot have for the peoples under him.

Grotius denies that all human power is established in favour of the governed, and quotes slavery as an example. His usual method of reasoning is constantly to establish right by fact.<sup>[1]</sup> It would be possible to employ a more logical method, but none could be more favourable to tyrants.

It is then, according to Grotius, doubtful whether the human race belongs to a hundred men, or that hundred men to the human race: and, throughout his book, he seems to incline to the former alternative, which is also the view of Hobbes. On this showing, the human species is divided into so many herds of cattle, each with its ruler, who keeps guard over them for the purpose of devouring them.

As a shepherd is of a nature superior to that of his flock, the shepherds of men, *i.e.* their rulers, are of a nature superior to that of the peoples under them. Thus, Philo tells us, the Emperor Caligula reasoned, concluding equally well either that kings were gods, or that men were beasts.

The reasoning of Caligula agrees with that of Hobbes and Grotius. Aristotle, before any of them, had said that men are by no means equal naturally, but that some are born for slavery, and others for dominion.

Aristotle was right; but he took the effect for the cause. Nothing can be more certain than that every man born in slavery is born for slavery. Slaves lose everything in their chains, even the desire of escaping from them: they love their servitude, as the comrades of Ulysses loved their brutish condition.<sup>[2]</sup> If then there are slaves by nature, it is because there have been slaves against nature. Force made the first slaves, and their cowardice perpetuated the condition.

I have said nothing of King Adam, or Emperor Noah, father of the three great monarchs who shared out the universe, like the children of Saturn, whom some scholars have recognised in them. I trust to getting due thanks for my moderation; for, being a direct descendant of one of these princes, perhaps of the eldest branch, how do I know that a verification of titles might not leave me the legitimate king of the human race? In any case, there can be no doubt that Adam was sovereign of the world, as Robinson Crusoe was of his island, as long as he was its only inhabitant; and this

empire had the advantage that the monarch, safe on his throne, had no rebellions, wars, or conspirators to fear.

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[1] "Learned inquiries into public right are often only the history of past abuses; and troubling to study them too deeply is a profitless infatuation" (*Essay on the Interests of France in Relation to its Neighbours*, by the Marquis d'Argenson). This is exactly what Grotius has done.

[2] See a short treatise of Plutarch's entitled "That Animals Reason."

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### CHAPTER III

## THE RIGHT OF THE STRONGEST

The strongest is never strong enough to be always the master, unless he transforms strength into right, and obedience into duty. Hence the right of the strongest, which, though to all seeming meant ironically, is really laid down as a fundamental principle. But are we never to have an explanation of this phrase? Force is a physical power, and I fail to see what moral effect it can have. To yield to force is an act of necessity, not of will—at the most, an act of prudence. In what sense can it be a duty?

Suppose for a moment that this so-called "right" exists. I maintain that the sole result is a mass of inexplicable nonsense. For, if force creates right, the effect changes with the cause: every force that is greater than the first succeeds to its right. As soon as it is possible to disobey with impunity, disobedience is legitimate; and, the strongest being always in the right, the only thing that matters is to act so as to become the strongest. But what kind of right is that which perishes when force fails? If we must obey perforce, there is no need to obey because we ought; and if we are not forced to obey, we are under no obligation to do so. Clearly, the word "right" adds nothing to force: in this connection, it means absolutely nothing.

Obey the powers that be. If this means yield to force, it is a good precept, but superfluous: I can answer for its never being violated. All power comes from God, I admit; but so does all sickness: does that mean that we are forbidden to call in the doctor? A brigand surprises me at the edge of a

wood: must I not merely surrender my purse on compulsion; but, even if I could withhold it, am I in conscience bound to give it up? For certainly the pistol he holds is also a power.

Let us then admit that force does not create right, and that we are obliged to obey only legitimate powers. In that case, my original question recurs.

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## CHAPTER IV

### SLAVERY

Since no man has a natural authority over his fellow, and force creates no right, we must conclude that conventions form the basis of all legitimate authority among men.

If an individual, says Grotius, can alienate his liberty and make himself the slave of a master, why could not a whole people do the same and make itself subject to a king? There are in this passage plenty of ambiguous words which would need explaining; but let us confine ourselves to the word *alienate*. To alienate is to give or to sell. Now, a man who becomes the slave of another does not give himself; he sells himself, at the least for his subsistence: but for what does a people sell itself? A king is so far from furnishing his subjects with their subsistence that he gets his own only from them; and, according to Rabelais, kings do not live on nothing. Do subjects then give their persons on condition that the king takes their goods also? I fail to see what they have left to preserve.

It will be said that the despot assures his subjects civil tranquillity. Granted; but what do they gain, if the wars his ambition brings down upon them, his insatiable avidity, and the vexatious conduct of his ministers press harder on them than their own dissensions would have done? What do they gain, if the very tranquillity they enjoy is one of their miseries? Tranquillity is found also in dungeons; but is that enough to make them desirable places to live in? The Greeks imprisoned in the cave of the Cyclops lived there very tranquilly, while they were awaiting their turn to be devoured.

To say that a man gives himself gratuitously, is to say what is absurd and inconceivable; such an act is null and illegitimate, from the mere fact that he who does it is out of his mind. To say the same of a whole people is to suppose a people of madmen; and madness creates no right.

Even if each man could alienate himself, he could not alienate his children: they are born men and free; their liberty belongs to them, and no one but they has the right to dispose of it. Before they come to years of discretion, the father can, in their name, lay down conditions for their preservation and well-being, but he cannot give them, irrevocably and without conditions: such a gift is contrary to the ends of nature, and exceeds the rights of paternity. It would therefore be necessary, in order to legitimise an arbitrary government, that in every generation the people should be in a position to accept or reject it; but, were this so, the government would be no longer arbitrary.

To renounce liberty is to renounce being a man, to surrender the rights of humanity and even its duties. For him who renounces everything no indemnity is possible. Such a renunciation is incompatible with man's nature; to remove all liberty from his will is to remove all morality from his acts. Finally, it is an empty and contradictory convention that sets up, on the one side, absolute authority, and, on the other, unlimited obedience. Is it not clear that we can be under no obligation to a person from whom we have the right to exact everything? Does not this condition alone, in the absence of equivalence or exchange, in itself involve the nullity of the act? For what right can my slave have against me, when all that he has belongs to me, and, his right being mine, this right of mine against myself is a phrase devoid of meaning?

Grotius and the rest find in war another origin for the so-called right of slavery. The victor having, as they hold, the right of killing the vanquished, the latter can buy back his life at the price of his liberty; and this convention is the more legitimate because it is to the advantage of both parties.

But it is clear that this supposed right to kill the conquered is by no means deducible from the state of war. Men, from the mere fact that, while they are living in their primitive independence, they have no mutual relations stable enough to constitute either the state of peace or the state of war, cannot be naturally enemies. War is constituted by a relation between

things, and not between persons; and, as the state of war cannot arise out of simple personal relations, but only out of real relations, private war, or war of man with man, can exist neither in the state of nature, where there is no constant property, nor in the social state, where everything is under the authority of the laws.

Individual combats, duels and encounters, are acts which cannot constitute a state; while the private wars, authorised by the Establishments of Louis IX, King of France, and suspended by the Peace of God, are abuses of feudalism, in itself an absurd system if ever there was one, and contrary to the principles of natural right and to all good polity.

War then is a relation, not between man and man, but between State and State, and individuals are enemies only accidentally, not as men, nor even as citizens,<sup>[1]</sup> but as soldiers; not as members of their country, but as its defenders. Finally, each State can have for enemies only other States, and not men; for between things disparate in nature there can be no real relation.

Furthermore, this principle is in conformity with the established rules of all times and the constant practice of all civilised peoples. Declarations of war are intimations less to powers than to their subjects. The foreigner, whether king, individual, or people, who robs, kills or detains the subjects, without declaring war on the prince, is not an enemy, but a brigand. Even in real war, a just prince, while laying hands, in the enemy's country, on all that belongs to the public, respects the lives and goods of individuals: he respects rights on which his own are founded. The object of the war being the destruction of the hostile State, the other side has a right to kill its defenders, while they are bearing arms; but as soon as they lay them down and surrender, they cease to be enemies or instruments of the enemy, and become once more merely men, whose life no one has any right to take. Sometimes it is possible to kill the State without killing a single one of its members; and war gives no right which is not necessary to the gaining of its object. These principles are not those of Grotius: they are not based on the authority of poets, but derived from the nature of reality and based on reason.

The right of conquest has no foundation other than the right of the strongest. If war does not give the conqueror the right to massacre the conquered peoples, the right to enslave them cannot be based upon a right

which does not exist No one has a right to kill an enemy except when he cannot make him a slave, and the right to enslave him cannot therefore be derived from the right to kill him. It is accordingly an unfair exchange to make him buy at the price of his liberty his life, over which the victor holds no right. Is it not clear that there is a vicious circle in founding the right of life and death on the right of slavery, and the right of slavery on the right of life and death?

Even if we assume this terrible right to kill everybody, I maintain that a slave made in war, or a conquered people, is under no obligation to a master, except to obey him as far as he is compelled to do so. By taking an equivalent for his life, the victor has not done him a favour; instead of killing him without profit, he has killed him usefully. So far then is he from acquiring over him any authority in addition to that of force, that the state of war continues to subsist between them: their mutual relation is the effect of it, and the usage of the right of war does not imply a treaty of peace. A convention has indeed been made; but this convention, so far from destroying the state of war, presupposes its continuance.

So, from whatever aspect we regard the question, the right of slavery is null and void, not only as being illegitimate, but also because it is absurd and meaningless. The words *slave* and *right* contradict each other, and are mutually exclusive. It will always be equally foolish for a man to say to a man or to a people: "I make with you a convention wholly at your expense and wholly to my advantage; I shall keep it as long as I like, and you will keep it as long as I like."

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[1] The Romans, who understood and respected the right of war more than any other nation on earth, carried their scruples on this head so far that a citizen was not allowed to serve as a volunteer without engaging himself expressly against the enemy, and against such and such an enemy by name. A legion in which the younger Cato was seeing his first service under Popilius having been reconstructed, the elder Cato wrote to Popilius that, if he wished his son to continue serving under him, he must administer to him a new military oath, because, the first having been annulled, he was no longer able to bear arms against the enemy. The same Cato wrote to his son telling him to take great care not to go into battle before taking this new oath. I know that the siege of Clusium and other isolated events can be quoted against me; but I am citing laws and customs. The Romans are the people that least often transgressed its laws; and no other people has had such good ones.

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## CHAPTER V

### THAT WE MUST ALWAYS GO BACK TO A FIRST CONVENTION

Even if I granted all that I have been refuting, the friends of despotism would be no better off. There will always be a great difference between subduing a multitude and ruling a society. Even if scattered individuals were successively enslaved by one man, however numerous they might be, I still see no more than a master and his slaves, and certainly not a people and its ruler; I see what may be termed an aggregation, but not an association; there is as yet neither public good nor body politic. The man in question, even if he has enslaved half the world, is still only an individual; his interest, apart from that of others, is still a purely private interest. If this same man comes to die, his empire, after him, remains scattered and without unity, as an oak falls and dissolves into a heap of ashes when the fire has consumed it.

A people, says Grotius, can give itself to a king. Then, according to Grotius, a people is a people before it gives itself. The gift is itself a civil act, and implies public deliberation. It would be better, before examining the act by which a people gives itself to a king, to examine that by which it has become a people; for this act, being necessarily prior to the other, is the true foundation of society.

Indeed, if there were no prior convention, where, unless the election were unanimous, would be the obligation on the minority to submit to the choice of the majority? How have a hundred men who wish for a master the right

to vote on behalf of ten who do not? The law of majority voting is itself something established by convention, and presupposes unanimity, on one occasion at least.

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## CHAPTER VI

### THE SOCIAL COMPACT

I suppose men to have reached the point at which the obstacles in the way of their preservation in the state of nature show their power of resistance to be greater than the resources at the disposal of each individual for his maintenance in that state. That primitive condition can then subsist no longer; and the human race would perish unless it changed its manner of existence.

But, as men cannot engender new forces, but only unite and direct existing ones, they have no other means of preserving themselves than the formation, by aggregation, of a sum of forces great enough to overcome the resistance. These they have to bring into play by means of a single motive power, and cause to act in concert.

This sum of forces can arise only where several persons come together: but, as the force and liberty of each man are the chief instruments of his self-preservation, how can he pledge them without harming his own interests, and neglecting the care he owes to himself? This difficulty, in its bearing on my present subject, may be stated in the following terms—

"The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before." This is the fundamental problem of which the *Social Contract* provides the solution.

The clauses of this contract are so determined by the nature of the act that the slightest modification would make them vain and ineffective; so that, although they have perhaps never been formally set forth, they are everywhere the same and everywhere tacitly admitted and recognised, until,

on the violation of the social compact, each regains his original rights and resumes his natural liberty, while losing the conventional liberty in favour of which he renounced it.

These clauses, properly understood, may be reduced to one—the total alienation of each associate, together with all his rights, to the whole community for, in the first place, as each gives himself absolutely, the conditions are the same for all; and, this being so, no one has any interest in making them burdensome to others.

Moreover, the alienation being without reserve, the union is as perfect as it can be, and no associate has anything more to demand: for, if the individuals retained certain rights, as there would be no common superior to decide between them and the public, each, being on one point his own judge, would ask to be so on all; the state of nature would thus continue, and the association would necessarily become inoperative or tyrannical.

Finally, each man, in giving himself to all, gives himself to nobody; and as there is no associate over whom he does not acquire the same right as he yields others over himself, he gains an equivalent for everything he loses, and an increase of force for the preservation of what he has.

If then we discard from the social compact what is not of its essence, we shall find that it reduces itself to the following terms—

*"Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole."*

At once, in place of the individual personality of each contracting party, this act of association creates a moral and collective body, composed of as many members as the assembly contains votes, and receiving from this act its unity, its common identity, its life and its will. This public person, so formed by the union of all other persons, formerly took the name of *city*,<sup>[1]</sup> and now takes that of *Republic* or *body politic*; it is called by its members *State* when passive, *Sovereign* when active, and *Power* when compared with others like itself. Those who are associated in it take collectively the name of *people*, and severally are called *citizens*, as sharing in the sovereign power, and *subjects*, as being under the laws of the State. But these terms

are often confused and taken one for another: it is enough to know how to distinguish them when they are being used with precision.

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[1] The real meaning of this word has been almost wholly lost in modern times; most people mistake a town for a city, and a townsman for a citizen. They do not know that houses make a town, but citizens a city. The same mistake long ago cost the Carthaginians dear. I have never read of the title of citizens being given to the subjects of any prince, not even the ancient Macedonians or the English of to-day, though they are nearer liberty than any one else. The French alone everywhere familiarly adopt the name of citizens, because, as can be seen from their dictionaries, they have no idea of its meaning; otherwise they would be guilty in usurping it, of the crime of *lèse-majesté*: among them, the name expresses a virtue, and not a right. When Bodin spoke of our citizens and townsmen, he fell into a bad blunder in taking the one class for the other. M. d'Alembert has avoided the error, and, in his article on Geneva, has clearly distinguished the four orders of men (or even five, counting mere foreigners) who dwell in our town, of which two only compose the Republic. No other French writer, to my knowledge, has understood the real meaning of the word citizen.

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## CHAPTER VII

### THE SOVEREIGN

This formula shows us that the act of association comprises a mutual undertaking between the public and the individuals, and that each individual, in making a contract, as we may say, with himself, is bound in a double capacity; as a member of the Sovereign he is bound to the individuals, and as a member of the State to the Sovereign. But the maxim of civil right, that no one is bound by undertakings made to himself, does not apply in this case; for there is a great difference between incurring an obligation to yourself and incurring one to a whole of which you form a part.

Attention must further be called to the fact that public deliberation, while competent to bind all the subjects to the Sovereign, because of the two different capacities in which each of them may be regarded, cannot, for the opposite reason, bind the Sovereign to itself; and that it is consequently against the nature of the body politic for the Sovereign to impose on itself a law which it cannot infringe. Being able to regard itself in only one capacity, it is in the position of an individual who makes a contract with

himself; and this makes it clear that there neither is nor can be any kind of fundamental law binding on the body of the people—not even the social contract itself. This does not mean that the body politic cannot enter into undertakings with others, provided the contract is not infringed by them; for in relation to what is external to it, it becomes a simple being, an individual.

But the body politic or the Sovereign, drawing its being wholly from the sanctity of the contract, can never bind itself, even to an outsider, to do anything derogatory to the original act, for instance, to alienate any part of itself, or to submit to another Sovereign. Violation of the act by which it exists would be self-annihilation; and that which is itself nothing can create nothing.

As soon as this multitude is so united in one body, it is impossible to offend against one of the members without attacking the body, and still more to offend against the body without the members resenting it. Duty and interest therefore equally oblige the two contracting parties to give each other help; and the same men should seek to combine, in their double capacity, all the advantages dependent upon that capacity.

Again, the Sovereign, being formed wholly of the individuals who compose it, neither has nor can have any interest contrary to theirs; and consequently the sovereign power need give no guarantee to its subjects, because it is impossible for the body to wish to hurt all its members. We shall also see later on that It cannot hurt any in particular. The Sovereign, merely by virtue of what it is, is always what it should be.

This, however, is not the case with the relation of the subjects to the Sovereign, which, despite the common interest, would have no security that they would fulfil their undertakings, unless it found means to assure itself of their fidelity.

In fact, each individual, as a man, may have a particular will contrary or dissimilar to the general will which he has as a citizen. His particular interest may speak to him quite differently from the common interest: his absolute and naturally independent existence may make him look upon what he owes to the common cause as a gratuitous contribution, the loss of which will do less harm to others than the payment of it is burdensome to himself; and, regarding the moral person which constitutes the State as a *persona ficta*, because not a man, he may wish to enjoy the rights of

citizenship without being ready to fulfil the duties of a subject. The continuance of such an injustice could not but prove the undoing of the body politic.

In order then that the social compact may not be an empty formula, it tacitly includes the undertaking, which alone can give force to the rest, that whoever refuses to obey the general will shall be compelled to do so by the whole body. This means nothing less than that he will be forced to be free; for this is the condition which, by giving each citizen to his country, secures him against all personal dependence. In this lies the key to the working of the political machine; this alone legitimizes civil undertakings, which, without it, would be absurd, tyrannical, and liable to the most frightful abuses.

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## CHAPTER VIII

### THE CIVIL STATE

The passage from the state of nature to the civil state produces a very remarkable change in man, by substituting justice, for instinct in his conduct, and giving his actions the morality they had formerly lacked. Then only, when the voice of duty takes the place of physical impulses and right of appetite, does *man*, who so far had considered only himself, find that he is forced to act on different principles, and to consult his reason before listening to his inclinations. Although, in this state, he deprives himself of some advantages which he got from nature, he gains in return others so great, his faculties are so stimulated and developed, his ideas so extended, his feelings so ennobled, and his whole soul so uplifted, that, did not the abuses of this new condition often degrade him below that which he left, he would be bound to bless continually the happy moment which took him from it for ever, and, instead of a stupid and unimaginative animal, made him an intelligent being and a man.

Let us draw up the whole account in terms easily commensurable. What man loses by the social contract in his natural liberty and an unlimited right

to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses. If we are to avoid mistake in weighing one against the other, we must clearly distinguish natural liberty, which is bounded only by the strength of the individual, from civil liberty, which is limited by the general will; and possession, which is merely the effect of force or the right of the first occupier, from property, which can be founded only on a positive title.

We might, over and above all this, add, to what man acquires in the civil state, moral liberty, which alone makes him truly master of himself; for the mere impulse of appetite is slavery, while obedience to a law which we prescribe to ourselves is liberty. But I have already said too much on this head, and the philosophical meaning of the word liberty does not now concern us.

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## CHAPTER IX

### REAL PROPERTY

Each member of the community gives himself to it, at the moment of its foundation, just as he is, with all the resources at his command, including the goods he possesses. This act does not make possession, in changing hands, change its nature, and becomes property in the hands of the Sovereign; but, as the forces of the city are incomparably greater than those of an individual, public possession is also, in fact, stronger and more irrevocable, without being any more legitimate, at any rate from the point of view of foreigners. For the State, in relation to its members, is master of all their goods by the social contract, which, within the State, is the basis of all rights; but, in relation to other powers, it is so only by the right of the first occupier, which it holds from its members.

The right of the first occupier, though more real than the right of the strongest, becomes a real right only when the right of property has already been established. Every man has naturally a right to everything he needs; but the positive act which makes him proprietor of one thing excludes him

from everything else. Having his share, he ought to keep to it, and can have no further right against the community. This is why the right of the first occupier, which in the state of nature is so weak, claims the respect of every man in civil society. In this right we are respecting not so much what belongs to another as what does not belong to ourselves.

In general, to establish the right of the first occupier over a plot of ground, the following conditions are necessary: first, the land must not yet be inhabited; secondly, a man must occupy only the amount he needs for his subsistence; and, in the third place, possession must be taken, not by an empty ceremony, but by labour and cultivation, the only sign of proprietorship that should be respected by others, in default of a legal title.

In granting the right of first occupancy to necessity and labour, are we not really stretching it as far as it can go? Is it possible to leave such a right unlimited? Is it to be enough to set foot on a plot of common ground, in order to be able to call yourself at once the master of it? Is it to be enough that a man has the strength to expel others for a moment, in order to establish his right to prevent them from ever returning? How can a man or a people seize an immense territory and keep it from the rest of the world except by a punishable usurpation, since all others are being robbed, by such an act, of the place of habitation and the means of subsistence which nature gave them in common? When Nuñez Balbao, standing on the seashore, took possession of the South Seas and the whole of South America in the name of the crown of Castille, was that enough to dispossess all their actual inhabitants, and to shut out from them all the princes of the world? On such a showing, these ceremonies are idly multiplied, and the Catholic King need only take possession all at once, from his apartment, of the whole universe, merely making a subsequent reservation about what was already in the possession of other princes.

We can imagine how the lands of individuals, where they were contiguous and came to be united, became the public territory, and how the right of Sovereignty, extending from the subjects over the lands they held, became at once real and personal. The possessors were thus made more dependent, and the forces at their command used to guarantee their fidelity. The advantage of this does not seem to have been felt by ancient monarchs, who called themselves King of the Persians, Scythians, or Macedonians, and seemed to regard themselves more as rulers of men than as masters of a

country. Those of the present day more cleverly call themselves Kings of France, Spain, England, etc.: thus holding the land, they are quite confident of holding the inhabitants.

The peculiar fact about this alienation is that, in taking over the goods of individuals, the community, so far from despoiling them, only assures them legitimate possession, and changes usurpation into a true right and enjoyment into proprietorship. Thus the possessors, being regarded as depositaries of the public good, and having their rights, respected by all the members of the State and maintained against foreign aggression by all its forces, have, by a cession which benefits both the public and still more themselves, acquired, so to speak, all that they gave up. This paradox may easily be explained by the distinction between the rights which the Sovereign and the proprietor have over the same estate, as we shall see later on. It may also happen that men begin to unite one with another before they possess anything, and that, subsequently occupying a tract of country which is enough for all, they enjoy it in common, or share it out among themselves, either equally or according to a scale fixed by the Sovereign. However the acquisition be made, the right which each individual has to his own estate is always subordinate to the right which the community has over all: without this, there would be neither stability in the social tie, nor real force in the exercise of Sovereignty.

I shall end this chapter and this book by remarking on a fact on which the whole social system should rest: *i.e.* that, instead of destroying natural inequality, the fundamental compact substitutes, for such physical inequality as nature may have set up between men, an equality that is moral and legitimate, and that men, who may be unequal in strength or intelligence, become every one equal by convention and legal right.<sup>[1]</sup>

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[1] Under bad governments, this equality is only apparent and illusory: it serves only to keep the pauper in his poverty and the rich man in the position he has usurped. In fact, laws are always of use to those who possess and harmful to those who have nothing: from which it follows that the social state is advantageous to men only when all have something and none too much.

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## BOOK II

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## CHAPTER I

### THAT SOVEREIGNTY IS INALIENABLE

The first and most important deduction from the principles we have so far laid down is that the general will alone can direct the State according to the object for which it was instituted, *i.e.* the common good: for if the clashing of particular interests made the establishment of societies necessary, the agreement of these very interests made it possible. The common element in these different interests is what forms the social tie; and, were there no point of agreement between them all, no society could exist. It is solely on the basis of this common interest that every society should be governed.

I hold then that Sovereignty, being nothing less than the exercise of the general will, can never be alienated, and that the Sovereign, who is no less than a collective being, cannot be represented except by himself: the power indeed may be transmitted, but not the will.

In reality, if it is not impossible for a particular will to agree on some point with the general will, it is at least impossible for the agreement to be lasting and constant; for the particular will tends, by its very nature, to partiality, while the general will tends to equality. It is even more impossible to have any guarantee of this agreement; for even if it should always exist, it would be the effect not of art, but of chance. The Sovereign may indeed say: "I now will actually what this man wills, or at least what he says he wills"; but it cannot say: "What he wills tomorrow, I too shall will" because it is absurd for the will to bind itself for the future, nor is it incumbent on any will to consent to anything that is not for the good of the being who wills. If then the people promises simply to obey, by that very act it dissolves itself and loses what makes it a people; the moment a master exists, there is no longer a Sovereign, and from that moment the body politic has ceased to exist.

This does not mean that the commands of the rulers cannot pass for general wills, so long as the Sovereign, being free to oppose them, offers no opposition. In such a case, universal silence is taken to imply the consent of the people. This will be explained later on.

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## CHAPTER II

### THAT SOVEREIGNTY IS INDIVISIBLE

Sovereignty, for the same reason as makes it inalienable, is indivisible; for will either is, or is not, general;<sup>[1]</sup> it is the will either of the body of the people, or only of a part of it. In the first case, the will, when declared, is an act of Sovereignty and constitutes law: in the second, it is merely a particular will, or act of magistracy—at the most a decree.

But our political theorists, unable to divide Sovereignty in principle, divide it according to its object: into force and will; into legislative power and executive power; into rights of taxation, justice and war; into internal administration and power of foreign treaty. Sometimes they confuse all these sections, and sometimes they distinguish them; they turn the Sovereign into a fantastic being composed of several connected pieces: it is as if they were making man of several bodies, one with eyes, one with arms, another with feet, and each with nothing besides. We are told that the jugglers of Japan dismember a child before the eyes of the spectators; then they throw all the members into the air one after another, and the child falls down alive and whole. The conjuring tricks of our political theorists are very like that; they first dismember the body politic by an illusion worthy of a fair, and then join it together again we know not how.

This error is due to a lack of exact notions concerning the Sovereign authority, and to taking for parts of it what are only emanations from it. Thus, for example, the acts of declaring war and making peace have been regarded as acts of Sovereignty; but this is not the case, as these acts do not constitute law, but merely the application of a law, a particular act which decides how the law applies, as we shall see clearly when the idea attached to the word *law* has been defined.

If we examined the other divisions in the same manner, we should find that, whenever Sovereignty seems to be divided, there is an illusion: the rights which are taken as being part of Sovereignty are really all subordinate, and always imply supreme wills of which they only sanction the execution.

It would be impossible to estimate the obscurity this lack of exactness has thrown over the decisions of writers who have dealt with political right,

when they have used the principles laid down by them to pass judgment on the respective rights of kings and peoples. Every one can see, in Chapters III and IV of the First Book of Grotius, how the learned man and his translator, Barbeyrac, entangle and tie themselves up in their own sophistries, for fear of saying too little or too much of what they think, and so offending the interests they have to conciliate. Grotius, a refugee in France, ill-content with his own country, and desirous of paying his court to Louis XIII, to whom his book is dedicated, spares no pains to rob the peoples of all their rights and invest kings with them by every conceivable artifice. This would also have been much to the taste of Barbeyrac, who dedicated his translation to George I of England. But unfortunately the expulsion of James II, which he called his "abdication," compelled him to use all reserve, to shuffle and to tergiversate, in order to avoid making William out a usurper. If these two writers had adopted the true principles, all difficulties would have been removed, and they would have been always consistent; but it would have been a sad truth for them to tell, and would have paid court for them to no-one save the people. Moreover, truth is no road to fortune, and the people dispenses neither ambassadorships, nor professorships, nor pensions.

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[1] To be general, a will need not always be unanimous; but every vote—must be counted: any exclusion is a breach of generality.

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### CHAPTER III

#### WHETHER THE GENERAL WILL IS FALLIBLE

It follows from what has gone before that the general will is always right and tends to the public advantage; but it does not follow that the deliberations of the people are always equally correct. Our will is always for our own good, but we do not always see what that is; the people is never corrupted, but it is often deceived, and on such occasions only does it seem to will what is bad.

There is often a great deal of difference between the will of all and the general will; the latter considers only the common interest, while the former takes private interest into account, and is no more than a sum of particular wills: but take away from these same wills the pluses and minuses that cancel one another,<sup>[1]</sup> and the general will remains as the sum of the differences.

If, when the people, being furnished with adequate information, held its deliberations, the citizens had no communication one with another, the grand total of the small differences would always give the general will, and the decision would always be good. But when factions arise, and partial associations are formed at the expense of the great association, the will of each of these associations becomes general in relation to its members, while it remains particular in relation to the State: it may then be said that there are no longer as many votes as there are men, but only as many as there are associations. The differences become less numerous and give a less general result. Lastly, when one of these associations is so great as to prevail over all the rest, the result is no longer a sum of small differences, but a single difference; in this case there is no longer a general will, and the opinion which prevails is purely particular.

It is therefore essential, if the general will is to be able to express itself, that there should be no partial society within the State, and that each citizen should think only his own thoughts:<sup>[2]</sup> which was indeed the sublime and unique system established by the great Lycurgus. But if there are partial societies, it is best to have as many as possible and to prevent them from being unequal, as was done by Solon, Numa and Servius. These precautions are the only ones that can guarantee that the general will shall be always enlightened, and that the people shall in no way deceive itself.

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[1] "Every interest," says the Marquis d'Argenson, "has different principles. The agreement of two particular interests is formed by opposition to a third." He might have added that the agreement of all interests is formed by opposition to that of each. If there were no different interests, the common interest would be barely felt, as it would encounter no obstacle; all would go on of its own accord, and politics would cease to be an art.

[2] "In fact," says Macchiavelli, "there are some divisions that are harmful to a Republic and some that are advantageous. Those which stir up sects and parties are harmful; those attended by neither are advantageous. Since, then, the founder of a Republic cannot help enmities arising, he ought at

least to prevent them from growing into sects" (*History of Florence*, Book vii). Rousseau quotes the Italian.

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## CHAPTER IV

### THE LIMITS OF THE SOVEREIGN POWER

If the State is a moral person whose life is in the union of its members, and if the most important of its cares is the care for its own preservation, it must have a universal and compelling force, in order to move and dispose each part as may be most advantageous to the whole. As nature gives each man absolute power over all his members, the social compact gives the body politic absolute power over all its members also; and it is this power which, under the direction of the general will, bears, as I have said, the name of Sovereignty.

But, besides the public person, we have to consider the private persons composing it, whose life and liberty are naturally independent of it. We are bound then to distinguish clearly between the respective rights of the citizens and the Sovereign,<sup>[1]</sup> and between the duties the former have to fulfil as subjects, and the natural rights they should enjoy as men.

Each man alienates, I admit, by the social compact, only such part of his powers, goods and liberty as it is important for the community to control; but it must also be granted that the Sovereign is sole judge of what is important.

Every service a citizen can render the State he ought to render as soon as the Sovereign demands it; but the Sovereign, for its part, cannot impose upon its subjects any fetters that are useless to the community, nor can it even wish to do so; for no more by the law of reason than by the law of nature can anything occur without a cause.

The undertakings which bind us to the social body are obligatory only because they are mutual; and their nature is such that in fulfilling them we cannot work for others without working for ourselves. Why is it that the general will is always in the right, and that all continually will the happiness

of each one, unless it is because there is not a man who does not think of "each" as meaning him, and consider himself in voting for all? This proves that equality of rights and the idea of justice which such equality creates originate in the preference each man gives to himself, and accordingly in the very nature of man. It proves that the general will, to be really such, must be general in its object as well as its essence; that it must both come from all and apply to all; and that it loses its natural rectitude when it is directed to some particular and determinate object, because in such a case we are judging of something foreign to us, and have no true principle of equity to guide us.

Indeed, as soon as a question of particular fact or right arises on a point not previously regulated by a general convention, the matter becomes contentious. It is a case in which the individuals concerned are one party, and the public the other, but in which I can see neither the law that ought to be followed nor the judge who ought to give the decision. In such a case, it would be absurd to propose to refer the question to an express decision of the general will, which can be only the conclusion reached by one of the parties and in consequence will be, for the other party, merely an external and particular will, inclined on this occasion to injustice and subject to error. Thus, just as a particular will cannot stand for the general will, the general will, in turn, changes its nature, when its object is particular, and, as general, cannot pronounce on a man or a fact. When, for instance, the people of Athens nominated or displaced its rulers, decreed honours to one, and imposed penalties on another, and, by a multitude of particular decrees, exercised all the functions of government indiscriminately, it had in such cases no longer a general will in the strict sense; it was acting no longer as Sovereign, but as magistrate. This will seem contrary to current views; but I must be given time to expound my own.

It should be seen from the foregoing that what makes the will general is less the number of voters than the common interest uniting them; for under this system, each necessarily submits to the conditions he imposes on others; and this admirable agreement between interest and justice gives to the common deliberations an equitable character which at once vanishes when any particular question is discussed, in the absence of a common interest to unite and identify the ruling of the judge with that of the party.

From whatever side we approach our principle, we reach the same conclusion, that the social compact sets up among the citizens an equality of such a kind, that they all bind themselves to observe the same conditions and should therefore all enjoy the same rights. Thus, from the very nature of the compact, every "act of Sovereignty", *i.e.* every authentic act of the general will, binds or favours all the citizens equally; so that the Sovereign recognises only the body of the nation, and draws no distinctions between those of whom it is made up. What, then, strictly speaking is an act of Sovereignty? It is not a convention between a superior and an inferior, but a convention between the body and each of its members. It is legitimate, because based on the social contract, and, equitable, because common to all; useful, because it can have no other object than the general good, and stable, because guaranteed by the public force and the supreme power. So long as the subjects have to submit only to conventions of this sort, they obey no-one but their own will; and to ask how far the respective rights of the Sovereign and the citizens extend, is to ask up to what point the latter can enter into undertakings with themselves, each with all, and all with each.

We can see from this that the sovereign power, absolute, sacred and inviolable as it is, does not and cannot exceed the limits of general conventions, and that every man may dispose at will of such goods and liberty as these conventions leave him; so that the Sovereign never has a right to lay more charges on one subject than on another, because, in that case, the question becomes particular, and ceases to be within its competency.

When these distinctions have once been admitted, it is seen to be so untrue that there is, in the social contract, any real renunciation on the part of the individuals, that the position in which they find themselves as a result of the contract is really preferable to that in which they were before. Instead of a renunciation, they have made an advantageous exchange: instead of an uncertain and precarious way of living they have got one that is better and more secure; instead of natural independence they have got liberty, instead of the power to harm others security for themselves, and instead of their strength, which others might overcome, a right which social union makes invincible. Their very life, which they have devoted to the State, is by it constantly protected; and when they risk it in the State's defence, what more

are they doing than giving back what they have received from it? What are they doing that they would not do more often and with greater danger in the state of nature, in which they would inevitably have to fight battles at the peril of their lives in defence of that which is the means of their preservation? All have indeed to fight when their country needs them; but then no one has ever to fight for himself. Do we not gain something by running, on behalf of what gives us our security, only some of the risks we should have to run for ourselves, as soon as we lost it?

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[1] Attentive readers, do not, I pray, be in a hurry to charge me with contradicting myself. The terminology made it unavoidable, considering the poverty of the language; but wait and see.

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## CHAPTER V

### THE RIGHT OF LIFE AND DEATH

The question is often asked how individuals, having no right to dispose of their own lives, can transfer to the Sovereign a right which they do not possess. The difficulty of answering this question seems to me to lie in its being wrongly stated. Every man has a right to risk his own life in order to preserve it. Has it ever, been said that a man who throws himself out of the window to escape from a fire is guilty of suicide? Has such a crime ever been laid to the charge of him who perishes in a storm because, when he went on board, he knew of the danger?

The social treaty has for its end the preservation of the contracting parties. He who wills the end wills the means also, and the means must involve some risks, and even some losses. He who wishes to preserve his life at others expense should also, when it is necessary, be ready to give it up for their sake. Furthermore, the citizen is no longer the judge of the dangers to which the law desires him to expose himself; and when the prince says to him: "It is expedient for the State that you should die," he ought to die, because it is only on that condition that he has been living in security up to the present, and because his life is no longer a mere bounty of nature, but a gift made conditionally by the State.

The death-penalty inflicted upon criminals may be looked on in much the same light: it is in order that we may not fall victims to an assassin that we consent to die if we ourselves turn assassins. In this treaty, so far from disposing of our own lives, we think only of securing them, and it is not to be assumed that any of the parties then expects to get hanged.

Again, every malefactor, by attacking social rights, becomes on forfeit a rebel and a traitor to his country; by violating its laws he ceases to be a member of it; he even makes war upon it. In such a case the preservation of the State is inconsistent with his own, and one or the other must perish; in putting the guilty to death, we slay not so much the citizen as an enemy. The trial and the judgment are the proofs that he has broken the social treaty, and is in consequence no longer a member of the State. Since, then, he has recognised himself to be such by living there, he must be removed by exile as a violator of the compact, or by death as a public enemy; for such an enemy is not a moral person, but merely a man; and in such a case the right of war is to kill the vanquished.

But, it will be said, the condemnation of a criminal is a particular act. I admit it: but such condemnation is not a function of the Sovereign; it is a right the Sovereign can confer without being able itself to exert it. All my ideas are consistent, but I cannot expound them all at once.

We may add that frequent punishments are always a sign of weakness or remissness on the part of the government. There is not a single ill-doer who could not be turned to some good. The State has no right to put to death, even for the sake of making an example, any one whom it can leave alive without danger.

The right of pardoning or exempting the guilty from a penalty imposed by the law and pronounced by the judge belongs only to the authority which is superior to both judge and law, *i.e.* the Sovereign; even its right in this matter is far from clear, and the cases for exercising it are extremely rare. In a well-governed State, there are few punishments, not because there are many pardons, but because criminals are rare; it is when a State is in decay that the multitude of crimes is a guarantee of impunity. Under the Roman Republic, neither the Senate nor the Consuls ever attempted to pardon; even the people never did so, though it sometimes revoked its own decision. Frequent pardons mean that crime will soon need them no longer, and no-

one can help seeing whither that leads. But I feel my heart protesting and restraining my pen; let us leave these questions to the just man who has never offended, and would himself stand in no need of pardon.

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## CHAPTER VI

### LAW

By the social compact we have given the body politic existence and life: we have now by legislation to give it movement and will. For the original act by which the body is formed and united still in no respect determines what it ought to do for its preservation.

What is well and in conformity with order is so by the nature of things and independently of human conventions. All justice comes from God, who is its sole source; but if we knew how to receive so high an inspiration, we should need neither government nor laws. Doubtless, there is a universal justice emanating from reason alone; but this justice, to be admitted among us, must be mutual. Humanly speaking, in default of natural sanctions, the laws of justice are ineffective among men: they merely make for the good of the wicked and the undoing of the just, when the just man observes them towards everybody and nobody observes them towards him. Conventions and laws are therefore needed to join rights to duties and refer justice to its object. In the state of nature, where everything is common, I owe nothing to him whom I have promised nothing; I recognise as belonging to others only what is of no use to me. In the state of society all rights are fixed by law, and the case becomes different.

But what, after all, is a law? As long as we remain satisfied with attaching purely metaphysical ideas to the word, we shall go on arguing without arriving at an understanding; and when we have defined a law of nature, we shall be no nearer the definition of a law of the State.

I have already said that there can be no general will directed to a particular object. Such an object must be either within or outside the State. If outside, a will which is alien to it cannot be, in relation to it, general; if within, it is

part of the State, and in that case there arises a relation between whole and part which makes them two separate beings, of which the part is one, and the whole minus the part the other. But the whole minus a part cannot be the whole; and while this relation persists, there can be no whole, but only two unequal parts; and it follows that the will of one is no longer in any respect general in relation to the other.

But when the whole people decrees for the whole people, it is considering only itself; and if a relation is then formed, it is between two aspects of the entire object, without there being any division of the whole. In that case the matter about which the decree is made is, like the decreeing will general. This act is what I call a law.

When I say that the object of laws is always general, I mean that law considers subjects *en masse* and actions in the abstract, and never a particular person or action. Thus the law may indeed decree that there shall be privileges, but cannot confer them on anybody by name. It may set up several classes of citizens, and even lay down the qualifications for membership of these classes, but it cannot nominate such and such persons as belonging to them; it may establish a monarchical government and hereditary succession, but it cannot choose a king, or nominate a royal family. In a word, no function which has a particular object belongs to the legislative power.

On this view, we at once see that it can no longer be asked whose business it is to make laws, since they are acts of the general will: nor whether the prince is above the law, since he is a member of the State; nor whether the law can be unjust, since no one is unjust to himself; nor how we can be both free and subject to the laws since they are but registers of our wills.

We see further that, as the law unites universality of will with universality of object, what a man, whoever he be, commands of his own motion cannot be a law; and even what the Sovereign commands with regard to a particular matter is no nearer being a law, but is a decree, an act, not of sovereignty, but of magistracy.

I therefore give the name 'Republic' to every State that is governed by laws, no matter what the form of its administration may be: for only in such a case does the public interest govern, and the *res publica* rank as a *reality*.

Every legitimate government is republican;<sup>[1]</sup> what government is I will explain later on.

Laws are, properly speaking, only the conditions of civil association. The people, being subject to the laws, ought to be their author: the conditions of the society ought to be regulated solely by those who come together to form it. But how are they to regulate them? Is it to be by common agreement, by a sudden inspiration? Has the body politic an organ to declare its will? Who can give it the foresight to formulate and announce its acts in advance? Or how is it to announce them in the hour of need? How can a blind multitude, which often does not know what it wills, because it rarely knows what is good for it, carry out for itself so great and difficult an enterprise as a system of legislation? Of itself the people wills always the good, but of itself it by no means always sees it. The general will is always in the right, but the judgment which guides it is not always enlightened. It must be got to see objects as they are, and sometimes as they ought to appear to it; it must be shown the good road it is in search of, secured from the seductive influences of individual wills, taught to see times and spaces as a series, and made to weigh the attractions of present and sensible advantages against the danger of distant and hidden evils. The individuals see the good they reject; the public wills the good it does not see. All stand equally in need of guidance. The former must be compelled to bring their wills into conformity with their reason; the latter must be taught to know what it wills. If that is done, public enlightenment leads to the union of understanding and will in the social body: the parts are made to work exactly together, and the whole is raised to its highest power. This makes a legislator necessary.

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[1] I understand by this word, not merely an aristocracy or a democracy, but generally any government directed by the general will, which is the law. To be legitimate, the government must be, not one with the Sovereign, but its minister. In such a case even a monarchy is a Republic. This will be made clearer in the following book.

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## CHAPTER VII

### THE LEGISLATOR

In order to discover the rules of society best suited to nations, a superior intelligence beholding all the passions of men without experiencing any of them would be needed. This intelligence would have to be wholly unrelated to our nature, while knowing it through and through; its happiness would have to be independent of us, and yet ready to occupy itself with ours; and lastly, it would have, in the march of time, to look forward to a distant glory, and, working in one century, to be able to enjoy in the next.<sup>[1]</sup> It would take gods to give men laws.

What Caligula argued from the facts, Plato, in the dialogue called the *Politicus*, argued in defining the civil or kingly man, on the basis of right. But if great princes are rare, how much more so are great legislators? The former have only to follow the pattern which the latter have to lay down. The legislator is the engineer who invents the machine, the prince merely the mechanic who sets it up and makes it go. "At the birth of societies," says Montesquieu, "the rulers of Republics establish institutions, and afterwards the institutions mould the rulers."<sup>[2]</sup>

He who dares to undertake the making of a people's institutions ought to feel himself capable, so to speak, of changing human nature, of transforming each individual, who is by himself a complete and solitary whole, into part of a greater whole from which he in a manner receives his life and being; of altering man's constitution for the purpose of strengthening it; and of substituting a partial and moral existence for the physical and independent existence nature has conferred on us all. He must, in a word, take away from man his own resources and give him instead new ones alien to him, and incapable of being made use of without the help of

other men. The more completely these natural resources are annihilated, the greater and the more lasting are those which he acquires, and the more stable and perfect the new institutions; so that if each citizen is nothing and can do nothing without the rest, and the resources acquired by the whole are equal or superior to the aggregate of the resources of all the individuals, it may be said that legislation is at the highest possible point of perfection.

The legislator occupies in every respect an extraordinary position in the State. If he should do so by reason of his genius, he does so no less by reason of his office, which is neither magistracy, nor Sovereignty. This office, which sets up the Republic, nowhere enters into its constitution; it is an individual and superior function, which has nothing in common with human empire; for if he who holds command over men ought not to have command over the laws, he who has command over the laws ought not any more to have it over men; or else his laws would be the ministers of his passions and would often merely serve to perpetuate his injustices: his private aims would inevitably mar the sanctity of his work.

When Lycurgus gave laws to his country, he began by resigning the throne. It was the custom of most Greek towns to entrust the establishment of their laws to foreigners. The Republics of modern Italy in many cases followed this example; Geneva did the same and profited by it.<sup>[3]</sup> Rome, when it was most prosperous, suffered a revival of all the crimes of tyranny, and was brought to the verge of destruction, because it put the legislative authority and the sovereign power into the same hands.

Nevertheless, the decemvirs themselves never claimed the right to pass any law merely on their own authority. "Nothing we propose to you," they said to the people, "can pass into law without your consent. Romans, be yourselves the authors of the laws which are to make you happy."

He, therefore, who draws up the laws has, or should have, no right of legislation, and the people cannot, even if it wishes, deprive itself of this incommunicable right, because, according to the fundamental compact, only the general will can bind the individuals, and there can be no assurance that a particular will is in conformity with the general will, until it has been put to the free vote of the people. This I have said already; but it is worth while to repeat it.

Thus in the task of legislation we find together two things which appear to be incompatible: an enterprise too difficult for human powers, and, for its execution, an authority that is no authority.

There is a further difficulty that deserves attention. Wise men, if they try to speak their language to the common herd instead of its own, cannot possibly make themselves understood. There are a thousand kinds of ideas which it is impossible to translate into popular language. Conceptions that are too general and objects that are too remote are equally out of its range: each individual, having no taste for any other plan of government than that which suits his particular interest, finds it difficult to realise the advantages he might hope to draw from the continual privations good laws impose. For a young people to be able to relish sound principles of political theory and follow the fundamental rules of statecraft, the effect would have to become the cause; the social spirit, which should be created by these institutions, would have to preside over their very foundation; and men would have to be before law what they should become by means of law. The legislator therefore, being unable to appeal to either force or reason, must have recourse to an authority of a different order capable of constraining without violence and persuading without convincing.

This is what has, in all ages, compelled the fathers of nations to have recourse to divine intervention and credit the gods with their own wisdom, in order that the peoples, submitting to the laws of the State as to those of nature, and recognising the same power in the formation of the city as in that of man, might obey freely, and bear with docility the yoke of the public happiness.

This sublime reason, far above the range of the common herd, is that whose decisions the legislator puts into the mouth of the immortals, in order to constrain by divine authority those whom human prudence could not move.

[4] But it is not anybody who can make the gods speak, or get himself believed when he proclaims himself their interpreter. The great soul of the legislator is the only miracle that can prove his mission. Any man may grave tablets of stone, or buy an oracle; or feign secret intercourse with some divinity, or train a bird to whisper in his ear, or find other vulgar ways of imposing on the people. He whose knowledge goes no further may perhaps gather round him a band of fools; but he will never found an empire, and his extravagances will quickly perish with him. Idle tricks form

a passing tie; only wisdom can make it lasting. The Judaic law, which still subsists, and that of the child of Ishmael, which, for ten centuries, has ruled half the world, still proclaim the great men who laid them down; and, while the pride of philosophy or the blind spirit of faction sees in them no more than lucky impostures, the true political theorist admires, in the institutions they set up, the great and powerful genius which presides over things made to endure.

We should not, with Warburton, conclude from this that politics and religion have among us a common object, but that, in the first periods of nations, the one is used as an instrument for the other.

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[1] A people becomes famous only when its legislation begins to decline. We do not know for how many centuries the system of Lycurgus made the Spartans happy before the rest of Greece took any notice of it.

[2] Montesquieu, *The Greatness and Decadence of the Romans*, ch. i.

[3] Those who know Calvin only as a theologian much underestimate the extent of his genius. The codification of our wise edicts, in which he played a large part, does him no less honour than his *Institute*. Whatever revolution time may bring in our religion, so long as the spirit of patriotism and liberty still lives among us, the memory of this great man will be for ever blessed.

[4] "In truth," says Macchiavelli, "there has never been, in any country, an extraordinary legislator who has not had recourse to God; for otherwise his laws would not have been accepted: there are, in fact, many useful truths of which a wise man may have knowledge without their having in themselves such clear reasons for their being so as to be able to convince others" (*Discourses on Livy*, Bk. v, ch. xi). (Rousseau quotes the Italian.)

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## CHAPTER VIII

### THE PEOPLE

As, before putting up a large building, the architect surveys and sounds the site to see if it will bear the weight, the wise legislator does not begin by laying down laws good in themselves, but by investigating the fitness of the people, for which they are destined, to receive them. Plato refused to legislate for the Arcadians and the Cyrenæans, because he knew that both peoples were rich and could not put up with equality; and good laws and

bad men were found together in Crete, because Minos had inflicted discipline on a people already burdened with vice.

A thousand nations have achieved earthly greatness, that could never have endured good laws; even such as could have endured them could have done so only for a very brief period of their long history. Most peoples, like most men, are docile only in youth; as they grow old they become incorrigible. When once customs have become established and prejudices inveterate, it is dangerous and useless to attempt their reformation; the people, like the foolish and cowardly patients who rave at sight of the doctor, can no longer bear that any one should lay hands on its faults to remedy them.

There are indeed times in the history of States when, just as some kinds of illness turn men's heads and make them forget the past, periods of violence and revolutions do to peoples what these crises do to individuals: horror of the past takes the place of forgetfulness, and the State, set on fire by civil wars, is born again, so to speak, from its ashes, and takes on anew, fresh from the jaws of death, the vigour of youth. Such were Sparta at the time of Lycurgus, Rome after the Tarquins, and, in modern times, Holland and Switzerland after the expulsion of the tyrants.

But such events are rare; they are exceptions, the cause of which is always to be found in the particular constitution of the State concerned. They cannot even happen twice to the same people, for it can make itself free as long as it remains barbarous, but not when the civic impulse has lost its vigour. Then disturbances may destroy it, but revolutions cannot mend it: it needs a master, and not a liberator. Free peoples, be mindful of maxim; "Liberty may be gained, but can never be recovered."

Youth is not infancy. There is for nations, as for men, a period of youth, or, shall we say, maturity, before which they should not be made subject to laws; but the maturity of a people is not always easily recognisable, and, if it is anticipated, the work is spoilt. One people is amenable to discipline from the beginning; another, not after ten centuries. Russia will never be really civilised, because it was civilised too soon. Peter had a genius for imitation; but he lacked true genius, which is creative and makes all from nothing. He did some good things, but most of what he did was out of place. He saw that his people was barbarous, but did not see that it was not ripe for civilisation: he wanted to civilise it when it needed only hardening.

His first wish was to make Germans or Englishmen, when he ought to have been making Russians; and he prevented his subjects from ever becoming what they might have been by persuading them that they were what they are not. In this fashion too a French teacher turns out his pupil to be an infant prodigy, and for the rest of his life to be nothing whatsoever. The empire of Russia will aspire to conquer Europe, and will itself be conquered. The Tartars, its subjects or neighbours, will become its masters and ours, by a revolution which I regard as inevitable. Indeed, all the kings of Europe are working in concert to hasten its coming.

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## CHAPTER IX

### THE PEOPLE (*continued*)

As nature has set bounds to the stature of a well-made man, and, outside those limits, makes nothing but giants or dwarfs, similarly, for the constitution of a State to be at its best, it is possible to fix limits that will make it neither too large for good government, nor too small for self-maintenance. In every body politic there is a *maximum* strength which it cannot exceed and which it only loses by increasing in size. Every extension of the social tie means its relaxation; and, generally speaking, a small State is stronger in proportion than a great one.

A thousand arguments could be advanced in favour of this principle. First, long distances make administration more difficult, just as a weight becomes heavier at the end of a longer lever. Administration therefore becomes more and more burdensome as the distance grows greater; for, in the first place, each city has its own, which is paid for by the people: each district its own, still paid for by the people: then comes each province, and then the great governments, satrapies, and vice-royalties, always costing more the higher you go, and always at the expense of the unfortunate people. Last of all comes the supreme administration, which eclipses all the rest. All these overcharges are a continual drain upon the subjects; so far from being better governed by all these different orders, they are worse governed than if there were only a single authority over them. In the meantime, there scarce

remain resources enough to meet emergencies; and, when recourse must be had to these, the State is always on the eve of destruction.

This is not all; not only has the government less vigour and promptitude for securing the observance of the laws, preventing nuisances, correcting abuses, and guarding against seditious undertakings begun in distant places; the people has less affection for its rulers, whom it never sees, for its country, which, to its eyes, seems like the world, and for its fellow-citizens, most of whom are unknown to it. The same laws cannot suit so many diverse provinces with different customs, situated in the most various climates, and incapable of enduring a uniform government. Different laws lead only to trouble and confusion among peoples which, living under the same rulers and in constant communication one with another, intermingle and intermarry, and, coming under the sway of new customs, never know if they can call their very patrimony their own. Talent is buried, virtue unknown and vice unpunished, among such a multitude of men who do not know one another, gathered together in one place at the seat of the central administration. The leaders, overwhelmed with business, see nothing for themselves; the State is governed by clerks. Finally, the measures which have to be taken to, maintain the general authority, which all these distant officials wish to escape or to impose upon, absorb all the energy of the public, so that there is none left for the happiness of the people. There is hardly enough to defend it when need arises, and thus a body which is too big for its constitution gives way and falls crushed under its own weight.

Again, the State must assure itself a safe foundation, if it is to have stability, and to be able to resist the shocks it cannot help experiencing, as well as the efforts it will be forced to make for its maintenance; for all peoples have a kind of centrifugal force that makes them continually act one against another, and tend to aggrandise themselves at their neighbours' expense, like the vortices of Descartes. Thus the weak run the risk of being soon swallowed up; and it is almost impossible for any one to preserve itself except by putting itself in a state of equilibrium with all, so that the pressure is on all sides practically equal.

It may therefore be seen that there are reasons for expansion and reasons for contraction; and it is no small part of the statesman's skill to hit between them the mean that is most favourable to the preservation of the State. It may be said that the reason for expansion, being merely external and

relative, ought to be subordinate to the reasons for contraction, which are internal and absolute. A strong and healthy constitution is the first thing to look for; and it is better to count on the vigour which comes of good government than on the resources a great territory furnishes.

It may be added that there have been known States so constituted that the necessity of making conquests entered into their very constitution, and that, in order to maintain themselves, they were forced to expand ceaselessly. It may be that they congratulated themselves greatly on this fortunate necessity, which none the less indicated to them, along with the limits of their greatness, the inevitable moment of their fall.

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## CHAPTER X

### THE PEOPLE (*continued*)

A body politic may be measured in two ways—either by the extent of its territory, or by the number of its people; and there is, between these two measurements, a right relation which makes the State really great. The men make the State, and the territory sustains the men; the right relation therefore is that the land should suffice for the maintenance of the inhabitants, and that there should be as many inhabitants as the land can maintain. In this proportion lies the *maximum* strength of a given number of people; for if there is too much land, it is troublesome to guard and inadequately cultivated, produces more than is needed, and soon gives rise to wars of defence; if there is not enough, the State depends on its neighbours for what it needs over and above, and this soon gives rise to wars of offence. Every people, to which its situation gives no choice save that between commerce and war, is weak in itself: it depends on its neighbours, and on circumstances; its existence can never be more than short and uncertain. It either conquers others, and changes its situation, or it is conquered and becomes nothing. Only insignificance or greatness can keep it free.

No fixed relation can be stated between the extent of the territory and the population that are adequate one to the other, both because of the differences in the quality of land, in its fertility, in the nature of its products, and in the influence of climate, and because of the different tempers of those who inhabit it; for some in a fertile country consume little, and others on an ungrateful soil much. The greater or less fecundity of women, the conditions that are more or less favourable in each country to the growth of population, and the influence the legislator can hope to exercise by his institutions, must also be taken into account. The legislator therefore should not go by what he sees, but by what he foresees; he should stop not so much at the state in which he actually finds the population, as at that to which it ought naturally to attain. Lastly, there are countless cases in which the particular local circumstances demand or allow the acquisition of a greater territory than seems necessary. Thus, expansion will be great in a mountainous country, where the natural products, *i.e.* woods and pastures, need less labour, where we know from experience that women are more fertile than in the plains, and where a great expanse of slope affords only a small level tract that can be counted on for vegetation. On the other hand, contraction is possible on the coast, even in lands of rocks and nearly barren sands, because there fishing makes up to a great extent for the lack of land-produce, because the inhabitants have to congregate together more in order to repel pirates, and further because it is easier to unburden the country of its superfluous inhabitants by means of colonies.

To these conditions of law-giving must be added one other which, though it cannot take the place of the rest, renders them all useless when it is absent. This is the enjoyment of peace and plenty; for the moment at which a State sets its house in order is, like the moment when a battalion is forming up, that when its body is least capable of offering resistance and easiest to destroy. A better resistance could be made at a time of absolute disorganisation than at a moment of fermentation, when each is occupied with his own position and not with the danger. If war, famine, or sedition arises at this time of crisis, the State will inevitably be overthrown.

Not that many governments have not been set up during such storms; but in such cases these governments are themselves the State's destroyers. Usurpers always bring about or select troublous times to get passed, under cover of the public terror, destructive laws, which the people would never

adopt in cold blood. The moment chosen is one of the surest means of distinguishing the work of the legislator from that of the tyrant.

What people, then, is a fit subject for legislation? One which, already bound by some unity of origin, interest, or convention, has never yet felt the real yoke of law; one that has neither customs nor superstitions deeply ingrained, one which stands in no fear of being overwhelmed by sudden invasion; one which, without entering into its neighbours' quarrels, can resist each of them single-handed, or get the help of one to repel another; one in which every member may be known by every other, and there is no need to lay on any man burdens too heavy for a man to bear; one which can do without other peoples, and without which all others can do;<sup>[1]</sup> one which is neither rich nor poor, but self-sufficient; and, lastly, one which unites the consistency of an ancient people with the docility of a new one. Legislation is made difficult less by what it is necessary to build up than by what has to be destroyed; and what makes success so rare is the impossibility of finding natural simplicity together with social requirements. All these conditions are indeed rarely found united, and therefore few States have good constitutions.

There is still in Europe one country capable of being given laws—Corsica. The valour and persistency with which that brave people has regained and defended its liberty well deserves that some wise man should teach it how to preserve what it has won. I have a feeling that some day that little island will astonish Europe.

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[1] If there were two neighbouring peoples, one of which could not do without the other, it would be very hard on the former, and very dangerous for the latter. Every wise nation, in such a case, would make haste to free the other from dependence. The Republic of Thlascala, enclosed by the Mexican Empire, preferred doing without salt to buying from the Mexicans, or even getting it from them as a gift. The Thlascalans were wise enough to see the snare hidden under such liberality. They kept their freedom, and that little State, shut up in that great Empire, was finally the instrument of its ruin.

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## CHAPTER XI

# THE VARIOUS SYSTEMS OF LEGISLATION

If we ask in what precisely consists the greatest good of all, which should be the end of every system of legislation, we shall find it reduce itself to two main objects, liberty and equality—liberty, because all particular dependence means so much force taken from the body of the State, and equality, because liberty cannot exist without it.

I have already defined civil liberty; by equality, we should understand, not that the degrees of power and riches are to be absolutely identical for everybody; but that power shall never be great enough for violence, and shall always be exercised by virtue of rank and law; and that, in respect of riches, no citizen shall ever be wealthy enough to buy another, and none poor enough to be forced to sell himself.<sup>[1]</sup> which implies, on the part of the great, moderation in goods and position, and, on the side of the common sort, moderation in avarice and covetousness.

Such equality, we are told, is an unpractical ideal that cannot actually exist. But if its abuse is inevitable, does it follow that we should not at least make regulations concerning it? It is precisely because the force of circumstances tends continually to destroy equality that the force of legislation should always tend to its maintenance.

But these general objects of every good legislative system need modifying in every country in accordance with the local situation and the temper of the inhabitants; and these circumstances should determine, in each case, the particular system of institutions which is best, not perhaps in itself, but for the State for which it is destined. If, for instance, the soil is barren and unproductive, or the land too crowded for its inhabitants, the people should turn to industry and the crafts, and exchange what they produce for the commodities they lack. If, on the other hand, a people dwells in rich plains and fertile slopes, or, in a good land, lacks inhabitants, it should give all its attention to agriculture, which causes men to multiply, and should drive out the crafts, which would only result in depopulation, by grouping in a few localities the few inhabitants there are.<sup>[2]</sup> If a nation dwells on an extensive and convenient coast-line, let it cover the sea with ships and foster commerce and navigation. It will have a life that will be short and glorious. If, on its coasts, the sea washes nothing but almost inaccessible rocks, let it remain barbarous and ichthyophagous: it will have a quieter, perhaps a better, and certainly a happier life. In a word, besides the principles that are common to all, every nation has in itself something that gives them a

particular application, and makes its legislation peculiarly its own. Thus, among the Jews long ago and more recently among the Arabs, the chief object was religion, among the Athenians letters, at Carthage and Tyre commerce, at Rhodes shipping, at Sparta war, at Rome virtue. The author of *The Spirit of the Laws* has shown with many examples by what art the legislator directs the constitution towards each of these objects.

What makes the constitution of a State really solid and lasting is the due observance of what is proper, so that the natural relations are always in agreement with the laws on every point, and law only serves, so to speak, to assure, accompany and rectify them. But if the legislator mistakes his object and adopts a principle other than circumstances naturally direct; if his principle makes for servitude while they make for liberty, or if it makes for riches, while they make for populousness, or if it makes for peace, while they make for conquest—the laws will insensibly lose their influence, the constitution will alter, and the State will have no rest from trouble till it is either destroyed or changed, and nature has resumed her invincible sway.

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[1] If the object is to give the State consistency, bring the two extremes as near to each other as possible; allow neither rich men nor beggars. These two estates, which are naturally inseparable, are equally fatal to the common good; from the one come the friends of tyranny, and from the other tyrants. It is always between them that public liberty is put up to auction; the one buys, and the other sells.

[2] "Any branch of foreign commerce," says M. d'Argenson, "creates on the whole only apparent advantage for the kingdom in general; it may enrich some individuals, or even some towns; but the nation as a whole gains nothing by it, and the people is no better off."

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## CHAPTER XII

### THE DIVISION OF THE LAWS

If the whole is to be set in order, and the commonwealth put into the best possible shape, there are various relations to be considered. First, there is the action of the complete body upon itself, the relation of the whole to the whole, of the Sovereign to the State; and this relation, as we shall see, is made up of the relations of the intermediate terms.

The laws which regulate this relation bear the name of political laws, and are also called fundamental laws, not without reason if they are wise. For, if there is, in each State, only one good system, the people that is in possession of it should hold fast to this; but if the established order is bad, why should laws that prevent men from being good be regarded as fundamental? Besides, in any case, a people is always in a position to change its laws, however good; for, if it choose to do itself harm, who can have a right to stop it?

The second relation is that of the members one to another, or to the body as a whole; and this relation should be in the first respect as unimportant, and in the second as important, as possible. Each citizen would then be perfectly independent of all the rest, and at the same time very dependent on the city; which is brought about always by the same means, as the strength of the State can alone secure the liberty of its members. From this second relation arise civil laws.

We may consider also a third kind of relation between the individual and the law, a relation of disobedience to its penalty. This gives rise to the setting up of criminal laws, which, at bottom, are less a particular class of law than the sanction behind all the rest.

Along with these three kinds of law goes a fourth, most important of all, which is not graven on tablets of marble or brass, but on the hearts of the citizens. This forms the real constitution of the State, takes on every day new powers, when other laws decay or die out, restores them or takes their place, keeps a people in the ways in which it was meant to go, and insensibly replaces authority by the force of habit. I am speaking of morality, of custom, above all of public opinion; a power unknown to political thinkers, on which none the less success in everything else depends. With this the great legislator concerns himself in secret, though he seems to confine himself to particular regulations; for these are only the arc of the arch, while manners and morals, slower to arise, form in the end its immovable keystone.

Among the different classes of laws, the political, which determine the form of the government, are alone relevant to my subject.

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## BOOK III

Before speaking of the different forms of government, let us try to fix the exact sense of the word, which has not yet been very clearly explained.

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### CHAPTER I

## GOVERNMENT IN GENERAL

I warn the reader that this chapter requires careful reading, and that I am unable to make myself clear to those who refuse to be attentive.

Every free action is produced by the concurrence of two causes; one moral, *i.e.* the will which determines the act; the other physical, *i.e.* the power which executes it. When I walk towards an object, it is necessary first that I should will to go there, and, in the second place, that my feet should carry me. If a paralytic wills to run and an active man wills not to, they will both stay where they are. The body politic has the same motive powers; here too force and will are distinguished, will under the name of legislative power and force under that of executive power. Without their concurrence, nothing is, or should be, done.

We have seen that the legislative power belongs to the people, and can belong to it alone. It may, on the other hand, readily be seen, from the principles laid down above, that the executive power cannot belong to the generality as legislature or Sovereign, because it consists wholly of particular acts which fall outside the competency of the law, and consequently of the Sovereign, whose acts must always be laws.

The public force therefore needs an agent of its own to bind it together and set it to work under the direction of the general will, to serve as a means of communication between the State and the Sovereign, and to do for the collective person more or less what the union of soul and body does for man. Here we have what is, in the State, the basis of government, often wrongly confused with the Sovereign, whose minister it is.

What then is government? An intermediate body set up between the subjects and the Sovereign, to secure their mutual correspondence, charged with the execution of the laws and the maintenance of liberty, both civil and political.

The members of this body are called magistrates or *kings*, that is to say *governors*, and the whole body bears the name *prince*.<sup>[1]</sup> Thus those who hold that the act, by which a people puts itself under a prince, is not a contract, are certainly right. It is simply and solely a commission, an employment, in which the rulers, mere officials of the Sovereign, exercise in their own name the power of which it makes them depositaries. This power it can limit, modify or recover at pleasure; for the alienation of such a right is incompatible with the nature of the social body, and contrary to the end of association.

I call then *government*, or supreme administration, the legitimate exercise of the executive power, and prince or magistrate the man or the body entrusted with that administration.

In government reside the intermediate forces whose relations make up that of the whole to the whole, or of the Sovereign to the State. This last relation may be represented as that between the extreme terms of a continuous proportion, which has government as its mean proportional. The government gets from the Sovereign the orders it gives the people, and, for the State to be properly balanced, there must, when everything is reckoned in, be equality between the product or power of the government taken in itself, and the product or power of the citizens, who are on the one hand sovereign and on the other subject.

Furthermore, none of these three terms can be altered without the equality being instantly destroyed. If the Sovereign desires to govern, or the magistrate to give laws, or if the subjects refuse to obey, disorder takes the place of regularity, force and will no longer act together, and the State is dissolved and falls into despotism or anarchy. Lastly, as there is only one mean proportional between each relation, there is also only one good government possible for a State. But, as countless events may change the relations of a people, not only may different governments be good for different peoples, but also for the same people at different times.

In attempting to give some idea of the various relations that may hold between these two extreme terms, I shall take as an example the number of a people, which is the most easily expressible.

Suppose the State is composed of ten thousand citizens. The Sovereign can only be considered collectively and as a body; but each member, as being a subject, is regarded as an individual: thus the Sovereign is to the subject as ten thousand to one, *i.e.* each member of the State has as his share only a ten-thousandth part of the sovereign authority, although he is wholly under its control. If the people numbers a hundred thousand, the condition of the subject undergoes no change, and each equally is under the whole authority of the laws, while his vote, being reduced to one hundred thousandth part, has ten times less influence in drawing them up. The subject therefore remaining always a unit, the relation between him and the Sovereign increases with the number of the citizens. From this it follows that, the larger the State, the less the liberty.

When I say the relation increases, I mean that it grows more unequal. Thus the greater it is in the geometrical sense, the less relation there is in the ordinary sense of the word. In the former sense, the relation, considered according to quantity, is expressed by the quotient; in the latter, considered according to identity, it is reckoned by similarity.

Now, the less relation the particular wills have to the general will, that is, morals and manners to laws, the more should the repressive force be increased. The government, then, to be good, should be proportionately stronger as the people is more numerous.

On the other hand, as the growth of the State gives the depositaries of the public authority more temptations and chances of abusing their power, the greater the force with which the government ought to be endowed for keeping the people in hand, the greater too should be the force at the disposal of the Sovereign for keeping the government in hand. I am speaking, not of absolute force, but of the relative force of the different parts of the State.

It follows from this double relation that the continuous proportion between the Sovereign, the prince and the people, is by no means an arbitrary idea, but a necessary consequence of the nature of the body politic. It follows further that, one of the extreme terms, *viz.* the people, as subject, being

fixed and represented by unity, whenever the duplicate ratio increases or diminishes, the simple ratio does the same, and is changed accordingly. From this we see that there is not a single unique and absolute form of government, but as many governments differing in nature as there are States differing in size.

If, ridiculing this system, any one were to say that, in order to find the mean proportional and give form to the body of the government, it is only necessary, according to me, to find the square root of the number of the people, I should answer that I am here taking this number only as an instance; that the relations of which I am speaking are not measured by the number of men alone, but generally by the amount of action, which is a combination of a multitude of causes; and that, further, if, to save words, I borrow for a moment the terms of geometry, I am none the less well aware that moral quantities do not allow of geometrical accuracy.

The government is on a small scale what the body politic which includes it is on a great one. It is a moral person endowed with certain faculties, active like the Sovereign and passive like the State, and capable of being resolved into other similar relations. This accordingly gives rise to a new proportion, within which there is yet another, according to the arrangement of the magistracies, till an indivisible middle term is reached, *i.e.* a single ruler or supreme magistrate, who may be represented, in the midst of this progression, as the unity between the fractional and the ordinal series.

Without encumbering ourselves with this multiplication of terms, let us rest content with regarding government as a new body within the State, distinct from the people and the Sovereign, and intermediate between them.

There is between these two bodies this essential difference, that the State exists by itself, and the government only through the Sovereign. Thus the dominant will of the prince is, or should be, nothing but the general will or the law; his force is only the public force concentrated in his hands, and, as soon as he tries to base any absolute and independent act on his own authority, the tie that binds the whole together begins to be loosened. If finally the prince should come to have a particular will more active than the will of the Sovereign, and should employ the public force in his hands in obedience to this particular will, there would be, so to speak, two

Sovereigns, one rightful and the other actual, the social union would evaporate instantly, and the body politic would be dissolved.

However, in order that the government may have a true existence and a real life distinguishing it from the body of the State, and in order that all its members may be able to act in concert and fulfil the end for which it was set up, it must have a particular personality, a sensibility common to its members, and a force and will of its own making for its preservation. This particular existence implies assemblies, councils, power of deliberation and decision, rights, titles, and privileges belonging exclusively to the prince and making the office of magistrate more honourable in proportion as it is more troublesome. The difficulties lie in the manner of so ordering this subordinate whole within the whole, that it in no way alters the general constitution by affirmation of its own, and always distinguishes the particular force it possesses, which is destined to aid in its preservation, from the public force, which is destined to the preservation of the State; and, in a word, is always ready to sacrifice the government to the people, and never to sacrifice the people to the government.

Furthermore, although the artificial body of the government is the work of another artificial body, and has, we may say, only a borrowed and subordinate life, this does not prevent it from being able to act with more or less vigour or promptitude, or from being, so to speak, in more or less robust health. Finally, without departing directly from the end for which it was instituted, it may deviate more or less from it, according to the manner of its constitution.

From all these differences arise the various relations which the government ought to bear to the body of the State, according to the accidental and particular relations by which the State itself is modified, for often the government that is best in itself will become the most pernicious, if the relations in which it stands have altered according to the defects of the body politic to which it belongs.

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[1] Thus at Venice the College, even in the absence of the Doge, is called "Most Serene Prince."

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## CHAPTER II

### THE CONSTITUENT PRINCIPLE IN THE VARIOUS FORMS OF GOVERNMENT

To set forth the general cause of the above differences, we must here distinguish between government and its principle, as we did before between the State and the Sovereign.

The body of the magistrate may be composed of a greater or a less number of members. We said that the relation of the Sovereign to the subjects was greater in proportion as the people was more numerous, and, by a clear analogy, we may say the same of the relation of the government to the magistrates.

But the total force of the government, being always that of the State, is invariable; so that, the more of this force it expends on its own members, the less it has left to employ on the whole people.

The more numerous the magistrates, therefore, the weaker the government. This principle being fundamental, we must do our best to make it clear.

In the person of the magistrate we can distinguish three essentially different wills: first, the private will of the individual, tending only to his personal advantage; secondly, the common will of the magistrates, which is relative solely to the advantage of the prince, and may be called corporate will, being general in relation to the government, and particular in relation to the State, of which the government forms part; and, in the third place, the will of the people or the sovereign will, which is general both in relation to the State regarded as the whole, and to the government regarded as a part of the whole.

In a perfect act of legislation, the individual or particular will should be at zero; the corporate will belonging to the government should occupy a very subordinate position; and, consequently, the general or sovereign will should always predominate and should be the sole guide of all the rest.

According to the natural order, on the other hand, these different wills become more active in proportion as they are concentrated. Thus, the general will is always the weakest, the corporate will second, and the

individual will strongest of all: so that, in the government, each member is first of all himself, then a magistrate, and then a citizen—in an order exactly the reverse of what the social system requires.

This granted, if the whole government is in the hands of one man, the particular and the corporate will are wholly united, and consequently the latter is at its highest possible degree of intensity. But, as the use to which the force is put depends on the degree reached by the will, and as the absolute force of the government is invariable, it follows that the most active government is that of one man.

Suppose, on the other hand, we unite the government with the legislative authority, and make the Sovereign prince also, and all the citizens so many magistrates: then the corporate will, being confounded with the general will, can possess no greater activity than that will, and must leave the particular will as strong as it can possibly be. Thus, the government, having always the same absolute force, will be at the lowest point of its relative force or activity.

These relations are incontestable, and there are other considerations which still further confirm them. We can see, for instance, that each magistrate is more active in the body to which he belongs than each citizen in that to which he belongs, and that consequently the particular will has much more influence on the acts of the government than on those of the Sovereign; for each magistrate is almost always charged with some governmental function, while each citizen, taken singly, exercises no function of Sovereignty. Furthermore, the bigger the State grows, the more its real force increases, though not in direct proportion to its growth; but, the State remaining the same, the number of magistrates may increase to any extent, without the government gaining any greater real force; for its force is that of the State, the dimension of which remains equal. Thus the relative force or activity of the government decreases, while its absolute or real force cannot increase.

Moreover, it is a certainty that promptitude in execution diminishes as more people are put in charge of it: where prudence is made too much of, not enough is made of fortune; opportunity is let slip, and deliberation results in the loss of its object.

I have just proved that the government grows remiss in proportion as the number of the magistrates increases; and I previously proved that, the more

numerous the people, the greater should be the repressive force. From this it follows that the relation of the magistrates to the government should vary inversely to the relation of the subjects to the Sovereign; that is to say, the larger the State, the more should the government be tightened, so that the number of the rulers diminish in proportion to the increase of that of the people.

It should be added that I am here speaking of the relative strength of the government, and not of its rectitude: for, on the other hand, the more numerous the magistracy, the nearer the corporate will comes to the general will; while, under a single magistrate, the corporate will is, as I said, merely a particular will. Thus, what may be gained on one side is lost on the other, and the art of the legislator is to know how to fix the point at which the force and the will of the government, which are always in inverse proportion, meet in the relation that is most to the advantage of the State.

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### CHAPTER III

## THE DIVISION OF GOVERNMENTS

We saw in the last chapter what causes the various kinds or forms of government to be distinguished according to the number of the members composing them: it remains in this to discover how the division is made.

In the first place, the Sovereign may commit the charge of the government to the whole people or to the majority of the people, so that more citizens are magistrates than are mere private individuals. This form of government is called *democracy*.

Or it may restrict the government to a small number; so that there are more private citizens than magistrates; and this is named *aristocracy*.

Lastly, it may concentrate the whole government in the hands of a single magistrate from whom all others hold their power. This third form is the most usual, and is called *monarchy*, or royal government.

It should be remarked that all these forms, or at least the first two, admit of degree, and even of very wide differences; for democracy may include the whole people, or may be restricted to half. Aristocracy, in its turn, may be restricted indefinitely from half the people down to the smallest possible number. Even royalty is susceptible of a measure of distribution. Sparta always had two kings, as its constitution provided; and the Roman Empire saw as many as eight emperors at once, without it being possible to say that the Empire was split up. Thus there is a point at which each form of government passes into the next, and it becomes clear that, under three comprehensive denominations, government is really susceptible of as many diverse forms as the State has citizens.

There are even more: for, as the government may also, in certain aspects, be subdivided into other parts, one administered in one fashion and one in another, the combination of the three forms may result in a multitude of mixed forms, each of which admits of multiplication by all the simple forms.

There has been at all times much dispute concerning the best form of government, without consideration of the fact that each is in some cases the best, and in others the worst.

If, in the different States, the number of supreme magistrates should be in inverse ratio to the number of citizens, it follows that, generally, democratic government suits small States, aristocratic government those of middle size, and monarchy great ones. This rule is immediately deducible from the principle laid down. But it is impossible to count the innumerable circumstances which may furnish exceptions.

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#### CHAPTER IV

### DEMOCRACY

He who makes the law knows better than any one else how it should be executed and interpreted. It seems then impossible to have a better constitution than that in which the executive and legislative powers are

united; but this very fact renders the government in certain respects inadequate, because things which should be distinguished are confounded, and the prince and the Sovereign, being the same person, form, so to speak, no more than a government without government.

It is not good for him who makes the laws to execute them, or for the body of the people to turn its attention away from a general standpoint and devote it to particular objects. Nothing is more dangerous than the influence of private interests in public affairs, and the abuse of the laws by the government is a less evil than the corruption of the legislator, which is the inevitable sequel to a particular standpoint. In such a case, the State being altered in substance, all reformation becomes impossible. A people that would never misuse governmental powers would never misuse independence; a people that would always govern well would not need to be governed.

If we take the term in the strict sense, there never has been a real democracy, and there never will be. It is against the natural order for the many to govern and the few to be governed. It is unimaginable that the people should remain continually assembled to devote their time to public affairs, and it is clear that they cannot set up commissions for that purpose without the form of administration being changed.

In fact, I can confidently lay down as a principle that, when the functions of government are shared by several tribunals, the less numerous sooner or later acquire the greatest authority, if only because they are in a position to expedite affairs, and power thus naturally comes into their hands.

Besides, how many conditions that are difficult to unite does such a government presuppose! First, a very small State, where the people can readily be got together and where each citizen can with ease know all the rest; secondly, great simplicity of manners, to prevent business from multiplying and raising thorny problems; next, a large measure of equality in rank and fortune, without which equality of rights and authority cannot long subsist; lastly, little or no luxury—for luxury either comes of riches or makes them necessary; it corrupts at once rich and poor, the rich by possession and the poor by covetousness; it sells the country to softness and vanity, and takes away from the State all its citizens, to make them slaves one to another, and one and all to public opinion.

This is why a famous writer has made virtue the fundamental principle of Republics; for all these conditions could not exist without virtue. But, for want of the necessary distinctions, that great thinker was often inexact, and sometimes obscure, and did not see that, the sovereign authority being everywhere the same, the same principle should be found in every well-constituted State, in a greater or less degree, it is true, according to the form of the government.

It may be added that there is no government so subject to civil wars and intestine agitations as democratic or popular government, because there is none which has so strong and continual a tendency to change to another form, or which demands more vigilance and courage for its maintenance as it is. Under such a constitution above all, the citizen should arm himself with strength and constancy, and say, every day of his life, what a virtuous Count Palatine<sup>[1]</sup> said in the Diet of Poland: *Malo periculosam libertatem quam quietum servitium.*

Were there a people of gods, their government would be democratic. So perfect a government is not for men.

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[1] The Palatine of Posen, father of the King of Poland, Duke of Lorraine. I prefer liberty with danger to peace with slavery.

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## CHAPTER V

### ARISTOCRACY

We have here two quite distinct moral persons, the government and the Sovereign, and in consequence two general wills, one general in relation to all the citizens, the other only for the members of the administration. Thus, although the government may regulate its internal policy as it pleases, it can never speak to the people save in the name of the Sovereign, that is, of the people itself, a fact which must not be forgotten.

The first societies governed themselves aristocratically. The heads of families took counsel together on public affairs. The young bowed without question to the authority of experience. Hence such names as *priests*, *elders*, *senate*, and *gerontes*. The savages of North America govern themselves in this way even now, and their government is admirable.

But, in proportion as artificial inequality produced by institutions became predominant over natural inequality, riches or power<sup>[1]</sup> were put before age, and aristocracy became elective. Finally, the transmission of the father's power along with his goods to his children, by creating patrician families, made government hereditary, and there came to be senators of twenty.

There are then three sorts of aristocracy—natural, elective and hereditary. The first is only for simple peoples; the third is the worst of all governments; the second is the best, and is aristocracy properly so called.

Besides the advantage that lies in the distinction between the two powers, it presents that of its members being chosen; for, in popular government, all the citizens are born magistrates; but here magistracy is confined to a few, who become such only by election.<sup>[2]</sup> By this means uprightness, understanding, experience and all other claims to pre-eminence and public esteem become so many further guarantees of wise government.

Moreover, assemblies are more easily held, affairs better discussed and carried out with more order and diligence, and the credit of the State is better sustained abroad by venerable senators than by a multitude that is unknown or despised.

In a word, it is the best and most natural arrangement that the wisest should govern the many, when it is assured that they will govern for its profit, and not for their own. There is no need to multiply instruments, or get twenty thousand men to do what a hundred picked men can do even better, but it must not be forgotten that corporate interest here begins to direct the public power less under the regulation of the general will, and that a further inevitable propensity takes away from the laws part of the executive power.

If we are to speak of what is individually desirable, neither should the State be so small, nor a people so simple and upright, that the execution of the laws follows immediately from the public will, as it does in a good democracy. Nor should the nation be so great that the rulers have to scatter in order to govern it and are able to play the Sovereign each in his own department, and, beginning by making themselves independent, end by becoming masters.

But if aristocracy does not demand all the virtues needed by popular government, it demands others which are peculiar to itself; for instance, moderation on the side of the rich and contentment on that of the poor; for it seems that thorough-going equality would be out of place, as it was not found even at Sparta.

Furthermore, if this form of government carries with it a certain inequality of fortune, this is justifiable in order that as a rule the administration of public affairs may be entrusted to those who are most able to give them their whole time, but not, as Aristotle maintains, in order that the rich may always be put first. On the contrary, it is of importance that an opposite choice should occasionally teach the people that the deserts of men offer claims to pre-eminence more important than those of riches.

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[1] It is clear that the word *optimates* meant, among the ancients, not the best, but the most powerful.

[2] It is of great importance that the form of the election of magistrates should be regulated by law; for if it is left at the discretion of the prince, it is impossible to avoid falling into hereditary aristocracy, as the Republics of Venice and Berne actually did. The first of these has therefore long

been a State dissolved; the second, however, is maintained by the extreme wisdom of the senate, and forms an honourable and highly dangerous exception.

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## CHAPTER VI

### MONARCHY

So far, we have considered the prince as a moral and collective person, unified by the force of the laws, and the depositary in the State of the executive power. We have now to consider this power when it is gathered together into the hands of a natural person, a real man, who alone has the right to dispose of it in accordance with the laws. Such a person is called a monarch or king.

In contrast with other forms of administration, in which a collective being stands for an individual, in this form an individual stands for a collective being; so that the moral unity that constituted the prince is at the same time a physical unity, and all the qualities, which in the other case are only with difficulty brought together by the law, are found naturally united.

Thus the will of the people, the will of the prince, the public force of the State, and the particular force of the government, all answer to a single motive power; all the springs of the machine are in the same hands, the whole moves towards the same end; there are no conflicting movements to cancel one another, and no kind of constitution can be imagined in which a less amount of effort produces a more considerable amount of action. Archimedes, seated quietly on the bank and easily drawing a great vessel afloat, stands to my mind for a skilful monarch, governing vast states from his study, and moving everything while he seems himself unmoved.

But if no government is more vigorous than this, there is also none in which the particular will holds more sway and rules the rest more easily. Everything moves towards the same end indeed, but this end is by no means that of the public happiness, and even the force of the administration constantly shows itself prejudicial to the State.

Kings desire to be absolute, and men are always crying out to them from afar that the best means of being so is to get themselves loved by their people. This precept is all very well, and even in some respects very true. Unfortunately, it will always be derided at court. The power which comes of a people's love is no doubt the greatest; but it is precarious and conditional, and princes will never rest content with it. The best kings desire to be in a position to be wicked, if they please, without forfeiting their mastery: political sermonisers may tell them to their hearts' content that, the people's strength being their own, their first interest is that the people should be prosperous, numerous and formidable; they are well aware that this is Untrue. Their first personal interest is that the people should be weak, wretched, and unable to resist them. I admit that, provided the subjects remained always in submission, the prince's interest would indeed be that it should be powerful, in order that its power, being his own, might make him formidable to his neighbours; but, this interest being merely secondary and subordinate, and strength being incompatible with submission, princes naturally give the preference always to the principle that is more to their immediate advantage. This is what Samuel put strongly before the Hebrews, and what Macchiavelli has clearly shown. He professed to teach kings; but it was the people he really taught. His *Prince* is the book of Republicans.<sup>[1]</sup>

We found, on general grounds, that monarchy is suitable only for great States, and this is confirmed when we examine it in itself. The more numerous the public administration, the smaller becomes the relation between the prince and the subjects, and the nearer it comes to equality, so that in democracy the ratio is unity, or absolute equality. Again, as the government is restricted in numbers the ratio increases and reaches its *maximum* when the government is in the hands of a single person. There is then too great a distance between prince and people and the State lacks a bond of union. To form such a bond, there must be intermediate orders, and princes, personages and nobility to compose them. But no such things suit a small State, to which all class differences mean ruin.

If, however, it is hard for a great State to be well governed, it is much harder for it to be so by a single man; and every one knows what happens when kings substitute others for themselves.

An essential and inevitable defect, which will always rank monarchical below republican government, is that in a republic the public voice hardly ever raises to the highest positions men who are not enlightened and capable, and such as to fill them with honour; while in monarchies these who rise to the top are most often merely petty blunderers petty swindlers, and petty intriguers, whose petty talents cause them to get into the highest positions at Court, but, as soon as they have got there, serve only to make their ineptitude clear to the public. The people is far less often mistaken in its choice than the prince; and a man of real worth among the king's ministers is almost as rare as a fool at the head of a republican government. Thus, when, by some fortunate chance, one of these born governors takes the helm of State in some monarchy that has been nearly overwhelmed by swarms of 'gentlemanly' administrators, there is nothing but amazement at the resources he discovers, and his coming marks an era in his country's history.

For a monarchical State to have a chance of being well governed, its population and extent must be proportionate to the abilities of its governor. It is easier to conquer than to rule. With a long enough lever, the world could be moved with a single finger; to sustain it needs the shoulders of Hercules. However small a State may be, the prince is hardly ever big enough for it. When, on the other hand, it happens that the State is too small for its ruler, in these rare cases too it is ill governed, because the ruler, constantly pursuing his great designs, forgets the interests of the people, and makes it no less wretched by misusing the talents he has, than a ruler of less capacity would make it for want of those he had not. A kingdom should, so to speak, expand or contract with each reign, according to the prince's capabilities; but, the abilities of a senate being more constant in quantity, the State can then have permanent frontiers without the administration suffering.

The disadvantage that is most felt in monarchical government is the want of the continuous succession which, in both the other forms, provides an unbroken bond of union. When one king dies, another is needed; elections leave dangerous intervals and are full of storms; and unless the citizens are disinterested and upright to a degree which very seldom goes with this kind of government, intrigue and corruption abound. He to whom the State has sold itself can hardly help selling it in his turn and repaying himself, at the

expense of the weak, the money the powerful have wrung from him. Under such an administration, venality sooner or later spreads through every part, and peace so enjoyed under a king is worse than the disorders of an interregnum.

What has been done to prevent these evils? Crowns have been made hereditary in certain families, and an order of succession has been set up, to prevent disputes from arising on the death of kings. That is to say, the disadvantages of regency have been put in place of those of election, apparent tranquillity has been preferred to wise administration, and men have chosen rather to risk having children, monstrosities, or imbeciles as rulers to having disputes over the choice of good kings. It has not been taken into account that, in so exposing ourselves to the risks this possibility entails, we are setting almost all the chances against us. There was sound sense in what the younger Dionysius said to his father, who reproached him for doing some shameful deed by asking, "Did I set you the example?" "No," answered his son, "but your father was not king."

Everything conspires to take away from a man who is set in authority over others the sense of justice and reason. Much trouble, we are told, is taken to teach young princes the art of reigning; but their education seems to do them no good. It would be better to begin by teaching them the art of obeying. The greatest kings whose praises history tells were not brought up to reign: reigning is a science we are never so far from possessing as when we have learnt too much of it, and one we acquire better by obeying than by commanding. "Nam utilissimus idem ac brevissimus bonarum malarumque rerum delectus cogitare quid aut nolueris sub alio principe, aut volueris."<sup>[2]</sup>

One result of this lack of coherence is the inconstancy of royal government, which, regulated now on one scheme and now on another, according to the character of the reigning prince or those who reign for him, cannot for long have a fixed object or a consistent policy—and this variability, not found in the other forms of government, where the prince is always the same, causes the State to be always shifting from principle to principle and from project to project. Thus we may say that generally, if a court is more subtle in intrigue, there is more wisdom in a senate, and Republics advance towards their ends by more consistent and better considered policies; while every revolution in a royal ministry creates a revolution in the State; for the

principle common to all ministers and nearly all kings is to do in every respect the reverse of what was done by their predecessors.

This incoherence further clears up a sophism that is very familiar to royalist political writers; not only is civil government likened to domestic government, and the prince to the father of a family—this error has already been refuted—but the prince is also freely credited with all the virtues he ought to possess, and is supposed to be always what he should be. This supposition once made, royal government is clearly preferable to all others, because it is incontestably the strongest, and, to be the best also, wants only a corporate will more in conformity with the general will.

But if, according to Plato,<sup>[3]</sup> the "king by nature" is such a rarity, how often will nature and fortune conspire to give him a crown? And, if royal education necessarily corrupts those who receive it, what is to be hoped from a series of men brought up to reign? It is, then, wanton self-deception to confuse royal government with government by a good king. To see such government as it is in itself, we must consider it as it is under princes who are incompetent or wicked: for either they will come to the throne wicked or incompetent, or the throne will make them so.

These difficulties have not escaped our writers, who, all the same, are not troubled by them. The remedy, they say, is to obey without a murmur: God sends bad kings in His wrath, and they must be borne as the scourges of Heaven. Such talk is doubtless edifying; but it would be more in place in a pulpit than in a political book. What are we to think of a doctor who promises miracles, and whose whole art is to exhort the sufferer to patience? We know for ourselves that we must put up with a bad government when it is there; the question is how to find a good one.

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[1] Macchiavelli was a proper man and a good citizen; but, being attached to the court of the Medici, he could not help veiling his love of liberty in the midst of his country's oppression. The choice of his detestable hero, Cæsar Borgia, clearly enough shows his hidden aim; and the contradiction between the teaching of the *Prince* and that of the *Discourses on Livy* and the *History of Florence* shows that this profound political thinker has so far been studied only by superficial or corrupt readers. The Court of Rome sternly prohibited his book. I can well believe it; for it is that Court it most clearly portrays.

[2] Tacitus, *Histories*, i. 16. "For the best, and also the shortest way of finding out what is good and what is bad is to consider what you would have wished to happen or not to happen, had another than you been Emperor."

[3] In the *Politicus*.

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## CHAPTER VII

### MIXED GOVERNMENTS

Strictly speaking, there is no such thing as a simple government. An isolated ruler must have subordinate magistrates; a popular government must have a head. There is therefore, in the distribution of the executive power, always a gradation from the greater to the lesser number, with the difference that sometimes the greater number is dependent on the smaller, and sometimes the smaller on the greater.

Sometimes the distribution is equal, when either the constituent parts are in mutual dependence, as in the government of England, or the authority of each section is independent, but imperfect, as in Poland. This last form is bad; for it secures no unity in the government, and the State is left without a bond of union.

Is a simple or a mixed government the better? Political writers are always debating the question, which must be answered as we have already answered a question about all forms of government.

Simple government is better in itself, just because it is simple. But when the executive power is not sufficiently dependent upon the legislative power, *i.e.* when the prince is more closely related to the Sovereign than the people to the prince, this lack of proportion must be cured by the division of the government; for all the parts have then no less authority over the subjects, while their division makes them all together less strong against the Sovereign.

The same disadvantage is also prevented by the appointment of intermediate magistrates, who leave the government entire, and have the effect only of balancing the two powers and maintaining their respective rights. Government is then not mixed, but moderated.

The opposite disadvantages may be similarly cured, and, when the government is too lax, tribunals may be set up to concentrate it. This is done in all democracies. In the first case, the government is divided to make it weak; in the second, to make it strong: for the *maxima* of both strength and weakness are found in simple governments, while the mixed forms result in a mean strength.

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## CHAPTER VIII

### THAT ALL FORMS OF GOVERNMENT DO NOT SUIT ALL COUNTRIES

Liberty not being a fruit of all climates, is not within the reach of all peoples. The more this principle, laid down by Montesquieu, is considered, the more its truth is felt; the more it is combated, the more chance is given to confirm it by new proofs.

In all the governments that there are, the public person consumes without producing. Whence then does it get what it consumes? From the labour of its members. The necessities of the public are supplied out of the superfluities of individuals. It follows that the civil State can subsist only so long as men's labour brings them a return greater than their needs.

The amount of this excess is not the same in all countries. In some it is considerable, in others middling, in yet others nil, in some even negative. The relation of product to subsistence depends on the fertility of the climate, on the sort of labour the land demands, on the nature of its products, on the strength of its inhabitants, on the greater or less consumption they find necessary, and on several further considerations of which the whole relation is made up.

On the other side, all governments are not of the same nature: some are less voracious than others, and the differences between them are based on this second principle, that the further from their source the public contributions are removed, the more burdensome they become.

The charge should be measured not by the amount of the impositions, but by the path they have to travel in order to get back to those from whom they came. When the circulation is prompt and well-established, it does not matter whether much or little is paid; the people is always rich and, financially speaking, all is well. On the contrary, however little the people gives, if that little does not return to it, it is soon exhausted by giving continually: the State is then never rich, and the people is always a people of beggars.

It follows that, the more the distance between people and government increases, the more burdensome tribute becomes: thus, in a democracy, the people bears the least charge; in an aristocracy, a greater charge; and, in monarchy, the weight becomes heaviest. Monarchy therefore suits only wealthy nations; aristocracy, States of middling size and wealth; and democracy, States that are small and poor.

In fact, the more we reflect, the more we find the difference between free and monarchical States to be this: in the former, everything is used for the public advantage; in the latter, the public forces and those of individuals are affected by each other, and either increases as the other grows weak; finally, instead of governing subjects to make them happy, despotism makes them wretched in order to govern them.

We find then, in every climate, natural causes according to which the form of government which it requires can be assigned, and we can even say what sort of inhabitants it should have.

Unfriendly and barren lands, where the product does not repay the labour, should remain desert and uncultivated, or peopled only by savages; lands where men's labour brings in no more than the exact *minimum* necessary to subsistence should be inhabited by barbarous peoples: in such places all polity is impossible. Lands where the surplus of product over labour is only middling are suitable for free peoples; those in which the soil is abundant and fertile and gives a great product for a little labour call for monarchical government, in order that the surplus of superfluities among the subjects may be consumed by the luxury of the prince: for it is better for this excess to be absorbed by the government than dissipated among the individuals. I am aware that there are exceptions; but these exceptions themselves

confirm the rule, in that sooner or later they produce revolutions which restore things to the natural order.

General laws should always be distinguished from individual causes that may modify their effects. If all the South were covered with Republics and all the North with despotic States, it would be none the less true that, in point of climate, despotism is suitable to hot countries, barbarism to cold countries, and good polity to temperate regions. I see also that, the principle being granted, there may be disputes on its application; it may be said that there are cold countries that are very fertile, and tropical countries that are very unproductive. But this difficulty exists only for those who do not consider the question in all its aspects. We must, as I have already said, take labour, strength, consumption, etc., into account.

Take two tracts of equal extent, one of which brings in five and the other ten. If the inhabitants of the first consume four and those of the second nine, the surplus of the first product will be a fifth and that of the second a tenth. The ratio of these two surpluses will then be inverse to that of the products, and the tract which produces only five will give a surplus double that of the tract which produces ten.

But there is no question of a double product, and I think no one would put the fertility of cold countries, as a general rule, on an equality with that of hot ones. Let us, however, suppose this equality to exist: let us, if you will, regard England as on the same level as Sicily, and Poland as Egypt—further south, we shall have Africa and the Indies; further north, nothing at all. To get this equality of product, what a difference there must be in tillage: in Sicily, there is only need to scratch the ground; in England, how men must toil! But, where more hands are needed to get the same product, the superfluity must necessarily be less.

Consider, besides, that the same number of men consume much less in hot countries. The climate requires sobriety for the sake of health; and Europeans who try to live there as they would at home all perish of dysentery and indigestion. "We are," says Chardin, "carnivorous animals, wolves, in comparison with the Asiatics. Some attribute the sobriety of the Persians to the fact that their country is less cultivated; but it is my belief that their country abounds less in commodities because the inhabitants need less. If their frugality," he goes on, "were the effect of the nakedness of the

land, only the poor would eat little; but everybody does so. Again, less or more would be eaten in various provinces, according to the land's fertility; but the same sobriety is found throughout the kingdom. They are very proud of their manner of life, saying that you have only to look at their hue to recognise how far it excels that of the Christians. In fact, the Persians are of an even hue; their skins are fair, fine and smooth; while the hue of their subjects, the Armenians, who live after the European fashion, is rough and blotchy, and their bodies are gross and unwieldy."

The nearer you get to the equator, the less people live on. Meat they hardly touch; rice, maize, curcur, millet and cassava are their ordinary food. There are in the Indies millions of men whose subsistence does not cost a halfpenny a day. Even in Europe we find considerable differences of appetite between Northern and Southern peoples. A Spaniard will live for a week on a German's dinner. In the countries in which men are more voracious, luxury therefore turns in the direction of consumption. In England, luxury appears in a well-filled table; in Italy, you feast on sugar and flowers.

Luxury in clothes shows similar differences. In climates in which the changes of season are prompt and violent, men have better and simpler clothes; where they clothe themselves only for adornment, what is striking is more thought of than what is useful; clothes themselves are then a luxury. At Naples, you may see daily walking in the Pausilippeum men in gold-embroidered upper garments and nothing else. It is the same with buildings; magnificence is the sole consideration where there is nothing to fear from the air. In Paris and London, you desire to be lodged warmly and comfortably; in Madrid, you have superb salons, but not a window that closes, and you go to bed in a mere hole.

In hot countries foods are much more substantial and succulent; and the third difference cannot but have an influence on the second. Why are so many vegetables eaten in Italy? Because there they are good, nutritious and excellent in taste. In France, where they are nourished only on water, they are far from nutritious and are thought nothing of at table. They take up all the same no less ground, and cost at least as much pains to cultivate. It is a proved fact that the wheat of Barbary, in other respects inferior to that of France, yields much more flour, and that the wheat of France in turn yields more than that of northern countries; from which it may be inferred that a

like gradation in the same direction, from equator to pole, is found generally. But is it not an obvious disadvantage for an equal product to contain less nourishment?

To all these points may be added another, which at once depends on and strengthens them. Hot countries need inhabitants less than cold countries, and can support more of them. There is thus a double surplus, which is all to the advantage of despotism. The greater the territory occupied by a fixed number of inhabitants, the more difficult revolt becomes, because rapid or secret concerted action is impossible, and the government can easily unmask projects and cut communications; but the more a numerous people is gathered together, the less can the government usurp the Sovereign's place: the people's leaders can deliberate as safely in their houses as the prince in council, and the crowd gathers as rapidly in the squares as the prince's troops in their quarters. The advantage of tyrannical government therefore lies in acting at great distances. With the help of the rallying-points it establishes, its strength, like that of the lever,<sup>[1]</sup> grows with distance. The strength of the people, on the other hand, acts only when concentrated: when spread abroad, it evaporates and is lost, like powder scattered on the ground, which catches fire only grain by grain. The least populous countries are thus the fittest for tyranny: fierce animals reign only in deserts.

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[1] This does not contradict what I said before (Book ii, ch. ix) about the disadvantages of great States; for we were then dealing with the authority of the government over the members, while here we are dealing with its force against the subjects. Its scattered members serve it as rallying-points for action against the people at a distance, but it has no rallying-point for direct action on its members themselves. Thus the length of the lever is its weakness in the one case, and its strength in the other.

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## CHAPTER IX

### THE MARKS OF A GOOD GOVERNMENT

The question "What absolutely is the best government?" is unanswerable as well as indeterminate; or rather, there are as many good answers as there are

possible combinations in the absolute and relative situations of all nations.

But if it is asked by what sign we may know that a given people is well or ill governed, that is another matter, and the question, being one of fact, admits of an answer.

It is not, however, answered, because every-one wants to answer it in his own way. Subjects extol public tranquillity, citizens individual liberty; the one class prefers security of possessions, the other that of person; the one regards as the best government that which is most severe, the other maintains that the mildest is the best; the one wants crimes punished, the other wants them prevented; the one wants the State to be feared by its neighbours, the other prefers that it should be ignored; the one is content if money circulates, the other demands that the people shall have bread. Even if an agreement were come to on these and similar points, should we have got any further? As moral qualities do not admit of exact measurement, agreement about the mark does not mean agreement about the valuation.

For my part, I am continually astonished that a mark so simple is not recognised, or that men are of so bad faith as not to admit it. What is the end of political association? The preservation and prosperity of its members. And what is the surest mark of their preservation and prosperity? Their numbers and population. Seek then nowhere else this mark that is in dispute. The rest being equal, the government under which, without external aids, without naturalisation or colonies, the citizens increase and multiply most, is beyond question the best. The government under which a people wanes and diminishes is worst. Calculators, it is left for you to count, to measure, to compare.<sup>[1]</sup>

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[1] On the same principle it should be judged what centuries deserve the preference for human prosperity. Those in which letters and arts have flourished have been too much admired, because the hidden object of their culture has not been fathomed, and their fatal effects not taken into account. "Idque apud imperitos humanitas vocabatur, cum pars servitutis esset." ["Fools called 'humanity' what was a part of slavery," Tacitus, *Agricola*, 31.] Shall we never see in the maxims books lay down the vulgar interest that makes their writers speak? No, whatever they may say, when, despite its renown, a country is depopulated, it is not true that all is well, and it is not enough that a poet should have an income of 100,000 francs to make his age the best of all. Less attention should be paid to the apparent repose and tranquillity of the rulers than to the well-being of their nations as wholes, and above all of the most numerous States. A hail-storm lays several cantons waste, but it rarely makes a famine. Outbreaks and civil wars give rulers rude shocks, but they are not the real ills of peoples, who may even get a respite, while there is a dispute as to who shall tyrannise over them. Their true

prosperity and calamities come from their permanent condition: it is when the whole remains crushed beneath the yoke, that decay sets in, and that the rulers destroy them at will, and "ubi solitudinem faciunt, pacem appellant" ["Where they create solitude, they call it peace," Tacitus, *Agricola*, 31.] When the bickerings of the great disturbed the kingdom of France, and the Coadjutor of Paris took a dagger in his pocket to the Parliament, these things did not prevent the people of France from prospering and multiplying in dignity, ease and freedom. Long ago Greece flourished in the midst of the most savage wars; blood ran in torrents, and yet the whole country was covered with inhabitants. It appeared, says Macchiavelli, that in the midst of murder, proscription and civil war, our republic only thrived: the virtue, morality and independence of the citizens did more to strengthen it than all their dissensions had done to enfeeble it. A little disturbance gives the soul elasticity; what makes the race truly prosperous is not so much peace as liberty.

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## CHAPTER X

### THE ABUSE OF GOVERNMENT AND ITS TENDENCY TO DEGENERATE

As the particular will acts constantly in opposition to the general will, the government continually exerts itself against the Sovereignty. The greater this exertion becomes, the more the constitution changes; and, as there is in this case no other corporate will to create an equilibrium by resisting the will of the prince, sooner or later the prince must inevitably suppress the Sovereign and break the social treaty. This is the unavoidable and inherent defect which, from the very birth of the body politic, tends ceaselessly to destroy it, as age and death end by destroying the human body.

There are two general courses by which government degenerates: *i.e.* when it undergoes contraction, or when the State is dissolved.

Government undergoes contraction when it passes from the many to the few, that is, from democracy to aristocracy, and from aristocracy to royalty. To do so is its natural propensity.<sup>[1]</sup> If it took the backward course from the few to the many, it could be said that it was relaxed; by this inverse sequence is impossible.

Indeed, governments never change their form except when their energy is exhausted and leaves them too weak to keep what they have. If a government at once extended its sphere and relaxed its stringency, its force would become absolutely nil, and it would persist still less. It is therefore

necessary to wind up the spring and tighten the hold as it gives way: or else the State it sustains will come to grief.

The dissolution of the State may come about in either of two ways.

First, when the prince ceases to administer the State in accordance with the laws, and usurps the Sovereign power. A remarkable change then occurs: not the government, but the State, undergoes contraction; I mean that the great State is dissolved, and another is formed within it, composed solely of the members of the government, which becomes for the rest of the people merely master and tyrant. So that the moment the government usurps the Sovereignty, the social compact is broken and all private citizens recover by right their natural liberty, and are forced, but not bound, to obey.

The same thing happens when the members of the government severally usurp the power they should exercise only as a body; this is as great an infraction of the laws, and results in even greater disorders. There are then, so to speak, as many princes as there are magistrates, and the State, no less divided than the government, either perishes or changes its form.

When the State is dissolved, the abuse of government, whatever it is, bears the common name of *anarchy*. To distinguish, democracy degenerates into *ochlocracy* and aristocracy into *oligarchy* and I would add that royalty degenerates into *tyranny*; but this last word is ambiguous and needs explanation.

In vulgar usage, a tyrant is a king who governs violently and without regard for justice and law. In the exact sense, a tyrant is an individual who arrogates to himself the royal authority without having a right to it. This is how the Greeks understood the word "tyrant": they applied it indifferently to good and bad princes whose authority was not legitimate.<sup>[2]</sup> *Tyrant* and *usurper* are thus perfectly synonymous terms.

In order that I may give different things different names, I call him who usurps the royal authority *tyrant*, and him who usurps the sovereign power a *despot*. The tyrant is he who thrusts himself in contrary to the laws to govern in accordance with the laws; the despot is he who sets himself above the laws themselves. Thus the tyrant cannot be a despot, but the despot is always a tyrant.

[1] The slow formation and the progress of the Republic of Venice in its lagoons are a notable instance of this sequence; and it is most astonishing that, after more than twelve hundred years' existence, the Venetians seem to be still at the second stage, which they reached with the *Serrar di Consiglio* in 1198. As for the ancient Dukes who are brought up against them, it is proved, whatever the *Squittinio della libertà veneta* may say of them, that they were in no sense Sovereigns.

A case certain to be cited against my view is that of the Roman Republic, which, it will be said, followed exactly the opposite course, and passed from monarchy to aristocracy and from aristocracy to democracy. I by no means take this view of it.

What Romulus first set up was a mixed government, which soon deteriorated into despotism. From special causes, the State died an untimely death, as new-born children sometimes perish without reaching manhood. The expulsion of the Tarquins was the real period of the birth of the Republic. But at first it took on no constant form, because, by not abolishing the patriciate, it left half its work undone. For, by this means, hereditary aristocracy, the worst of all legitimate forms of administration, remained in conflict with democracy, and the form of the government, as Macchiavelli has proved, was only fixed on the establishment of the tribunate: only then was there a true government and a veritable democracy. In fact, the people was then not only Sovereign, but also magistrate and judge; the senate was only a subordinate tribunal, to temper and concentrate the government, and the consuls themselves, though they were patricians, first magistrates, and absolute generals in war, were in Rome itself no more than presidents of the people.

From that point, the government followed its natural tendency, and inclined strongly to aristocracy. The patriciate, we may say, abolished itself, and the aristocracy was found no longer in the body of patricians as at Venice and Genoa, but in the body of the senate, which was composed of patricians and plebeians, and even in the body of tribunes when they began to usurp an active function: for names do not affect facts, and, when the people has rulers who govern for it, whatever name they bear, the government is an aristocracy.

The abuse of aristocracy led to the civil wars and the triumvirate. Sulla, Julius Cæsar and Augustus became in fact real monarchs; and finally, under the despotism of Tiberius, the State was dissolved. Roman history then confirms, instead of invalidating, the principle I have laid down.

[2] Omnes enim et habentur et dicuntur tyranni, qui potestate utuntur perpetua in ea civitate quæ libertate usa est (Cornelius Nepos, *Life of Miltiades*). [For all those are called and considered tyrants, who hold perpetual power in a State that has known liberty.] It is true that Aristotle (*Nicomachean Ethics*, Book viii, chapter x) distinguishes the tyrant from the king by the fact that the former governs in his own interest, and the latter only for the good of his subjects; but not only did all Greek authors in general use the word *tyrant* in a different sense, as appears most clearly in Xenophon's *Hiero*, but also it would follow from Aristotle's distinction that, from the very beginning of the world, there has not yet been a single king.

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## CHAPTER XI

### THE DEATH OF THE BODY POLITIC

Such is the natural and inevitable tendency of the best constituted governments. If Sparta and Rome perished, what State can hope to endure for ever? If we would set up a long-lived form of government, let us not even dream of making it eternal. If we are to succeed, we must not attempt the impossible, or flatter ourselves that we are endowing the work of man with a stability of which human conditions do not permit.

The body politic, as well as the human body, begins to die as soon as it is born, and carries in itself the causes of its destruction. But both may have a constitution that is more or less robust and suited to preserve them a longer or a shorter time. The constitution of man is the work of nature; that of the State the work of art. It is not in men's power to prolong their own lives; but it is for them to prolong as much as possible the life of the State, by giving it the best possible constitution. The best constituted State will have an end; but it will end later than any other, unless some unforeseen accident brings about its untimely destruction.

The life-principle of the body politic lies in the sovereign authority. The legislative power is the heart of the State; the executive power is its brain, which causes the movement of all the parts. The brain may become paralysed and the individual still live. A man may remain an imbecile and live; but as soon as the heart ceases to perform its functions, the animal is dead.

The State subsists by means not of the laws, but of the legislative power. Yesterday's law is not binding to-day; but silence is taken for tacit consent, and the Sovereign is held to confirm incessantly the laws it does not abrogate as it might. All that it has once declared itself to will it wills always, unless it revokes its declaration.

Why then is so much respect paid to old laws? For this very reason. We must believe that nothing but the excellence of old acts of will can have preserved them so long: if the Sovereign had not recognised them as throughout salutary, it would have revoked them a thousand times. This is why, so far from growing weak, the laws continually gain new strength in any well constituted State; the precedent of antiquity makes them daily more venerable: while wherever the laws grow weak as they become old, this proves that there is no longer a legislative power, and that the State is dead.

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## CHAPTER XII

### HOW THE SOVEREIGN AUTHORITY MAINTAINS ITSELF

The Sovereign, having no force other than the legislative power, acts only by means of the laws; and the laws being solely the authentic acts of the general will, the Sovereign cannot act save when the people is assembled. The people in assembly, I shall be told, is a mere chimera. It is so to-day, but two thousand years ago it was not so. Has man's nature changed?

The bounds of possibility, in moral matters, are less narrow than we imagine: it is our weaknesses, our vices and our prejudices that confine them. Base souls have no belief in great men; vile slaves smile in mockery at the name of liberty.

Let us judge of what can be done by what has been done. I shall say nothing of the Republics of ancient Greece; but the Roman Republic was, to my mind, a great State, and the town of Rome a great town. The last census showed that there were in Rome four hundred thousand citizens capable of bearing arms, and the last computation of the population of the Empire showed over four million citizens, excluding subjects, foreigners, women, children and slaves.

What difficulties might not be supposed to stand in the way of the frequent assemblage of the vast population of this capital and its neighbourhood. Yet few weeks passed without the Roman people being in assembly, and even being so several times. It exercised not only the rights of Sovereignty, but also a part of those of government. It dealt with certain matters, and judged certain cases, and this whole people was found in the public meeting-place hardly less often as magistrates than as citizens.

If we went back to the earliest history of nations, we should find that most ancient governments, even those of monarchical form, such as the Macedonian and the Frankish, had similar councils. In any case, the one incontestable fact I have given is an answer to all difficulties; it is good logic to reason from the actual to the possible.

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## CHAPTER XIII

### THE SAME (*continued*)

It is not enough for the assembled people to have once fixed the constitution of the State by giving its sanction to a body of law; it is not enough for it to have set up a perpetual government, or provided once for all for the election of magistrates. Besides the extraordinary assemblies unforeseen circumstances may demand, there must be fixed periodical assemblies which cannot be abrogated or prorogued, so that on the proper day the people is legitimately called together by law, without need of any formal summoning.

But, apart from these assemblies authorised by their date alone, every assembly of the people not summoned by the magistrates appointed for that purpose, and in accordance with the prescribed forms, should be regarded as unlawful, and all its acts as null and void, because the command to assemble should itself proceed from the law.

The greater or less frequency with which lawful assemblies should occur depends on so many considerations that no exact rules about them can be given. It can only be said generally that the stronger the government the more often should the Sovereign show itself.

This, I shall be told, may do for a single town; but what is to be done when the State includes several? Is the sovereign authority to be divided? Or is it to be concentrated in a single town to which all the rest are made subject?

Neither the one nor the other, I reply. First, the sovereign authority is one and simple, and cannot be divided without being destroyed. In the second place, one town cannot, any more than one nation, legitimately be made subject to another, because the essence of the body politic lies in the reconciliation of obedience and liberty, and the words subject and Sovereign are identical correlatives the idea of which meets in the single word "citizen."

I answer further that the union of several towns in a single city is always bad, and that, if we wish to make such a union, we should not expect to

avoid its natural disadvantages. It is useless to bring up abuses that belong to great States against one who desires to see only small ones; but how can small States be given the strength to resist great ones, as formerly the Greek towns resisted the Great King, and more recently Holland and Switzerland have resisted the House of Austria?

Nevertheless, if the State cannot be reduced to the right limits, there remains still one resource; this is, to allow no capital, to make the seat of government move from town to town, and to assemble by turn in each the Provincial Estates of the country.

People the territory evenly, extend everywhere the same rights, bear to every place in it abundance and life: by these means will the State become at once as strong and as well governed as possible. Remember that the walls of towns are built of the ruins of the houses of the countryside. For every palace I see raised in the capital, my mind's eye sees a whole country made desolate.

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#### CHAPTER XIV

#### **THE SAME (continued)**

The moment the people is legitimately assembled as a sovereign body, the jurisdiction of the government wholly lapses, the executive power is suspended, and the person of the meanest citizen is as sacred and inviolable as that of the first magistrate; for in the presence of the person represented, representatives no longer exist. Most of the tumults that arose in the comitia at Rome were due to ignorance or neglect of this rule. The consuls were in them merely the presidents of the people; the tribunes were mere speakers; <sup>[1]</sup> the senate was nothing at all.

These intervals of suspension, during which the prince recognises or ought to recognise an actual superior, have always been viewed by him with alarm; and these assemblies of the people, which are the aegis of the body politic and the curb on the government, have at all times been the horror of rulers: who therefore never spare pains, objections, difficulties, and

promises, to stop the citizens from having them. When the citizens are greedy, cowardly, and pusillanimous, and love ease more than liberty, they do not long hold out against the redoubled efforts of the government; and thus, as the resisting force incessantly grows, the sovereign authority ends by disappearing, and most cities fall and perish before their time.

But between the sovereign authority and arbitrary government there sometimes intervenes a mean power of which something must be said.



[1] In nearly the same sense as this word has in the English Parliament. The similarity of these functions would have brought the consuls and the tribunes into conflict, even had all jurisdiction been suspended.

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## CHAPTER XV

### DEPUTIES OR REPRESENTATIVES

As soon as public service ceases to be the chief business of the citizens, and they would rather serve with their money than with their persons, the State is not far from its fall. When it is necessary to march out to war, they pay troops and stay at home: when it is necessary to meet in council, they name deputies and stay at home. By reason of idleness and money, they end by having soldiers to enslave their country and representatives to sell it.

It is through the hustle of commerce and the arts, through the greedy self-interest of profit, and through softness and love of amenities that personal services are replaced by money payments. Men surrender a part of their profits in order to have time to increase them at leisure. Make gifts of money, and you will not be long without chains. The word *finance* is a slavish word, unknown in the city-state. In a country that is truly free, the citizens do everything with their own arms and nothing by means of money; so far from paying to be exempted from their duties, they would even pay for the privilege of fulfilling them themselves. I am far from taking the common view: I hold enforced labour to be less opposed to liberty than taxes.

The better the constitution of a State is, the more do public affairs encroach on private in the minds of the citizens. Private affairs are even of much less importance, because the aggregate of the common happiness furnishes a greater proportion of that of each individual, so that there is less for him to seek in particular cares. In a well-ordered city every man flies to the assemblies: under a bad government no one cares to stir a step to get to them, because no one is interested in what happens there, because it is foreseen that the general will will not prevail, and lastly because domestic cares are all-absorbing. Good laws lead to the making of better ones; bad

ones bring about worse. As soon as any man says of the affairs of the State *What does it matter to me?* the State may be given up for lost.

The lukewarmness of patriotism, the activity of private interest, the vastness of States, conquest and the abuse of government suggested the method of having deputies or representatives of the people in the national assemblies. These are what, in some countries, men have presumed to call the Third Estate. Thus the individual interest of two orders is put first and second; the public interest occupies only the third place.

Sovereignty, for the same reason as makes it inalienable, cannot be represented; it lies essentially in the general will, and will does not admit of representation: it is either the same, or other; there is no intermediate possibility. The deputies of the people, therefore, are not and cannot be its representatives: they are merely its stewards, and can carry through no definitive acts. Every law the people has not ratified in person is null and void—is, in fact, not a law. The people of England regards itself as free; but it is grossly mistaken; it is free only during the election of members of parliament. As soon as they are elected, slavery overtakes it, and it is nothing. The use it makes of the short moments of liberty it enjoys shows indeed that it deserves to lose them.

The idea of representation is modern; it comes to us from feudal government, from that iniquitous and absurd system which degrades humanity and dishonours the name of man. In ancient republics and even in monarchies, the people never had representatives; the word itself was unknown. It is very singular that in Rome, where the tribunes were so sacrosanct, it was never even imagined that they could usurp the functions of the people, and that in the midst of so great a multitude they never attempted to pass on their own authority a single plebiscitum. We can, however, form an idea of the difficulties caused sometimes by the people being so numerous, from what happened in the time of the Gracchi, when some of the citizens had to cast their votes from the roofs of buildings.

Where right and liberty are everything, disadvantages count for nothing. Among this wise people everything was given its just value, its lictors were allowed to do what its tribunes would never have dared to attempt; for it had no fear that its lictors would try to represent it.

To explain, however, in what way the tribunes did sometimes represent it, it is enough to conceive how the government represents the Sovereign. Law being purely the declaration of the general will, it is clear that, in the exercise of the legislative power, the people cannot be represented; but in that of the executive power, which is only the force that is applied to give the law effect, it both can and should be represented. We thus see that if we looked closely into the matter we should find that very few nations have any laws. However that may be, it is certain that the tribunes, possessing no executive power, could never represent the Roman people by right of the powers entrusted to them, but only by usurping those of the senate.

In Greece, all that the people had to do, it did for itself; it was constantly assembled in the public square. The Greeks lived in a mild climate; they had no natural greed; slaves did their work for them; their great concern was with liberty. Lacking the same advantages, how can you preserve the same rights? Your severer climates add to your needs;<sup>[1]</sup> for half the year your public squares are uninhabitable; the flatness of your languages unfits them for being heard in the open air; you sacrifice more for profit than for liberty, and fear slavery less than poverty.

What then? Is liberty maintained only by the help of slavery? It may be so. Extremes meet. Everything that is not in the course of nature has its disadvantages, civil society most of all. There are some unhappy circumstances in which we can only keep our liberty at others' expense, and where the citizen can be perfectly free only when the slave is most a slave. Such was the case with Sparta. As for you, modern peoples, you have no slaves, but you are slaves yourselves; you pay for their liberty with your own. It is in vain that you boast of this preference; I find in it more cowardice than humanity.

I do not mean by all this that it is necessary to have slaves, or that the right of slavery is legitimate: I am merely giving the reasons why modern peoples, believing themselves to be free, have representatives, while ancient peoples had none. In any case, the moment a people allows itself to be represented, it is no longer free: it no longer exists.

All things considered, I do not see that it is possible henceforth for the Sovereign to preserve among us the exercise of its rights, unless the city is very small. But if it is very small, it will be conquered? No. I will show

later on how the external strength of a great people<sup>[2]</sup> may be combined with the convenient polity and good order of a small State.

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[1] To adopt in cold countries the luxury and effeminacy of the East is to desire to submit to its chains; it is indeed to bow to them far more inevitably in our case than in theirs.

[2] I had intended to do this in the sequel to this work, when in dealing with external relations I came to the subject of confederations. The subject is quite new, and its principles have still to be laid down.

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## CHAPTER XVI

### THAT THE INSTITUTION OF GOVERNMENT IS NOT A CONTRACT

The legislative power once well established, the next thing is to establish similarly the executive power; for this latter, which operates only by particular acts, not being of the essence of the former, is naturally separate from it. Were it possible for the Sovereign, as such, to possess the executive power, right and fact would be so confounded that no one could tell what was law and what was not; and the body politic, thus disfigured, would soon fall a prey to the violence it was instituted to prevent.

As the citizens, by the social contract, are all equal, all can prescribe what all should do, but no one has a right to demand that another shall do what he does not do himself. It is strictly this right, which is indispensable for giving the body politic life and movement, that the Sovereign, in instituting the government, confers upon the prince.

It has been held that this act of establishment was a contract between the people and the rulers it sets over itself.—a contract in which conditions were laid down between the two parties binding the one to command and the other to obey. It will be admitted, I am sure, that this is an odd kind of contract to enter into. But let us see if this view can be upheld.

First, the supreme authority can no more be modified than it can be alienated; to limit it is to destroy it. It is absurd and contradictory for the

Sovereign to set a superior over itself; to bind itself to obey a master would be to return to absolute liberty.

Moreover, it is clear that this contract between the people and such and such persons would be a particular act; and from this it follows that it can be neither a law nor an act of Sovereignty, and that consequently it would be illegitimate.

It is plain too that the contracting parties in relation to each other would be under the law of nature alone and wholly without guarantees of their mutual undertakings, a position wholly at variance with the civil state. He who has force at his command being always in a position to control execution, it would come to the same thing if the name "contract" were given to the act of one man who said to another; "I give you all my goods, on condition that you give me back as much of them as you please."

There is only one contract in the State, and that is the act of association, which in itself excludes the existence of a second. It is impossible to conceive of any public contract that would not be a violation of the first.

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## CHAPTER XVII

### THE INSTITUTION OF GOVERNMENT

Under what general idea then should the act by which government is instituted be conceived as falling? I will begin by stating that the act is complex, as being composed of two others—the establishment' of the law and its execution.

By the former, the Sovereign decrees that there shall be a governing body established in this or that form; this act is clearly a law.

By the latter, the people nominates the rulers who are to be entrusted with the government that has been established. This nomination, being a particular act, is clearly not a second law, but merely a consequence of the first and a function of government.

The difficulty is to understand how there can be a governmental act before government exists, and how the people, which is only Sovereign or subject, can, under certain circumstances, become a prince or magistrate.

It is at this point that there is revealed one of the astonishing properties of the body politic, by means of which it reconciles apparently contradictory operations; for this is accomplished by a sudden conversion of Sovereignty into democracy, so that, without sensible change, and merely by virtue of a new relation of all to all, the citizens become magistrates and pass from general to particular acts, from legislation to the execution of the law.

This changed relation is no speculative subtlety without instances in practice: it happens every day in the English Parliament, where, on certain occasions, the Lower House resolves itself into Grand Committee, for the better discussion of affairs, and thus, from being at one moment a sovereign court, becomes at the next a mere commission; so that subsequently it reports to itself, as House of Commons, the result of its proceedings in Grand Committee, and debates over again under one name what it has already settled under another.

It is, indeed, the peculiar advantage of democratic government that it can be established in actuality by a simple act of the general will. Subsequently, this provisional government remains in power, if this form is adopted, or else establishes in the name of the Sovereign the government that is prescribed by law; and thus the whole proceeding is regular. It is impossible to set up government in any other manner legitimately and in accordance with the principles so far laid down.

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## CHAPTER XVIII

### HOW TO CHECK THE USURPATIONS OF GOVERNMENT

What we have just said confirms Chapter XVI, and makes it clear that the institution of government is not a contract, but a law; that the depositaries of the executive power are not the people's masters, but its officers; that it can set them up and pull them down when it likes; that for them there is no

question of contract, but of obedience; and that in taking charge of the functions the State imposes on them they are doing no more than fulfilling their duty as citizens, without having the remotest right to argue about the conditions.

When therefore the people sets up an hereditary government, whether it be monarchical and confined to one family, or aristocratic and confined to a class, what it enters into is not an undertaking; the administration is given a provisional form, until the people chooses to order it otherwise.

It is true that such changes are always dangerous, and that the established government should never be touched except when it comes to be incompatible with the public good; but the circumspection this involves is a maxim of policy and not a rule of right, and the State is no more bound to leave civil authority in the hands of its rulers than military authority in the hands of its generals.

It is also true that it is impossible to be too careful to observe, in such cases, all the formalities necessary to distinguish a regular and legitimate act from a seditious tumult, and the will of a whole people from the clamour of a faction. Here above all no further concession should be made to the untoward possibility than cannot, in the strictest logic, be refused it. From this obligation the prince derives a great advantage in preserving his power despite the people, without it being possible to say he has usurped it; for, seeming to avail himself only of his rights, he finds it very easy to extend them, and to prevent, under the pretext of keeping the peace, assemblies that are destined to the re-establishment of order; with the result that he takes advantage of a silence he does not allow to be broken, or of irregularities he causes to be committed, to assume that he has the support of those whom fear prevents from speaking, and to punish those who dare to speak. Thus it was that the decemvirs, first elected for one year and then kept on in office for a second, tried to perpetuate their power by forbidding the comitia to assemble; and by this easy method every government in the world, once clothed with the public power, sooner or later usurps the sovereign authority.

The periodical assemblies of which I have already spoken are designed to prevent or postpone this calamity, above all when they need no formal

summoning; for in that case, the prince cannot stop them without openly declaring himself a law-breaker and an enemy of the State.

The opening of these assemblies, whose sole object is the maintenance of the social treaty, should always take the form of putting two propositions that may not be suppressed, which should be voted on separately.

The first is: "Does it please the Sovereign to preserve the present form of government?"

The second is: "Does it please the people to leave its administration in the hands of those who are actually in charge of it?"

I am here assuming what I think I have shown; that there is in the State no fundamental law that cannot be revoked, not excluding the social compact itself; for if all the citizens assembled of one accord to break the compact, it is impossible to doubt that it would be very legitimately broken. Grotius even thinks that each man can renounce his membership of his own State, and recover his natural liberty and his goods on leaving the country.<sup>[1]</sup> It would be indeed absurd if all the citizens in assembly could not do what each can do by himself.

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[1] Provided, of course, he does not leave to escape his obligations and avoid having to serve his country in the hour of need. Flight in such a case would be criminal and punishable, and would be, not withdrawal, but desertion.

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## **BOOK IV**

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### **CHAPTER I**

#### **THAT THE GENERAL WILL IS INDESTRUCTIBLE**

As long as several men in assembly regard themselves as a single body, they have only a single will which is concerned with their common preservation and general well-being. In this case, all the springs of the State

are vigorous and simple and its rules clear and luminous; there are no embroilments or conflicts of interests; the common good is everywhere clearly apparent, and only good sense is needed to perceive it. Peace, unity and equality are the enemies of political subtleties. Men who are upright and simple are difficult to deceive because of their simplicity; lures and ingenious pretexts fail to impose upon them, and they are not even subtle enough to be dupes. When, among the happiest people in the world, bands of peasants are seen regulating affairs of State under an oak, and always acting wisely, can we help scorning the ingenious methods of other nations, which make themselves illustrious and wretched with so much art and mystery?

A State so governed needs very few laws; and, as it becomes necessary to issue new ones, the necessity is universally seen. The first man to propose them merely says what all have already felt, and there is no question of factions or intrigues or eloquence in order to secure the passage into law of what every one has already decided to do, as soon as he is sure that the rest will act with him.

Theorists are led into error because, seeing only States that have been from the beginning wrongly constituted, they are struck by the impossibility of applying such a policy to them. They make great game of all the absurdities a clever rascal or an insinuating speaker might get the people of Paris or London to believe. They do not know that Cromwell would have been put to "the bells" by the people of Berne, and the Due de Beaufort on the treadmill by the Genevese.

But when the social bond begins to be relaxed and the State to grow weak, when particular interests begin to make themselves felt and the smaller societies to exercise an influence over the larger, the common interest changes and finds opponents: opinion is no longer unanimous; the general will ceases to be the will of all; contradictory views and debates arise; and the best advice is not taken without question.

Finally, when the State, on the eve of ruin, maintains only a vain, illusory and formal existence, when in every heart the social bond is broken, and the meanest interest brazenly lays hold of the sacred name of "public good," the general will becomes mute: all men, guided by secret motives, no more give their views as citizens than if the State had never been; and iniquitous

decrees directed solely to private interest get passed under the name of laws.

Does it follow from this that the general will is exterminated or corrupted? Not at all: it is always constant, unalterable and pure; but it is subordinated to other wills which encroach upon its sphere. Each man, in detaching, his interest from the common interest, sees clearly that he cannot entirely separate them; but his share in the public mishaps seems to him negligible beside the exclusive good he aims at making his own. Apart from this particular good, he wills the general good in his own interest, as strongly as any one else. Even in selling his vote for money, he does not extinguish in himself the general will, but only eludes it. The fault he commits is that of changing the state of the question, and answering something different from what he is asked. Instead of saying, by his vote, "It is to the advantage of the State," he says, "It is of advantage to this or that man or party that this or that view should prevail." Thus the law of public order in assemblies is not so much to maintain in them the general will as to secure that the question be always put to it, and the answer always given by it.

I could here set down many reflections on the simple right of voting in every act of Sovereignty—a right which no-one can take from the citizens—and also on the right of stating views, making proposals, dividing and discussing, which the government is always most careful to leave solely to its members; but this important subject would need a treatise to itself, and it is impossible to say everything in a single work.

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## CHAPTER II

### VOTING

It may be seen, from the last chapter, that the way in which general business is managed may give a clear enough indication of the actual state of morals and the health of the body politic. The more concert reigns in the assemblies, that is, the nearer opinion approaches unanimity, the greater is the dominance of the general will. On the other hand, long debates,

dissensions and tumult proclaim the ascendancy of particular interests and the decline of the State.

This seems less clear when two or more orders enter into the constitution, as patricians and plebeians did at Rome; for quarrels between these two orders often disturbed the comitia, even in the best days of the Republic. But the exception is rather apparent than real; for then, through the defect that is inherent in the body politic, there were, so to speak, two States in one, and what is not true of the two together is true of either separately. Indeed, even in the most stormy times, the plebiscita of the people, when the Senate did not interfere with them, always went through quietly and by large majorities. The citizens having but one interest, the people had but a single will.

At the other extremity of the circle, unanimity recurs; this is the case when the citizens, having fallen into servitude, have lost both liberty and will. Fear and flattery then change votes into acclamation; deliberation ceases, and only worship or malediction is left. Such was the vile manner in which the senate expressed its views under the Emperors. It did so sometimes with absurd precautions. Tacitus observes that, under Otho, the senators, while they heaped curses on Vitellius, contrived at the same time to make a deafening noise, in order that, should he ever become their master, he might not know what each of them had said.

On these various considerations depend the rules by which the methods of counting votes and comparing opinions should be regulated, according as the general will is more or less easy to discover, and the State more or less in its decline.

There is but one law which, from its nature, needs unanimous consent. This is the social compact; for civil association is the most voluntary of all acts. Every man being born free and his own master, no-one, under any pretext whatsoever, can make any man subject without his consent. To decide that the son of a slave is born a slave is to decide that he is not born a man.

If then there are opponents when the social compact is made, their opposition does not invalidate the contract, but merely prevents them from being included in it. They are foreigners among citizens. When the State is instituted, residence constitutes consent; to dwell within its territory is to submit to the Sovereign.<sup>[1]</sup>

Apart from this primitive contract, the vote of the majority always binds all the rest. This follows from the contract itself. But it is asked how a man can be both free and forced to conform to wills that are not his own. How are the opponents at once free and subject to laws they have not agreed to?

I retort that the question is wrongly put. The citizen gives his consent to all the laws, including those which are passed in spite of his opposition, and even those which punish him when he dares to break any of them. The constant will of all the members of the State is the general will; by virtue of it they are citizens and free.<sup>[2]</sup> When in the popular assembly a law is proposed, what the people is asked is not exactly whether it approves or rejects the proposal, but whether it is in conformity with the general will, which is their will. Each man, in giving his vote, states his opinion on that point; and the general will is found by counting votes. When therefore the opinion that is contrary to my own prevails, this proves neither more nor less than that I was mistaken, and that what I thought to be the general will was not so. If my particular opinion had carried the day I should have achieved the opposite of what was my will and it is in that case that I should not have been free.

This presupposes, indeed, that all the qualities of the general will still reside in the majority: when they cease to do so, whatever side a man may take, liberty is no longer possible.

In my earlier demonstration of how particular wills are substituted for the general will in public deliberation, I have adequately pointed out the practicable methods of avoiding this abuse; and I shall have more to say of them later on. I have also given the principles for determining the proportional number of votes for declaring that will. A difference of one vote destroys equality; a single opponent destroys unanimity; but between equality and unanimity, there are several grades of unequal division, at each of which this proportion may be fixed in accordance with the condition and the needs of the body politic.

There are two general rules that may serve to regulate this relation. First, the more grave and important the questions discussed, the nearer should the opinion that is to prevail approach unanimity. Secondly, the more the matter in hand calls for speed, the smaller the prescribed difference in the numbers of votes may be allowed to become: where an instant decision has to be

reached, a majority of one vote should be enough. The first of these two rules seems more in harmony with the laws, and the second with practical affairs. In any case, it is the combination of them that gives the best proportions for determining the majority necessary.

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[1] This should of course be understood as applying to a free State; for elsewhere family, goods, lack of a refuge, necessity, or violence may detain a man in a country against his will; and then his dwelling there no longer by itself implies his consent to the contract or to its violation.

[2] At Genoa, the word *Liberty* may be read over the front of the prisons and on the chains of the galley-slaves. This application of the device is good and just. It is indeed only malefactors of all estates who prevent the citizen from being free. In the country in which all such men were in the galleys, the most perfect liberty would be enjoyed.

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### CHAPTER III

## ELECTIONS

In the elections of the prince and the magistrates, which are, as I have said, complex acts, there are two possible methods of procedure, choice and lot. Both have been employed in various republics, and a highly complicated mixture of the two still survives in the election of the Doge at Venice.

"Election by lot," says Montesquieu, "is democratic in nature." I agree that it is so; but in what sense? "The lot," he goes on, "is a way of making choice that is unfair to nobody; it leaves each citizen a reasonable hope of serving his country." These are not reasons.

If we bear in mind that the election of rulers is a function of government, and not of Sovereignty, we shall see why the lot is the method more natural to democracy, in which the administration is better in proportion as the number of its acts is small.

In every real democracy, magistracy is not an advantage, but a burdensome charge which cannot justly be imposed on one individual rather than another. The law alone can lay the charge on him on whom the lot falls. For, the conditions being then the same for all, and the choice not depending on

any human will, there is no particular application to alter the universality of the law.

In an aristocracy, the prince chooses the prince, the government is preserved by itself, and voting is rightly ordered.

The instance of the election of the Doge of Venice confirms, instead of destroying, this distinction; the mixed form suits a mixed government. For it is an error to take the government of Venice for a real aristocracy. If the people has no share in the government, the nobility is itself the people. A host of poor Barnabotes never gets near any magistracy, and its nobility consists merely in the empty title of Excellency, and in the right to sit in the Great Council. As this Great Council is as numerous as our General Council at Geneva, its illustrious members have no more privileges than our plain citizens. It is indisputable that, apart from the extreme disparity between the two republics, the *bourgeoisie* of Geneva is exactly equivalent to the *patriciate* of Venice; our *natives* and *inhabitants* correspond to the *townsmen* and the *people* of Venice; our *peasants* correspond to the *subjects* on the mainland; and, however that republic be regarded, if its size be left out of account, its government is no more aristocratic than our own. The whole difference is that, having no life-ruler, we do not, like Venice, need to use the lot.

Election by lot would have few disadvantages in a real democracy, in which, as equality would everywhere exist in morals and talents as well as in principles and fortunes, it would become almost a matter of indifference who was chosen. But I have already said that a real democracy is only an ideal.

When choice and lot are combined, positions that require special talents, such as military posts, should be filled by the former; the latter does for cases, such as judicial offices, in which good sense, justice, and integrity are enough, because in a State that is well constituted, these qualities are common to all the citizens.

Neither lot nor vote has any place in monarchical government. The monarch being by right sole prince and only magistrate, the choice of his lieutenants belongs to none but him. When the Abbé de Saint-Pierre proposed that the Councils of the King of France should be multiplied, and

their members elected by ballot, he did not see that he was proposing to change the form of government.

I should now speak of the methods of giving and counting opinions in the assembly of the people; but perhaps an account of this aspect of the Roman constitution will more forcibly illustrate all the rules I could lay down. It is worth the while of a judicious reader to follow in some detail the working of public and private affairs in a Council consisting of two hundred thousand men.

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#### CHAPTER IV

### THE ROMAN COMITIA

We are without well-certified records of the first period of Rome's existence; it even appears very probable that most of the stories told about it are fables; indeed, generally speaking, the most instructive part of the history of peoples, that which deals with their foundation, is what we have least of. Experience teaches us every day what causes lead to the revolutions of empires; but, as no new peoples are now formed, we have almost nothing beyond conjecture to go upon in explaining how they were created.

The customs we find established show at least that these customs had an origin. The traditions that go back to those origins, that have the greatest authorities behind them, and that are confirmed by the strongest proofs, should pass for the most certain. These are the rules I have tried to follow in inquiring how the freest and most powerful people on earth exercised its supreme power.

After the foundation of Rome, the new-born republic, that is, the army of its founder, composed of Albans, Sabines and foreigners, was divided into three classes, which, from this division, took the name of *tribes*. Each of these tribes was subdivided into ten *curiæ*, and each *curia* into *decuriæ*, headed by leaders called *curiones* and *decuriones*.

Besides this, out of each tribe was taken a body of one hundred *Equites* or Knights, called a *century*, which shows that these divisions, being unnecessary in a town, were at first merely military. But an instinct for greatness seems to have led the little township of Rome to provide itself in advance with a political system suitable for the capital of the world.

Out of this original division an awkward situation soon arose. The tribes of the Albans (Ramnenses) and the Sabines (Tatienses) remained always in the same condition, while that of the foreigners (Luceres) continually grew as more and more foreigners came to live at Rome, so that it soon surpassed the others in strength. Servius remedied this dangerous fault by changing the principle of cleavage, and substituting for the racial division, which he abolished, a new one based on the quarter of the town inhabited by each tribe. Instead of three tribes he created four, each occupying and named after one of the hills of Rome. Thus, while redressing the inequality of the moment, he also provided for the future; and in order that the division might be one of persons as well as localities, he forbade the inhabitants of one quarter to migrate to another, and so prevented the mingling of the races.

He also doubled the three old centuries of Knights and added twelve more, still keeping the old names, and by this simple and prudent method, succeeded in making a distinction between the body of Knights and the people, without a murmur from the latter.

To the four urban tribes Servius added fifteen others called rural tribes, because they consisted of those who lived in the country, divided into fifteen cantons. Subsequently, fifteen more were created, and the Roman people finally found itself divided into thirty-five tribes, as it remained down to the end of the Republic.

The distinction between urban and rural tribes had one effect which is worth mention, both because it is without parallel elsewhere, and because to it Rome owed the preservation of her morality and the enlargement of her empire. We should have expected that the urban tribes would soon monopolise power and honours, and lose no time in bringing the rural tribes into disrepute; but what happened was exactly the reverse. The taste of the early Romans for country life is well known. This taste they owed to their wise founder, who made rural and military labours go along with liberty,

and, so to speak, relegated to the town arts, crafts, intrigue, fortune and slavery.

Since therefore all Rome's most illustrious citizens lived in the fields and tilled the earth, men grew used to seeking there alone the mainstays of the republic. This condition, being that of the best patricians, was honoured by all men; the simple and laborious life of the villager was preferred to the slothful and idle life of the *bourgeoisie* of Rome; and he who, in the town, would have been but a wretched proletarian, became, as a labourer in the fields, a respected citizen. Not without reason, says Varro, did our great-souled ancestors establish in the village the nursery of the sturdy and valiant men who defended them in time of war and provided for their Sustenance in time of peace. Pliny states positively that the country tribes were honoured because of the men of whom they were composed; while cowards men wished to dishonour were transferred, as a public disgrace, to the town tribes. The Sabine Appius Claudius, when he had come to settle in Rome, was loaded with honours and enrolled in a rural tribe, which subsequently took his family name. Lastly, freedmen always entered the urban, and never the rural, tribes: nor is there a single example, throughout the Republic, of a freedman, though he had become a citizen, reaching any magistracy.

This was an excellent rule; but it was carried so far that in the end it led to a change and certainly to an abuse in the political system.

First the censors, after having for a long time claimed the right of transferring citizens arbitrarily from one tribe to another, allowed most persons to enrol themselves in whatever tribe they pleased. This permission certainly did no good, and further robbed the censorship of one of its greatest resources. Moreover, as the great and powerful all got themselves enrolled in the country tribes, while the freedmen who had become citizens remained with the populace in the town tribes, both soon ceased to have any local or territorial meaning, and all were so confused that the members of one could not be told from those of another except by the registers; so that the idea of the word *tribe* became personal instead of real, or rather came to be little more than a chimera.

It happened in addition that the town tribes, being more on the spot, were often the stronger in the comitia and sold the State to those who stooped to buy the votes of the rabble composing them.

As the founder had set up ten *curiæ* in each tribe, the whole Roman people, which was then contained within the walls, consisted of thirty *curia*, each with its temples, its gods, its officers, its priests and its festivals, which were called *compitalia* and corresponded to the *paganalia*, held in later times by the rural tribes.

When Servius made his new division, as the thirty *curiæ* could not be shared equally between his four tribes, and as he was unwilling to interfere with them, they became a further division of the inhabitants of Rome, quite independent of the tribes: but in the case of the rural tribes and their members there was no question of *curiæ* as the tribes had then become a purely civil institution, and, a new system of levying troops having been introduced, the military divisions of Romulus were superfluous. Thus, although every citizen was enrolled in a tribe, there were very many who were not members of a *curia*.

Servius made yet a third division, quite distinct from the two we have mentioned, which became, in its effects, the most important of all. He distributed the whole Roman people into six classes, distinguished neither by place nor by person, but by wealth; the first classes included the rich, the last the poor, and those between persons of moderate means. These six classes were subdivided into one hundred and ninety-three other bodies, called centuries, which were so divided that the first class alone comprised more than half of them, while the last comprised only one. Thus the class that had the smallest number of members had the largest number of centuries, and the whole of the last class only counted as a single subdivision, although it alone included more than half the inhabitants of Rome.

In order that the people might have the less insight into the results of this arrangement, Servius tried to give it a military tone: in the second class he inserted two centuries of armourers, and in the fourth two of makers of instruments of war: in each class, except the last, he distinguished young and old, that is, those who were under an obligation to bear arms and those whose age gave them legal exemption. It was this distinction, rather than that of wealth, which required frequent repetition of the census or counting. Lastly, he ordered that the assembly should be held in the Campus Martius, and that all who were of age to serve should come there armed.

The reason for his not making in the last class also the division of young and old was that the populace, of whom it was composed, was not given the right to bear arms for its country: a man had to possess a hearth to acquire the right to defend it, and of all the troops of beggars who to-day lend lustre to the armies of kings, there is perhaps not one who would not have been driven with scorn out of a Roman cohort, at a time when soldiers were the defenders of liberty.

In this last class, however, *proletarians* were distinguished from *capite censi*. The former, not quite reduced to nothing, at least gave the State citizens, and sometimes, when the need was pressing, even soldiers. Those who had nothing at all, and could be numbered only by counting heads, were regarded as of absolutely no account, and Marius was the first who stooped to enrol them.

Without deciding now whether this third arrangement was good or bad in itself, I think I may assert that it could have been made practicable only by the simple morals, the disinterestedness, the liking for agriculture and the scorn for commerce and for love of gain which characterised the early Romans. Where is the modern people among whom consuming greed, unrest, intrigue, continual removals, and perpetual changes of fortune, could let such a system last for twenty years without turning the State upside down? We must indeed observe that morality and the censorship, being stronger than this institution, corrected its defects at Rome, and that the rich man found himself degraded to the class of the poor for making too much display of his riches.

From all this it is easy to understand why only five classes are almost always mentioned, though there were really six. The sixth, as it furnished neither soldiers to the army nor votes in the Campus Martius,<sup>[1]</sup> and was almost without function in the State, was seldom regarded as of any account.

These were the various ways in which the Roman people was divided. Let us now see the effect on the assemblies. When lawfully summoned, these were called *comitia*: they were usually held in the public square at Rome or in the Campus Martius, and were distinguished as *Comitia Curiata*, *Comitia Centuriata*, and *Comitia Tributa*, according to the form under which they were convoked. The *Comitia Curiata* were founded by Romulus; the

*Centuriata* by Servius; and the *Tributa* by the tribunes of the people. No law received its sanction and no magistrate was elected, save in the comitia; and as every citizen was enrolled in a *curia*, a century, or a tribe, it follows that no citizen was excluded from the right of voting, and that the Roman people was truly sovereign both *de jure* and *de facto*.

For the comitia to be lawfully assembled, and for their acts to have the force of law, three conditions were necessary. First, the body or magistrate convoking them had to possess the necessary authority; secondly, the assembly had to be held on a day allowed by law; and thirdly, the auguries had to be favourable.

The reason for the first regulation needs no explanation; the second is a matter of policy. Thus, the comitia might not be held on festivals or market-days, when the country-folk, coming to Rome on business, had not time to spend the day in the public square. By means of the third, the senate held in check the proud and restive people, and meetly restrained the ardour of seditious tribunes, who, however, found more than one way of escaping this hindrance.

Laws and the election of rulers were not the only questions submitted to the judgment of the comitia: as the Roman people had taken on itself the most important functions of government, it may be said that the lot of Europe was regulated in its assemblies. The variety of their objects gave rise to the various forms these took, according to the matters on which they had to pronounce.

In order to judge of these various forms, it is enough to compare them. Romulus, when he set up *curiæ*, had in view the checking of the senate by the people, and of the people by the senate, while maintaining his ascendancy over both alike. He therefore gave the people, by means of this assembly, all the authority of numbers to balance that of power and riches, which he left to the patricians. But, after the spirit of monarchy, he left all the same a greater advantage to the patricians in the influence of their clients on the majority of votes. This excellent institution of patron and client was a masterpiece of statesmanship and humanity without which the patriciate, being flagrantly in contradiction to the republican spirit, could not have survived. Rome alone has the honour of having given to the world

this great example, which never led to any abuse, and yet has never been followed.

As the assemblies by *curiæ* persisted under the kings till the time of Servius, and the reign of the later Tarquin was not regarded as legitimate, royal laws were called generally *leges curiatæ*.

Under the Republic, the *curiæ* still confined to the four urban tribes, and including only the populace of Rome, suited neither the senate, which led the patricians, nor the tribunes, who, though plebeians, were at the head of the well-to-do citizens. They therefore fell into disrepute, and their degradation was such, that thirty lictors used to assemble and do what the *Comitia Curiata* should have done.

The division by centuries was so favourable to the aristocracy that it is hard to see at first how the senate ever failed to carry the day in the comitia bearing their name, by which the consuls, the censors and the other curule magistrates were elected. Indeed, of the hundred and ninety-three centuries into which the six classes of the whole Roman people were divided, the first class contained ninety-eight; and, as voting went solely by centuries, this class alone had a majority over all the rest. When all these centuries were in agreement, the rest of the votes were not even taken; the decision of the smallest number passed for that of the multitude, and it may be said that, in the *Comitia Centuriata*, decisions were regulated far more by depth of purses than by the number of votes.

But this extreme authority was modified in two ways. First, the tribunes as a rule, and always a great number of plebeians, belonged to the class of the rich, and so counterbalanced the influence of the patricians in the first class.

The second way was this. Instead of causing the centuries to vote throughout in order, which would have meant beginning always with the first, the Romans always chose one by lot which proceeded alone to the election; after this all the centuries were summoned another day according to their rank, and the same election was repeated, and as a rule confirmed. Thus the authority of example was taken away from rank, and given to the lot on a democratic principle.

From this custom resulted a further advantage. The citizens from the country had time, between the two elections, to inform themselves of the

merits of the candidate who had been provisionally nominated, and did not have to vote without knowledge of the case. But, under the pretext of hastening matters, the abolition of this custom was achieved, and both elections were held on the same day.

The *Comitia Tributa* were properly the council of the Roman people. They were convoked by the tribunes alone; at them the tribunes were elected and passed their plebiscita. The senate not only had no standing in them, but even no right to be present; and the senators, being forced to obey laws on which they could not vote, were in this respect less free than the meanest citizens. This injustice was altogether ill-conceived, and was alone enough to invalidate the decrees of a body to which all its members were not admitted. Had all the patricians attended the comitia by virtue of the right they had as citizens, they would not, as mere private individuals, have had any considerable influence on a vote reckoned by counting heads, where the meanest proletarian was as good as the *princeps senatus*.

It may be seen, therefore, that besides the order which was achieved by these various ways of distributing so great a people and taking its votes, the various methods were not reducible to forms indifferent in themselves, but the results of each were relative to the objects which caused it to be preferred.

Without going here into further details, we may gather from what has been said above that the *Comitia Tributa* were the most favourable to popular government, and the *Comitia Centuriata* to aristocracy. The *Comitia Curiata*, in which the populace of Rome formed the majority, being fitted only to further tyranny and evil designs, naturally fell into disrepute, and even seditious persons abstained from using a method which too clearly revealed their projects. It is indisputable that the whole majesty of the Roman people lay solely in the *Comitia Centuriata*, which alone included all; for the *Comitia Curiata* excluded the rural tribes, and the *Comitia Tributa* the senate and the patricians.

As for the method of taking the vote, it was among the ancient Romans as simple as their morals, although not so simple as at Sparta. Each man declared his vote aloud, and a clerk duly wrote it down; the majority in each tribe determined the vote of the tribe, the majority of the tribes that of the people, and so with *curiæ* and centuries. This custom was good as long as

honesty was triumphant among the citizens, and each man was ashamed to vote publicly in favour of an unjust proposal or an unworthy subject; but, when the people grew corrupt and votes were bought, it was fitting that voting should be secret in order that purchasers might be restrained by mistrust, and rogues be given the means of not being traitors.

I know that Cicero attacks this change, and attributes partly to it the ruin of the Republic. But though I feel the weight Cicero's authority must carry on such a point, I cannot agree with him; I hold, on the contrary, that, for want of enough such changes, the destruction of the State must be hastened. Just as the regimen of health does riot suit the sick, we should not wish to govern a people that has been corrupted by the laws that a good people requires. There is no better proof of this rule than the long life of the Republic of Venice, of which the shadow still exists, solely because its laws are suitable only for men who are wicked.

The citizens were provided, therefore, with tablets by means of which each man could vote without any one knowing how he voted: new methods were also introduced for collecting the tablets, for counting voices, for comparing numbers, etc.; but all these precautions did not prevent the good faith of the officers charged with these functions<sup>[2]</sup> from being often suspect. Finally, to prevent intrigues and trafficking in votes, edicts were issued; but their very number proves how useless they were.

Towards the close of the Republic, it was often necessary to have recourse to extraordinary expedients in order to supplement the inadequacy of the laws. Sometimes miracles were supposed; but this method, while it might impose on the people, could not impose on those who governed. Sometimes an assembly was hastily called together, before the candidates had time to form their factions: sometimes a whole sitting was occupied with talk, when it was seen that the people had been won over and was on the point of taking up a wrong position. But in the end ambition eluded all attempts to check it; and the most incredible fact of all is that, in the midst of all these abuses, the vast people, thanks to its ancient regulations, never ceased to elect magistrates, to pass laws, to judge cases, and to carry through business both public and private, almost as easily as the senate itself could have done.

[1] I say "in the Campus Martius" because it was there that the comitia assembled by centuries; in its two other forms the people assembled in the *forum* or elsewhere; and then the *capite censi* had as much influence and authority as the foremost citizens.

[2] Custodes, diribitores, rogatores suffragiorum.

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## CHAPTER V

### THE TRIBUNATE

When an exact proportion cannot be established between the constituent parts of the State, or when causes that cannot be removed continually alter the relation of one part to another, recourse is had to the institution of a peculiar magistracy that enters into no corporate unity with the rest. This restores to each term its right relation to the others, and provides a link or middle term between either prince and people, or prince and Sovereign, or, if necessary, both at once.

This body, which I shall call the *tribunate*, is the preserver of the laws and of the legislative power. It serves sometimes to protect the Sovereign against the government, as the tribunes of the people did at Rome; sometimes to uphold the government against the people, as the Council of Ten now does at Venice; and sometimes to maintain the balance between the two, as the Ephors did at Sparta.

The tribunate is not a constituent part of the city, and should have no share in either legislative or executive power; but this very fact makes its own power the greater: for, while it can do nothing, it can prevent anything from being done. It is more sacred and more revered, as the defender of the laws, than the prince who executes them, or than the Sovereign which ordains them. This was seen very clearly at Rome, when the proud patricians, for all their scorn of the people, were forced to bow before one of its officers, who had neither auspices nor jurisdiction.

The tribunate, wisely tempered, is the strongest support a good constitution can have; but if its strength is ever so little excessive, it upsets the whole

State. Weakness, on the other hand, is not natural to it: provided it is something, it is never less than it should be.

It degenerates into tyranny when it usurps the executive power, which it should confine itself to restraining, and when it tries to dispense with the laws, which it should confine itself to protecting. The immense power of the Ephors, harmless as long as Sparta preserved its morality, hastened corruption when once it had begun. The blood of Agis, slaughtered by these tyrants, was avenged by his successor; the crime and the punishment of the Ephors alike hastened the destruction of the republic, and after Cleomenes Sparta ceased to be of any account. Rome perished in the same way: the excessive power of the tribunes, which they had usurped by degrees, finally served, with the help of laws made to secure liberty, as a safeguard for the emperors who destroyed it. As for the Venetian Council of Ten, it is a tribunal of blood, an object of horror to patricians and people alike; and, so far from giving a lofty protection to the laws, it does nothing, now they have become degraded, but strike in the darkness blows of which no one dare take note.

The tribunate, like the government, grows weak as the number of its members increases. When the tribunes of the Roman people, who first numbered only two, and then five, wished to double that number, the senate let them do so, in the confidence that it could use one to check another, as indeed it afterwards freely did.

The best method of preventing usurpations by so formidable a body, though no government has yet made use of it, would be not to make it permanent, but to regulate the periods during which it should remain in abeyance. These intervals, which should not be long enough to give abuses time to grow strong, may be so fixed by law that they can easily be shortened at need by extraordinary commissions.

This method seems to me to have no disadvantages, because, as I have said, the tribunate, which forms no part of the constitution, can be removed without the constitution being affected. It seems to be also efficacious, because a newly restored magistrate starts not with the power his predecessor exercised, but with that which the law allows him.

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## CHAPTER VI

### THE DICTATORSHIP

The inflexibility of the laws, which prevents them from adapting themselves to circumstances, may, in certain cases, render them disastrous, and make them bring about, at a time of crisis, the ruin of the State. The order and slowness of the forms they enjoin require a space of time which circumstances sometimes withhold. A thousand cases against which the legislator has made no provision may present themselves, and it is a highly necessary part of foresight to be conscious that everything cannot be foreseen.

It is wrong therefore to wish to make political institutions so strong as to render it impossible to suspend their operation. Even Sparta allowed its laws to lapse.

However, none but the greatest dangers can counter-balance that of changing the public order, and the sacred power of the laws should never be arrested save when the existence of the country is at stake. In these rare and obvious cases, provision is made for the public security by a particular act entrusting it to him who is most worthy. This commitment may be carried out in either of two ways, according to the nature of the danger.

If increasing the activity of the government is a sufficient remedy, power is concentrated in the hands of one or two of its members: in this case the change is not in the authority of the laws, but only in the form of administering them. If, on the other hand, the peril is of such a kind that the paraphernalia of the laws are an obstacle to their preservation, the method is to nominate a supreme ruler, who shall silence all the laws and suspend for a moment the sovereign authority. In such a case, there is no doubt about the general will, and it is clear that the people's first intention is that the State shall not perish. Thus the suspension of the legislative authority is in no sense its abolition; the magistrate who silences it cannot make it speak; he dominates it, but cannot represent it. He can do anything, except make laws.

The first method was used by the Roman senate when, in a consecrated formula, it charged the consuls to provide for the safety of the Republic.

The second was employed when one of the two consuls nominated a dictator:<sup>[1]</sup> a custom Rome borrowed from Alba.

During the first period of the Republic, recourse was very often had to the dictatorship, because the State had not yet a firm enough basis to be able to maintain itself by the strength of its constitution alone. As the state of morality then made superfluous many of the precautions which would have been necessary at other times, there was no fear that a dictator would abuse his authority, or try to keep it beyond his term of office. On the contrary, so much power appeared to be burdensome to him who was clothed with it, and he made all speed to lay it down, as if taking the place of the laws had been too troublesome and too perilous a position to retain.

It is therefore the danger not of its abuse, but of its cheapening, that makes me attack the indiscreet use of this supreme magistracy in the earliest times. For as long as it was freely employed at elections, dedications and purely formal functions, there was danger of its becoming less formidable in time of need, and of men growing accustomed to regarding as empty a title that was used only on occasions of empty ceremonial.

Towards the end of the Republic, the Romans, having grown more circumspect, were as unreasonably sparing in the use of the dictatorship as they had formerly been lavish. It is easy to see that their fears were without foundation, that the weakness of the capital secured it against the magistrates who were in its midst; that a dictator might, in certain cases, defend the public liberty, but could never endanger it; and that the chains of Rome would be forged, not in Rome itself, but in her armies. The weak resistance offered by Marius to Sulla, and by Pompey to Cæsar, clearly showed what was to be expected from authority at home against force from abroad.

This misconception led the Romans to make great mistakes; such, for example, as the failure to nominate a dictator in the Catilinarian conspiracy. For, as only the city itself, with at most some province in Italy, was concerned, the unlimited authority the laws gave to the dictator would have enabled him to make short work of the conspiracy, which was, in fact, stifled only by a combination of lucky chances human prudence had no right to expect.

Instead, the senate contented itself with entrusting its whole power to the consuls, so that Cicero, in order to take effective action, was compelled on a capital point to exceed his powers; and if, in the first transports of joy, his conduct was approved, he was justly called, later on, to account for the blood of citizens spilt in violation of the laws. Such a reproach could never have been levelled at a dictator. But the consul's eloquence carried the day; and he himself, Roman though he was, loved his own glory better than his country, and sought, not so much the most lawful and secure means of saving the State, as to get for himself the whole honour of having done so. [2] He was therefore justly honoured as the liberator of Rome, and also justly punished as a law-breaker. However brilliant his recall may have been, it was undoubtedly an act of pardon.

However this important trust be conferred, it is important that its duration should be fixed at a very brief period, incapable of being ever prolonged. In the crises which lead to its adoption, the State is either soon lost, or soon saved; and, the present need passed, the dictatorship becomes either tyrannical or idle. At Rome, where dictators held office for six months only, most of them abdicated before their time was up. If their term had been longer, they might well have tried to prolong it still further, as the decemvirs did when chosen for a year. The dictator had only time to provide against the need that had caused him to be chosen; he had none to think of further projects.

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[1] The nomination was made secretly by night, as if there were something shameful in setting a man above the laws.

[2] That is what he could not be sure of, if he proposed a dictator; for he dared not nominate himself, and could not be certain that his colleague would nominate him.

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## CHAPTER VII

### THE CENSORSHIP

As the law is the declaration of the general will, the censorship is the declaration of the public judgment: public opinion is the form of law which

the censor administers, and, like the prince, only applies to particular cases.

The censorial tribunal, so far from being the arbiter of the people's opinion, only declares it, and, as soon as the two part company, its decisions are null and void.

It is useless to distinguish the morality of a nation from the objects of its esteem; both depend on the same principle and are necessarily indistinguishable. There is no people on earth the choice of whose pleasures is not decided by opinion rather than nature. Right men's opinions, and their morality will purge itself. Men always love what is good or what they find good; it is in judging what is good that they go wrong. This judgment, therefore, is what must be regulated. He who judges of morality judges of honour; and he who judges of honour finds his law in opinion.

The opinions of a people are derived from its constitution; although the law does not regulate morality, it is legislation that gives it birth. When legislation grows weak, morality degenerates; but in such cases the judgment of the censors will not do what the force of the laws has failed to effect.

From this it follows that the censorship may be useful for the preservation of morality, but can never be so for its restoration. Set up censors while the laws are vigorous; as soon as they have lost their vigour, all hope is gone; no legitimate power can retain force when the laws have lost it.

The censorship upholds morality by preventing opinion from growing corrupt, by preserving its rectitude by means of wise applications, and sometimes even by fixing it when it is still uncertain. The employment of seconds in duels, which had been carried to wild extremes in the kingdom of France, was done away with merely by these words in a royal edict: "As for those who are cowards enough to call upon seconds." This judgment, in anticipating that of the public, suddenly decided it. But when edicts from the same source tried to pronounce duelling itself an act of cowardice, as indeed it is, then, since common opinion does not regard it as such, the public took no notice of a decision on a point on which its mind was already made up.

I have stated elsewhere<sup>[1]</sup> that as public opinion is not subject to any constraint, there need be no trace of it in the tribunal set up to represent it. It

is impossible to admire too much the art with which this resource, which we moderns have wholly lost, was employed by the Romans, and still more by the Lacedæmonians.

A man of bad morals having made a good proposal in the Spartan Council, the Ephors neglected it, and caused the same proposal to be made by a virtuous citizen. What an honour for the one, and what a disgrace for the other, without praise or blame of either! Certain drunkards from Samos<sup>[2]</sup> polluted the tribunal of the Ephors: the next day, a public edict gave Samians permission to be filthy. An actual punishment would not have been so severe as such an impunity. When Sparta has pronounced on what is or is not right, Greece makes no appeal from her judgments.

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[1] I merely call attention in this chapter to a subject with which I have dealt at greater length in my *Letter to M. d'Alembert*.

[2] They were from another island, which the delicacy of our language forbids me to name on this occasion.

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## CHAPTER VIII

### CIVIL RELIGION

At first men had no kings save the gods, and no government save theocracy. They reasoned like Caligula, and, at that period, reasoned aright. It takes a long time for feeling so to change that men can make up their minds to take their equals as masters, in the hope that they will profit by doing so.

From the mere fact that God was set over every political society, it followed that there were as many gods as peoples. Two peoples that were strangers the one to the other, and almost always enemies, could not long recognise the same master: two armies giving battle could not obey the same leader. National divisions thus led to polytheism, and this in turn gave rise to theological and civil intolerance, which, as we shall see hereafter, are by nature the same.

The fancy the Greeks had for rediscovering their gods among the barbarians arose from the way they had of regarding themselves as the natural Sovereigns of such peoples. But there is nothing so absurd as the erudition which in our days identifies and confuses gods of different nations. As if Moloch, Saturn and Chronos could be the same god! As if the Phœnician Baal, the Greek Zeus, and the Latin Jupiter could be the same! As if there could still be anything common to imaginary beings with different names!

If it is asked how in pagan times, where each State had its cult and its gods, there were no wars of religion, I answer that it was precisely because each State, having its own cult as well as its own government, made no distinction between its gods and its laws. Political war was also theological; the provinces of the gods were, so to speak, fixed by the boundaries of nations. The god of one people had no right over another. The gods of the pagans were not jealous gods; they shared among themselves the empire of the world: even Moses and the Hebrews sometimes lent themselves to this view by speaking of the God of Israel. It is true, they regarded as powerless the gods of the Canaanites, a proscribed people condemned to destruction, whose place they were to take; but remember how they spoke of the divisions of the neighbouring peoples they were forbidden to attack! "Is not the possession of what belongs to your god Chamos lawfully your due?" said Jephthah to the Ammonites. "We have the same title to the lands our conquering God has made his own."<sup>[1]</sup> Here, I think, there is a recognition that the rights of Chamos and those of the God of Israel are of the same nature.

But when the Jews, being subject to the kings of Babylon, and, subsequently, to those of Syria, still obstinately refused to recognise any god save their own, their refusal was regarded as rebellion against their conqueror, and drew down on them the persecutions we read of in their history, which are without parallel till the coming of Christianity.<sup>[2]</sup>

Every religion, therefore, being attached solely to the laws of the State which prescribed it, there was no way of converting a people except by enslaving it, and there could be no missionaries save conquerors. The obligation to change cults being the law to which the vanquished yielded, it was necessary to be victorious before suggesting such a change. So far from men fighting for the gods, the gods, as in Homer, fought for men; each asked his god for victory, and repayed him with new altars. The Romans,

before taking a city, summoned its gods to quit it; and, in leaving the Tarentines their outraged gods, they regarded them as subject to their own and compelled to do them homage. They left the vanquished their gods as they left them their laws. A wreath to the Jupiter of the Capitol was often the only tribute they imposed.

Finally, when, along with their empire, the Romans had spread their cult and their gods, and had themselves often adopted those of the vanquished, by granting to both alike the rights of the city, the peoples of that vast empire insensibly found themselves with multitudes of gods and cults, everywhere almost the same; and thus paganism throughout the known world finally came to be one and the same religion.

It was in these circumstances that Jesus came to set up on earth a spiritual kingdom, which, by separating the theological from the political system, made the State no longer one, and brought about the internal divisions which have never ceased to trouble Christian peoples. As the new idea of a kingdom of the other world could never have occurred to pagans, they always looked on the Christians as really rebels, who, while feigning to submit, were only waiting for the chance to make themselves independent and their masters, and to usurp by guile the authority they pretended in their weakness to respect. This was the cause of the persecutions.

What the pagans had feared took place. Then everything changed its aspect: the humble Christians changed their language, and soon this so-called kingdom of the other world turned, under a visible leader, into the most violent of earthly despotisms.

However, as there have always been a prince and civil laws, this double power and conflict of jurisdiction have made all good polity impossible in Christian States; and men have never succeeded in finding out whether they were bound to obey the master or the priest.

Several peoples, however, even in Europe and its neighbourhood, have desired without success to preserve or restore the old system: but the spirit of Christianity has everywhere prevailed. The sacred cult has always remained or again become independent of the Sovereign, and there has been no necessary link between it and the body of the State. Mahomet held very sane views, and linked his political system well together; and, as long as the form of his government continued under the caliphs who succeeded him,

that government was indeed one, and so far good. But the Arabs, having grown prosperous, lettered, civilised, slack and cowardly, were conquered by barbarians: the division between the two powers began again; and, although it is less apparent among the Mahometans than among the Christians, it none the less exists, especially in the sect of Ali, and there are States, such as Persia, where it is continually making itself felt.

Among us, the Kings of England have made themselves heads of the Church, and the Czars have done the same: but this title has made them less its masters than its ministers; they have gained not so much the right to change it, as the power to maintain it: they are not its legislators, but only its princes. Wherever the clergy is a corporate body,<sup>[3]</sup> it is master and legislator in its own country. There are thus two powers, two Sovereigns, in England and in Russia, as well as elsewhere.

Of all Christian writers, the philosopher Hobbes alone has seen the evil and how to remedy it, and has dared to propose the reunion of the two heads of the eagle, and the restoration throughout of political unity, without which no State or government will ever be rightly constituted. But he should have seen that the masterful spirit of Christianity is incompatible with his system, and that the priestly interest would always be stronger than that of the State. It is not so much what is false and terrible in his political theory, as what is just and true, that has drawn down hatred on it.<sup>[4]</sup>

I believe that if the study of history were developed from this point of view, it would be easy to refute the contrary opinions of Bayle and Warburton, one of whom holds that religion can be of no use to the body politic, while the other, on the contrary, maintains that Christianity is its strongest support. We should demonstrate to the former that no State has ever been founded without a religious basis, and to the latter, that the law of Christianity at bottom does more harm by weakening than good by strengthening the constitution of the State. To make myself understood, I have only to make a little more exact the too vague ideas of religion as relating to this subject.

Religion, considered in relation to society, which is either general or particular, may also be divided into two kinds: the religion of man, and that of the citizen. The first, which has neither temples, nor altars, nor rites, and is confined to the purely internal cult of the supreme God and the eternal

obligations of morality, is the religion of the Gospel pure and simple, the true theism, what may be called natural divine right or law. The other, which is codified in a single country, gives it its gods, its own tutelary patrons; it has its dogmas, its rites, and its external cult prescribed by law; outside the single nation that follows it, all the world is in its sight infidel, foreign and barbarous; the duties and rights of man extend for it only as far as its own altars. Of this kind were all the religions of early peoples, which we may define as civil or positive divine right or law.

There is a third sort of religion of a more singular kind, which gives men two codes of legislation, two rulers, and two countries, renders them subject to contradictory duties, and makes it impossible for them to be faithful both to religion and to citizenship. Such are the religions of the Lamas and of the Japanese, and such is Roman Christianity, which may be called the religion of the priest. It leads to a sort of mixed and anti-social code which has no name.

In their political aspect, all these three kinds of religion have their defects. The third is so clearly bad, that it is waste of time to stop to prove it such. All that destroys social unity is worthless; all institutions that set man in contradiction to himself are worthless.

The second is good in that it unites the divine cult with love of the laws, and, making country the object of the citizens' adoration, teaches them that service done to the State is service done to its tutelary god. It is a form of theocracy, in which there can be no pontiff save the prince, and no priests save the magistrates. To die for one's country then becomes martyrdom; violation of its laws, impiety; and to subject one who is guilty to public execration is to condemn him to the anger of the gods: *Sacer est od.*

On the other hand, it is bad in that, being founded on lies and error, it deceives men, makes them credulous and superstitious, and drowns the true cult of the Divinity in empty ceremonial. It is bad, again, when it becomes tyrannous and exclusive, and makes a people bloodthirsty and intolerant, so that it breathes fire and slaughter, and regards as a sacred act the killing of every one who does not believe in its gods. The result is to place such a people in a natural state of war with all others, so that its security is deeply endangered.

There remains therefore the religion of man or Christianity—not the Christianity of to-day, but that of the Gospel, which is entirely different. By means of this holy, sublime, and real religion all men, being children of one God, recognise one another as brothers, and the society that unites them is not dissolved even at death.

But this religion, having no particular relation to the body politic, leaves the laws in possession of the force they have in themselves without making any addition to it; and thus one of the great bonds that unite society considered in severalty fails to operate. Nay, more, so far from binding the hearts of the citizens to the State, it has the effect of taking them away from all earthly things. I know of nothing more contrary to the social spirit.

We are told that a people of true Christians would form the most perfect society imaginable. I see in this supposition only one great difficulty: that a society of true Christians would not be a society of men.

I say further that such a society, with all its perfection, would be neither the strongest nor the most lasting: the very fact that it was perfect would rob it of its bond of union; the flaw that would destroy it would lie in its very perfection.

Every one would do his duty; the people would be law-abiding, the rulers just and temperate; the magistrates upright and incorruptible; the soldiers would scorn death; there would be neither vanity nor luxury. So far, so good; but let us hear more.

Christianity as a religion is entirely spiritual, occupied solely with heavenly things; the country of the Christian is not of this world. He does his duty, indeed, but does it with profound indifference to the good or ill success of his cares. Provided he has nothing to reproach himself with, it matters little to him whether things go well or ill here on earth. If the State is prosperous, he hardly dares to share in the public happiness, for fear he may grow proud of his country's glory; if the State is languishing, he blesses the hand of God that is hard upon His people.

For the State to be peaceable and for harmony to be maintained, all the citizens without exception would have to be good Christians; if by ill hap there should be a single self-seeker or hypocrite, a Catiline or a Cromwell, for instance, he would certainly get the better of his pious compatriots.

Christian charity does not readily allow a man to think hardly of his neighbours. As soon as, by some trick, he has discovered the art of imposing on them and getting hold of a share in the public authority, you have a man established in dignity; it is the will of God that he be respected: very soon you have a power; it is God's will that it be obeyed: and if the power is abused by him who wields it, it is the scourge wherewith God punishes His children. There would be scruples about driving out the usurper: public tranquillity would have to be disturbed, violence would have to be employed, and blood spilt; all this accords ill with Christian meekness; and after all, in this vale of sorrows, what does it matter whether we are free men or serfs? The essential thing is to get to heaven, and resignation is only an additional means of doing so.

If war breaks out with another State, the citizens march readily out to battle; not one of them thinks of flight; they do their duty, but they have no passion for victory; they know better how to die than how to conquer. What does it matter whether they win or lose? Does not Providence know better than they what is meet for them? Only think to what account a proud, impetuous and passionate enemy could turn their stoicism! Set over against them those generous peoples who were devoured by ardent love of glory and of their country, imagine your Christian republic face to face with Sparta or Rome: the pious Christians will be beaten, crushed and destroyed, before they know where they are, or will owe their safety only to the contempt their enemy will conceive for them. It was to my mind a fine oath that was taken by the soldiers of Fabius, who swore, not to conquer or die, but to come back victorious—and kept their oath. Christians, would never have taken such an oath; they would have looked on it as tempting God.

But I am mistaken in speaking of a Christian republic; the terms are mutually exclusive. Christianity preaches only servitude and dependence. Its spirit is so favourable to tyranny that it always profits by such a *régime*. True Christians are made to be slaves, and they know it and do not much mind: this short life counts for too little in their eyes.

I shall be told that Christian troops are excellent. I deny it. Show me an instance. For my part, I know of no Christian troops. I shall be told of the Crusades. Without disputing the valour of the Crusaders, I answer that, so far from being Christians, they were the priests' soldiery, citizens of the Church. They fought for their spiritual country, which the Church had,

somehow or other, made temporal. Well understood, this goes back to paganism: as the Gospel sets up no national religion, a holy war is impossible among Christians.

Under the pagan emperors, the Christian soldiers were brave; every Christian writer affirms it, and I believe it: it was a case of honourable emulation of the pagan troops. As soon as the emperors were Christian, this emulation no longer existed, and, when the Cross had driven out the eagle, Roman valour wholly disappeared.

But, setting aside political considerations, let us come back to what is right, and settle our principles on this important point. The right which the social compact gives the Sovereign over the subjects does not, we have seen, exceed the limits of public expediency.<sup>[5]</sup> The subjects then owe the Sovereign an account of their opinions only to such an extent as they matter to the community. Now, it matters very much to the community that each citizen should have a religion. That will make him love his duty; but the dogmas of that religion concern the State and its members only so far as they have reference to morality and to the duties which he who professes them is bound to do to others. Each man may have, over and above, what opinions he pleases, without it being the Sovereign's business to take cognisance of them; for, as the Sovereign has no authority in the other world, whatever the lot of its subjects may be in the life to come, that is not its business, provided they are good citizens in this life.

There is therefore a purely civil profession of faith of which the Sovereign should fix the articles, not exactly as religious dogmas, but as social sentiments without which a man cannot be a good citizen or a faithful subject.<sup>[6]</sup> While it can compel no one to believe them, it can banish from the State whoever does not believe them—it can banish him, not for impiety, but as an anti-social being, incapable of truly loving the laws and justice, and of sacrificing, at need, his life to his duty. If any one, after publicly recognising these dogmas, behaves as if he does not believe them, let him be punished by death: he has committed the worst of all crimes, that of lying before the law.

The dogmas of civil religion ought to be few, simple, and exactly worded, without explanation or commentary. The existence of a mighty, intelligent and beneficent Divinity, possessed of foresight and providence, the life to

come, the happiness of the just, the punishment of the wicked, the sanctity of the social contract and the laws: these are its positive dogmas. Its negative dogmas I confine to one, intolerance, which is a part of the cults we have rejected.

Those who distinguish civil from theological intolerance are, to my mind, mistaken. The two forms are inseparable. It is impossible to live at peace with those we regard as damned; to love them would be to hate God who punishes them: we positively must either reclaim or torment them. Wherever theological intolerance is admitted, it must inevitably have some civil effect,<sup>[7]</sup> and as soon as it has such an effect, the Sovereign is no longer Sovereign even in the temporal sphere: thenceforth priests are the real masters, and kings only their ministers.

Now that there is and can be no longer an exclusive national religion, tolerance should be given to all religions that tolerate others, so long as their dogmas contain nothing contrary to the duties of citizenship. But whoever dares to say: *Outside the Church is no salvation*, ought to be driven from the State, unless the State is the Church, and the prince the pontiff. Such a dogma is good only in a theocratic government; in any other, it is fatal. The reason for which Henry IV is said to have embraced the Roman religion ought to make every honest man leave it, and still more any prince who knows how to reason.

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[1] Nonne ea quæ possidet Chamos deus tuus, tibi jure debentur? (Judges xi. 24). Such is the text in the Vulgate. Father de Carrières translates: "Do you not regard yourselves as having a right to what your god possesses?" I do not know the force of the Hebrew text: but I perceive that, in the Vulgate, Jephthah positively recognises the right of the god Chamos, and that the French translator weakened this admission by inserting an "according to you," which is not in the Latin.

[2] It is quite clear that the Phocian war, which was called "the Sacred War," was not a war of religion. Its object was the punishment of acts of sacrilege, and not the conquest of unbelievers.

[3] It should be noted that the clergy find their bond of union not so much in formal assemblies, as in the communion of Churches. Communion and ex-communication are the social compact of the clergy, a compact which will always make them masters of peoples and kings. All priests who communicate together are fellow-citizens, even if they come from opposite ends of the earth. This invention is a masterpiece of statesmanship: there is nothing like it among pagan priests; who have therefore never formed a clerical corporate body.

[4] See, for instance, in a letter from Grotius to his brother (April 11, 1643), what that learned man found to praise and to blame in the *De Cive*. It is true that, with a bent for indulgence, he seems to pardon the writer the good for the sake of the bad; but all men are not so forgiving.

[5] "In the republic," says the Marquis d'Argenson, "each man is perfectly free in what does not harm others." This is the invariable limitation, which it is impossible to define more exactly. I have not been able to deny myself the pleasure of occasionally quoting from this manuscript, though it is unknown to the public, in order to do honour to the memory of a good and illustrious man, who had kept even in the Ministry the heart of a good citizen, and views on the government of his country that were sane and right.

[6] Cæsar, pleading for Catiline, tried to establish the dogma that the soul is mortal: Cato and Cicero, in refutation, did not waste time in philosophising. They were content to show that Cæsar spoke like a bad citizen, and brought forward a doctrine that would have a bad effect on the State. This, in fact, and not a problem of theology, was what the Roman senate had to judge.

[7] Marriage, for instance, being a civil contract, has civil effects without which society cannot even subsist. Suppose a body of clergy should claim the sole right of permitting this act, a right which every intolerant religion must of necessity claim, is it not clear that in establishing the authority of the Church in this respect, it will be destroying that of the prince, who will have thenceforth only as many subjects as the clergy choose to allow him? Being in a position to marry or not to marry people, according to their acceptance of such and such a doctrine, their admission or rejection of such and such a formula, their greater or less piety, the Church alone, by the exercise of prudence and firmness, will dispose of all inheritances, offices and citizens, and even of the State itself, which could not subsist if it were composed entirely of bastards? But, I shall be told, there will be appeals on the ground of abuse, summonses and decrees; the temporalities will be seized. How sad! The clergy, however little, I will not say courage, but sense it has, will take no notice and go its way: it will quietly allow appeals, summonses, decrees and seizures, and, in the end, will remain the master. It is not, I think, a great sacrifice to give up a part, when one is sure of securing all.

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## CHAPTER IX

## CONCLUSION

Now that I have laid down the true principles of political right, and tried to give the State a basis of its own to rest on, I ought next to strengthen it by its external relations, which would include the law of nations, commerce, the right of war and conquest, public right, leagues, negotiations, treaties, etc. But all this forms a new subject that is far too vast for my narrow scope. I ought throughout to have kept to a more limited sphere.

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## A DISCOURSE

WHICH WON THE PRIZE AT THE ACADEMY OF DIJON IN 1750,  
ON THIS QUESTION PROPOSED BY THE ACADEMY:

### HAS THE RESTORATION OF THE ARTS AND SCIENCES HAD A PURIFYING EFFECT UPON MORALS?

Barbaras his ego sum, qui non intelligor illis.—OVID.<sup>[1]</sup>

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#### PREFACE

The following pages contain a discussion of one of the most sublime and interesting of all moral questions. It is not concerned, however, with those metaphysical subtleties, which of late have found their way into every department of literature, and from which even our academic curricula are not always free. We have now to do with one of those truths on which the happiness of mankind depends.

I foresee that I shall not readily be forgiven for having taken up the position I have adopted. Setting myself up against all that is nowadays most admired, I can expect no less than a universal outcry against me: nor is the approbation of a few sensible men enough to make me count on that of the public. But I have taken my stand, and I shall be at no pains to please either intellectuals or men of the world. There are in all ages men born to be in bondage to the opinions of the society in which they live. There are not a few, who to-day play the free-thinker and the philosopher, who would, if they had lived in the time of the League, have been no more than fanatics. No author, who has a mind to outlive his own age, should write for such readers.

A word more and I have done. As I did not expect the honour conferred on me, I had, since sending in my Discourse, so altered and enlarged it as almost to make it a new work; but in the circumstances I have felt bound to publish it just as it was when it received the prize. I have only added a few notes, and left two alterations which are easily recognisable, of which the

Academy possibly might not have approved. The respect, gratitude and even justice I owe to that body seemed to me to demand this acknowledgment.

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[1] Here I am, a barbarian, because men understand me not.

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## MORAL EFFECTS OF THE ARTS AND SCIENCES

*Decipimur specie recti.*—HORACE.

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The question before me is, "Whether the Restoration of the arts and sciences has had the effect of purifying or corrupting morals." Which side am I to take? That, gentlemen, which becomes an honest man, who is sensible of his own ignorance, and thinks himself none the worse for it.

I feel the difficulty of treating this subject fittingly, before the tribunal which is to judge of what I advance. How can I presume to belittle the sciences before one of the most learned assemblies in Europe, to commend ignorance in a famous Academy, and reconcile my contempt for study with the respect due to the truly learned?

I was aware of these inconsistencies, but not discouraged by them. It is not science, I said to myself, that I am attacking; it is virtue that I am defending, and that before virtuous men—and goodness is even dearer to the good than learning to the learned.

What then have I to fear? The sagacity of the assembly before which I am pleading? That, I acknowledge, is to be feared; but rather on account of faults of construction than of the views I hold. Just sovereigns have never hesitated to decide against themselves in doubtful cases; and indeed the most advantageous situation in which a just claim can be, is that of being laid before a just and enlightened arbitrator, who is judge in his own case.

To this motive, which encouraged me, I may add another which finally decided me. And this is, that as I have upheld the cause of truth to the best of my natural abilities, whatever my apparent success, there is one reward which cannot fail me. That reward I shall find in the bottom of my heart.

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## THE FIRST PART

It is a noble and beautiful spectacle to see man raising himself, so to speak, from nothing by his own exertions; dissipating, by the light of reason, all the thick clouds in which he was by nature enveloped; mounting above himself; soaring in thought even to the celestial regions; like the sun, encompassing with giant strides the vast extent of the universe; and, what is still grander and more wonderful, going back into himself, there to study man and get to know his own nature, his duties and his end. All these miracles we have seen renewed within the last few generations.

Europe had relapsed into the barbarism of the earliest ages; the inhabitants of this part of the world, which is at present so highly enlightened, were plunged, some centuries ago, in a state still-worse than ignorance. A scientific jargon, more despicable than mere ignorance, had usurped the name of knowledge, and opposed an almost invincible obstacle to its restoration.

Things had come to such a pass, that it required a complete revolution to bring men back to common sense. This came at last from the quarter from which it was least to be expected. It was the stupid Mussulman, the eternal scourge of letters, who was the immediate cause of their revival among us. The fall of the throne of Constantine brought to Italy the relics of ancient Greece; and with these precious spoils France in turn was enriched. The sciences soon followed literature, and the art of thinking joined that of writing: an order which may seem strange, but is perhaps only too natural. The world now began to perceive the principal advantage of an intercourse with the Muses, that of rendering mankind more sociable by inspiring them with the desire to please one another with performances worthy of their mutual approbation.

The mind, as well as the body, has its needs: those of the body are the basis of society, those of the mind its ornaments.

So long as government and law provide for the security and well-being of men in their common life, the arts, literature and the sciences, less despotic though perhaps more powerful, fling garlands of flowers over the chains which weigh them down. They stifle in men's breasts that sense of original liberty, for which they seem to have been born; cause them to love their own slavery, and so make of them what is called a civilised people.

Necessity raised up thrones; the arts and sciences have made them strong. Powers of the earth, cherish all talents and protect those who cultivate them.

[1] Civilised peoples, cultivate such pursuits: to them, happy slaves, you owe that delicacy and exquisiteness of taste, which is so much your boast, that sweetness of disposition and urbanity of manners which make intercourse so easy and agreeable among you—in a word, the appearance of all the virtues, without being in possession of one of them.

It was for this sort of accomplishment, which is by so much the more captivating as it seems less affected, that Athens and Rome were so much distinguished in the boasted times of their splendour and magnificence: and it is doubtless in the same respect that our own age and nation will excel all periods and peoples. An air of philosophy without pedantry; an address at once natural and engaging, distant equally from Teutonic clumsiness and Italian pantomime; these are the effects of a taste acquired by liberal studies and improved by conversation with the world. What happiness would it be for those who live among us, if our external appearance were always a true mirror of our hearts; if decorum were but virtue; if the maxims we professed were the rules of our conduct; and if real philosophy were inseparable from the title of a philosopher! But so many good qualities too seldom go together; virtue rarely appears in so much pomp and state.

Richness of apparel may proclaim the man of fortune, and elegance the man of taste; but true health and manliness are known by different signs. It is under the home-spun of the labourer, and not beneath the gilt and tinsel of the courtier, that we should look for strength and vigour of body.

External ornaments are no less foreign to virtue, which is the strength and activity of the mind. The honest man is an athlete, who loves to wrestle stark naked; he scorns all those vile trappings, which prevent the exertion of

his strength, and were, for the most part, invented only to conceal some deformity.

Before art had moulded our behaviour, and taught our passions to speak an artificial language, our morals were rude but natural; and the different ways in which we behaved proclaimed at the first glance the difference of our dispositions. Human nature was not at bottom better then than now; but men found their security in the ease with which they could see through one another, and this advantage, of which we no longer feel the value, prevented their having many vices.

In our day, now that more subtle study and a more refined taste have reduced the art of pleasing to a system, there prevails in modern manners a servile and deceptive conformity; so that one would think every mind had been cast in the same mould. Politeness requires this thing; decorum that; ceremony has its forms, and fashion its laws, and these we must always follow, never the promptings of our own nature.

We no longer dare seem what we really are, but lie under a perpetual restraint; in the meantime the herd of men, which we call society, all act under the same circumstances exactly alike, unless very particular and powerful motives prevent them. Thus we never know with whom we have to deal; and even to know our friends we must wait for some critical and pressing occasion; that is, till it is too late; for it is on those very occasions that such knowledge is of use to us.

What a train of vices must attend this uncertainty! Sincere friendship, real esteem, and perfect confidence are banished from among men. Jealousy, suspicion, fear, coldness, reserve, hate and fraud lie constantly concealed under that uniform and deceitful veil of politeness; that boasted candour and urbanity, for which we are indebted to the light and leading of this age. We shall no longer take in vain by our oaths the name of our Creator; but we shall insult Him with our blasphemies, and our scrupulous ears will take no offence. We have grown too modest to brag of our own deserts; but we do not scruple to decry those of others. We do not grossly outrage even our enemies, but artfully calumniate them. Our hatred of other nations diminishes, but patriotism dies with it. Ignorance is held in contempt; but a dangerous scepticism has succeeded it. Some vices indeed are condemned and others grown dishonourable; but we have still many that are honoured

with the names of virtues, and it is become necessary that we should either have, or at least pretend to have them. Let who will extol the moderation of our modern sages, I see nothing in it but a refinement of intemperance as unworthy of my commendation as their artificial simplicity.<sup>[2]</sup>

Such is the purity to which our morals have attained; this is the virtue we have made our own. Let the arts and sciences claim the share they have had in this salutary work. I shall add but one reflection more; suppose an inhabitant of some distant country should endeavour to form an idea of European morals from the state of the sciences, the perfection of the arts, the propriety of our public entertainments, the politeness of our behaviour, the affability of our conversation, our constant professions of benevolence, and from those tumultuous assemblies of people of all ranks, who seem, from morning till night, to have no other care than to oblige one another. Such a stranger, I maintain, would arrive at a totally false view of our morality.

Where there is no effect, it is idle to look for a cause: but here the effect is certain and the depravity actual; our minds have been corrupted in proportion as the arts and sciences have improved. Will it be said, that this is a misfortune peculiar to the present age? No, gentlemen, the evils resulting from our vain curiosity are as old as the world. The daily ebb and flow of the tides are not more regularly influenced by the moon, than the morals of a people by the progress of the arts and sciences. As their light has risen above our horizon, virtue has taken flight, and the same phenomenon has been constantly observed in all times and places.

Take Egypt, the first school of mankind, that ancient country, famous for its fertility under a brazen sky; the spot from which Sesostris once set out to conquer the world. Egypt became the mother of philosophy and the fine arts; soon she was conquered by Cambyses, and then successively by the Greeks, the Romans, the Arabs, and finally the Turks.

Take Greece, once peopled by heroes, who twice vanquished Asia. Letters, as yet in their infancy, had not corrupted the disposition of its inhabitants; but the progress of the sciences soon produced a dissoluteness of manners, and the imposition of the Macedonian yoke: from which time Greece, always learned, always voluptuous and always a slave, has experienced amid all its revolutions no more than a change of masters. Not all the

eloquence of Demosthenes could breathe life into a body which luxury and the arts had once enervated.

It was not till the days of Ennius and Terence that Rome, founded by a shepherd, and made illustrious by I peasants, began to degenerate. But after the appearance of an Ovid, a Catullus, a Martial, and the rest of those numerous obscene authors, whose very names are enough to put modesty to the blush, Rome, once the shrine of virtue, became the theatre of vice, a scorn among the nations, and an object of derision even to barbarians. Thus the capital of the world at length submitted to the yoke of slavery it had imposed on others, and the very day of its fall was the eve of that on which it conferred on one of its citizens the title of Arbiter of Good Taste.

What shall I say of that metropolis of the Eastern Empire, which, by its situation, seemed destined to be the capital of the world; that refuge of the arts and sciences, when they were banished from the rest of Europe, more perhaps by wisdom than barbarism? The most profligate debaucheries, the most abandoned villainies, the most atrocious crimes, plots, murders and assassinations form the warp and woof of the history of Constantinople. Such is the pure source from which have flowed to us the floods of knowledge on which the present age so prides itself.

But wherefore should we seek, in past ages, for proofs of a truth, of which the present affords us ample evidence? There is in Asia a vast empire, where learning is held in honour, and leads to the highest dignities in the state. If the sciences improved our morals, if they inspired us with courage and taught us to lay down our lives for the good of our country, the Chinese should be wise, free and invincible. But, if there be no vice they do not practise, no crime with which they are not familiar; if the sagacity of their ministers, the supposed wisdom of their laws, and the multitude of inhabitants who people that vast empire, have alike failed to preserve them from the yoke of the rude and ignorant Tartars, of what use were their men of science and literature? What advantage has that country reaped from the honours bestowed on its learned men? Can it be that of being peopled by a race of scoundrels and slaves?

Contrast with these instances the morals of those few nations which, being preserved from the contagion of useless knowledge, have by their virtues become happy in themselves and afforded an example to the rest of the

world. Such were the first inhabitants of Persia, a nation so singular that virtue was taught among them in the same manner as the sciences are with us. They very easily subdued Asia, and possess the exclusive glory of having had the history of their political institutions regarded as a philosophical romance. Such were the Scythians, of whom such wonderful eulogies have come down to us. Such were the Germans, whose simplicity, innocence and virtue, afforded a most delightful contrast to the pen of an historian, weary of describing the baseness and villainies of an enlightened, opulent and voluptuous nation. Such had been even Rome in the days of its poverty and ignorance. And such has shown itself to be, even in our own times, that rustic nation, whose justly renowned courage not even adversity could conquer, and whose fidelity no example could corrupt.<sup>[3]</sup>

It is not through stupidity that the people have preferred other activities to those of the mind. They were not ignorant that in other countries there were men who spent their time in disputing idly about the sovereign good, and about vice and virtue. They knew that these useless thinkers were lavish in their own praises, and stigmatised other nations contemptuously as barbarians. But they noted the morals of these people, and so learnt what to think of their learning.<sup>[4]</sup>

Can it be forgotten that, in the very heart of Greece, there arose a city as famous for the happy ignorance of its inhabitants, as for the wisdom of its laws; a republic of demi-gods rather than of men, so greatly superior their virtues seemed to those of mere humanity? Sparta, eternal proof of the vanity of science, while the vices, under the conduct of the fine arts, were being introduced into Athens, even while its tyrant was carefully collecting together the works of the prince of poets, was driving from her walls artists and the arts, the learned and their learning!

The difference was seen in the outcome. Athens became the seat of politeness and taste, the country of orators and philosophers. The elegance of its buildings equalled that of its language; on every side might be seen marble and canvas, animated by the hands of the most skilful artists. From Athens we derive those astonishing performances, which will serve as models to every corrupt age. The picture of Lacedæmon is not so highly coloured. There, the neighbouring nations used to say, "men were born virtuous, their native air seeming to inspire them with virtue." But its inhabitants have left us nothing but the memory of their heroic actions:

monuments that should not count for less in our eyes than the most curious relics of Athenian marble.

It is true that, among the Athenians, there were some few wise men who withstood the general torrent, and preserved their integrity even in the company of the muses. But hear the judgment which the principal, and most unhappy of them, passed on the artists and learned men of his day.

"I have considered the poets," says he, "and I look upon them as people whose talents impose both on themselves and on others; they give themselves out for wise men, and are taken for such; but in reality they are anything sooner than that."

"From the poets," continues Socrates, "I turned to the artists. Nobody was more ignorant of the arts than myself; nobody was more fully persuaded that the artists were possessed of amazing knowledge. I soon discovered, however, that they were in as bad a way as the poets, and that both had fallen into the same misconception. Because the most skilful of them excel others in their particular jobs, they think themselves wiser than all the rest of mankind. This arrogance spoilt all their skill in my eyes, so that, putting myself in the place of the oracle, and asking myself whether I would rather be what I am or what they are, know what they know, or know that I know nothing, I very readily answered, for myself and the god, that I had rather remain as I am.

"None of us, neither the sophists, nor the poets, nor the orators, nor the artists, nor I, know what is the nature of the *true*, the *good*, or the *beautiful*. But there is this difference between us; that, though none of these people know anything, they all think they know something; whereas for my part, if I know nothing, I am at least in no doubt of my ignorance. So the superiority of wisdom, imputed to me by the oracle, is reduced merely to my being fully convinced that I am ignorant of what I do not know."

Thus we find Socrates, the wisest of men in the judgment of the god, and the most learned of all the Athenians in the opinion of all Greece, speaking in praise of ignorance. Were he alive now, there is little reason to think that our modern scholars and artists would induce him to change his mind. No, gentlemen, that honest man would still persist in despising our vain sciences. He would lend no aid to swell the flood of books that flows from every quarter: he would leave to us, as he did to his disciples, only the

example and memory of his virtues; that is the noblest method of instructing mankind.

Socrates had begun at Athens, and the elder Cato proceeded at Rome, to inveigh against those seductive and subtle Greeks, who corrupted the virtue and destroyed the courage of their fellow-citizens: culture, however, prevailed. Rome was filled with philosophers and orators, military discipline was neglected, agriculture was held in contempt, men formed sects, and forgot their country. To the sacred names of liberty, disinterestedness and obedience to law, succeeded those of Epicurus, Zeno and Arcesilaus. It was even a saying among their own philosophers that since learned men appeared among them, honest men had been in eclipse. Before that time the Romans were satisfied with the practice of virtue; they were undone when they began to study it.

What would the great soul of Fabricius have felt, if it had been his misfortune to be called back to life, when he saw the pomp and magnificence of that Rome, which his arm had saved from ruin, and his honourable name made more illustrious than all its conquests. "Ye gods!" he would have said, "what has become of those thatched roofs and rustic hearths, which were formerly the habitations of temperance and virtue? What fatal splendour has succeeded the ancient Roman simplicity? What is this foreign language, this effeminacy of manners? What is the meaning of these statues, paintings and buildings? Fools, what have you done? You, the lords of the earth, have made yourselves the slaves of the frivolous nations you have subdued. You are governed by rhetoricians, and it has been only to enrich architects, painters, sculptors and stage-players that you have watered Greece and Asia with your blood. Even the spoils of Carthage are the prize of a flute-player. Romans! Romans! make haste to demolish those amphitheatres, break to pieces those statues, burn those paintings; drive from among you those slaves who keep you in subjection, and whose fatal arts are corrupting your morals. Let other hands make themselves illustrious by such vain talents; the only talent worthy of Rome is that of conquering the world and making virtue its ruler. When Cyneas took the Roman senate for an assembly of kings, he was not struck by either useless pomp or studied elegance. He heard there none of that futile eloquence, which is now the study and the charm of frivolous orators. What then was the majesty that Cyneas beheld? Fellow citizens, he saw the noblest sight that

ever existed under heaven, a sight which not all your riches or your arts can show; an assembly of two hundred virtuous men, worthy to command in Rome, and to govern the world."

But let pass the distance of time and place, and let us see what has happened in our own time and country; or rather let us banish odious descriptions that might offend our delicacy, and spare ourselves the pains of repeating the same tilings under different names. It was not for nothing that I invoked the Manes of Fabricius; for what have I put into his mouth, that might not have come with as much propriety from Louis the Twelfth or Henry the Fourth? It is true that in France Socrates would not have drunk the hemlock, but he would have drunk of a potion infinitely more bitter, of insult, mockery and contempt a hundred times worse than death.

Thus it is that luxury, profligacy and slavery, have been, in all ages, the scourge of the efforts of our pride to emerge from that happy state of ignorance, in which the wisdom of providence had placed us. That thick veil with which it has covered all its operations seems to be a sufficient proof that it never designed us for such fruitless researches. But is there, indeed, one lesson it has taught us, by which we have rightly profited, or which we have neglected with impunity? Let men learn for once that nature would have preserved them from science, as a mother snatches a dangerous weapon from the hands of her child. Let them know that all the secrets she hides are so many evils from which she protects them, and that the very difficulty they find in acquiring knowledge is not the least of her bounty towards them. Men are perverse; but they would have been far worse, if they had had the misfortune to be born learned.

How humiliating are these reflections to humanity, and how mortified by them our pride should be! What! it will be asked, is uprightness the child of ignorance? Is virtue inconsistent with learning? What consequences might not be drawn from such suppositions? But to reconcile these apparent contradictions, we need only examine closely the emptiness and vanity of those pompous titles, which are so liberally bestowed on human knowledge, and which so blind our judgment. Let us consider, therefore, the arts and sciences in themselves. Let us see what must result from their advancement, and let us not hesitate to admit the truth of all those points on which our arguments coincide with the inductions we can make from history.

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[1] Sovereigns always see with pleasure a taste for the arts of amusement and superfluity, which do not result in the exportation of bullion, increase among their subjects. They very well know that, besides nourishing that littleness of mind which is proper to slavery, the increase of artificial wants only binds so many more chains upon the people. Alexander, wishing to keep the Ichthyophages in a state of dependence, compelled them to give up fishing, and subsist on the customary food of civilised nations. The American savages, who go naked, and live entirely on the products of the chase, have been always impossible to subdue. What yoke, indeed, can be imposed on men who stand in need of nothing?

[2] "I love," said Montaigne, "to converse and hold an argument; but only with very few people, and that for my own gratification. For to do so, by way of affording amusement for the great, or of making a parade of one's talents, is, in my opinion, a trade very ill-becoming a man of honour." It is the trade of all our intellectuals, save one.

[3] I dare not speak of those happy nations, who did not even know the name of many vices, which we find it difficult to suppress; the savages of America, whose simple and natural mode of government Montaigne preferred, without hesitation, not only to the laws of Plato, but to the most perfect visions of government philosophy can ever suggest. He cites many examples, striking for those who are capable of appreciating them. But, what of all that, says he, they can't run to a pair of breeches!

[4] What are we to think was the real opinion of the Athenians themselves about eloquence, when they were so very careful to banish declamation from that upright tribunal, against whose decision even their gods made no appeal? What did the Romans think of physicians, when they expelled medicine from the republic? And when the relics of humanity left among the Spaniards induced them to forbid their lawyers to set foot in America, what must they have thought of jurisprudence? May it not be said that they thought, by this single expedient, to make reparation for all the outrages they had committed against the unhappy Indians?

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## THE SECOND PART

An ancient tradition passed out of Egypt into Greece, that some god, who was an enemy to the repose of mankind, was the inventor of the sciences.<sup>[1]</sup> What must the Egyptians, among whom the sciences first arose, have thought of them? And they beheld, near at hand, the sources from which they sprang. In fact, whether we turn to the annals of the world, or eke out with philosophical investigations the uncertain chronicles of history, we shall not find for human knowledge an origin answering to the idea we are pleased to entertain of it at present. Astronomy was born of superstition, eloquence of ambition, hatred, falsehood and flattery; geometry of avarice; physics of an idle curiosity; and even moral philosophy of human pride.

Thus the arts and sciences owe their birth to our vices; we should be less doubtful of their advantages, if they had sprung from our virtues.

Their evil origin is, indeed, but too plainly reproduced in their objects. What would become of the arts, were they not cherished by luxury? If men were not unjust, of what use were jurisprudence? What would become of history, if there were no tyrants, wars, or conspiracies? In a word, who would pass his life in barren speculations, if everybody, attentive only to the obligations of humanity and the necessities of nature, spent his whole life in serving his country, obliging his friends, and relieving the unhappy? Are we then made to live and die on the brink of that well at the bottom of which Truth lies hid? This reflection alone is, in my opinion, enough to discourage at first setting out every man who seriously endeavours to instruct himself by the study of philosophy.

What a variety of dangers surrounds us! What a number of wrong paths present themselves in the investigation of the sciences! Through how many errors, more perilous than truth itself is useful, must we not pass to arrive at it? The disadvantages we lie under are evident; for falsehood is capable of an infinite variety of combinations; but the truth has only one manner of being. Besides, where is the man who sincerely desires to find it? Or even admitting his good will, by what characteristic marks is he sure of knowing it? Amid the infinite diversity of opinions where is the criterion<sup>[2]</sup> by which we may certainly judge of it? Again, what is still more difficult, should we even be fortunate enough to discover it, who among us will know how to make right use of it?

If our sciences are futile in the objects they propose, they are no less dangerous in the effects they produce. Being the effect of idleness, they generate idleness in their turn; and an irreparable loss of time is the first prejudice which they must necessarily cause to society. To live without doing some good is a great evil as well in the political as in the moral world; and hence every useless citizen should be regarded as a pernicious person. Tell me then, illustrious philosophers, of whom we learn the ratios in which attraction acts in vacuo; and in the revolution of the planets, the relations of spaces traversed in equal times; by whom we are taught what curves have conjugate points, points of inflexion, and cusps; how the soul and body correspond, like two clocks, without actual communication; what planets may be inhabited; and what insects reproduce in an extraordinary

manner. Answer me, I say, you from whom we receive all this sublime information, whether we should have been less numerous, worse governed, less formidable, less flourishing, or more perverse, supposing you had taught us none of all these fine things.

Reconsider therefore the importance of your productions; and, since the labours of the most enlightened of our learned men and the best of our citizens are of so little utility, tell us what we ought to think of that numerous herd of obscure writers and useless litterateurs, who devour without any return the substance of the State.

Useless, do I say? Would God they were! Society would be more peaceful, and morals less corrupt. But these vain and futile declaimers go forth on all sides, armed with their fatal paradoxes, to sap the foundations of our faith, and nullify virtue. They smile contemptuously at such old names as patriotism and religion, and consecrate their talents and philosophy to the destruction; and defamation of all that men hold sacred. Not that they bear any real hatred to virtue or dogma; they are the enemies of public opinion alone; to bring them to the foot of the altar, it would be enough to banish them to a land of atheists. What extravagancies will not the rage of singularity induce men to commit!

The waste of time is certainly a great evil; but still greater evils attend upon literature and the arts. One is luxury, produced like them by indolence and vanity. Luxury is seldom unattended by the arts and sciences; and they are always attended by luxury. I know that our philosophy, fertile in paradoxes, pretends, in contradiction to the experience of all ages, that luxury contributes to the splendour of States. But, without insisting on the necessity of sumptuary laws, can it be denied that rectitude of morals is essential to the duration of empires, and that luxury is diametrically opposed to such rectitude? Let it be admitted that luxury is a certain indication of wealth; that it even serves, if you will, to increase such wealth: what conclusion is to be drawn from this paradox, so worthy of the times? And what will become of virtue if riches are to be acquired at any cost? The politicians of the ancient world were always talking of morals and virtue; ours speak of nothing but commerce and money. One of them will tell you that in such a country a man is worth just as much as he will sell for at Algiers: another, pursuing the same mode of calculation, finds that in some countries a man is worth nothing, and in others still less than nothing; they

value men as they do droves of oxen. According to them, a man is worth no more to the State, than the amount he consumes; and thus a Sybarite would be worth at least thirty Lacedæmonians. Let these writers tell me, however, which of the two republics, Sybaris or Sparta, was subdued by a handful of peasants, and which became the terror of Asia.

The monarchy of Cyrus was conquered by thirty thousand men, led by a prince poorer than the meanest of Persian Satraps: in like manner the Scythians, the poorest of all nations, were able to resist the most powerful monarchs of the universe. When two famous republics contended for the empire of the world, the one rich and the other poor, the former was subdued by the latter. The Roman empire in its turn, after having engulfed all the riches of the universe, fell a prey to peoples who knew not even what riches were. The Franks conquered the Gauls, and the Saxons England, without any other treasures than their bravery and their poverty. A band of poor mountaineers, whose whole cupidity was confined to the possession of a few sheep-skins, having first given a check to the arrogance of Austria, went on to crush the opulent and formidable house of Burgundy, which at that time made the potentates of Europe tremble. In short, all the power and wisdom of the heir of Charles the Fifth, backed by all the treasures of the Indies, broke before a few herring-fishers. Let our politicians condescend to lay aside their calculations for a moment, to reflect on these examples; let them learn for once that money, though it buys everything else, cannot buy morals and citizens. What then is the precise point in dispute about luxury? It is to know which is most advantageous to empires, that their existence should be brilliant and momentary, or virtuous and lasting? I say brilliant, but with what lustre! A taste for ostentation never prevails in the same minds as a taste for honesty. No, it is impossible that understandings, degraded by a multitude of futile cares, should ever rise to what is truly great and noble; even if they had the strength, they would want the courage.

Every artist loves applause. The praise of his contemporaries is the most valuable part of his recompense. What then will he do to obtain it, if he have the misfortune to be born among a people, and at a time, when learning is in vogue, and the superficiality of youth is in a position to lead the fashion; when men have sacrificed their taste to those who tyrannise over their liberty, and one sex dare not approve anything but what is proportionate to the pusillanimity of the other,<sup>[3]</sup> when the greatest

masterpieces of dramatic poetry are condemned, and the noblest of musical productions neglected? This is what he will do. He will lower his genius to the level of the age, and will rather submit to compose mediocre works, that will be admired during his life-time, than labour at sublime achievements which will not be admired till long after he is dead. Let the famous Voltaire tell us how many nervous and masculine beauties he has sacrificed to our false delicacy, and how much that is great and noble, that spirit of gallantry, which delights in what is frivolous and petty, has cost him.

It is thus that the dissolution of morals, the necessary consequence of luxury, brings with it in its turn the corruption of taste. Further, if by chance there be found among men of average ability, an individual with enough strength of mind to refuse to comply with the spirit of the age, and to debase himself by puerile productions, his lot will be hard. He will die in indigence and oblivion. This is not so much a prediction, as a fact already confirmed by experience! Yes, Carle and Pierre Vanloo, the time is already come when your pencils, destined to increase the majesty of our temples by sublime and holy images, must fall from your hands, or else be prostituted to adorn the panels of a coach with lascivious paintings. And you, inimitable Pigal, rival of Phidias and Praxiteles, whose chisel the ancients would have employed to carve them gods, whose images almost excuse their idolatry in our eyes; even your hand must condescend to fashion the belly of an ape, or else remain idle.

We cannot reflect on the morality of mankind without contemplating with pleasure the picture of the simplicity which prevailed in the earliest times. This image may be justly compared to a beautiful coast, adorned only by the hands of nature; towards which our eyes are constantly turned, and which we see receding with regret. While men were innocent and virtuous and loved to have the gods for witnesses of their actions, they dwelt together in the same huts; but when they became vicious, they grew tired of such inconvenient onlookers, and banished them to magnificent temples. Finally, they expelled their deities even from these, in order to dwell there themselves; or at least the temples of the gods were no longer more magnificent than the palaces of the citizens. This was the height of degeneracy; nor could vice ever be carried to greater lengths than when it was seen, supported, as it were, at the doors of the great, on columns of marble, and graven on Corinthian capitals.

As the conveniences of life increase, as the arts are brought to perfection, and luxury spreads, true courage flags, the virtues disappear; and all this is the effect of the sciences and of those arts which are exercised in the privacy of men's dwellings. When the Goths ravaged Greece, the libraries only escaped the flames owing to an opinion that was set on foot among them, that it was best to leave the enemy with a possession so calculated to divert their attention from military exercises, and keep them engaged in indolent and sedentary occupations.

Charles the Eighth found himself master of Tuscany and the kingdom of Naples, almost without drawing sword; and all his court attributed this unexpected success to the fact that the princes and nobles of Italy applied themselves with greater earnestness to the cultivation of their understandings than to active and martial pursuits. In fact, says the sensible person who records these characteristics, experience plainly tells us, that in military matters and all that resemble them application to the sciences tends rather to make men effeminate and cowardly than resolute and vigorous.

The Romans confessed that military virtue was extinguished among them, in proportion as they became connoisseurs in the arts of the painter, the engraver and the goldsmith, and began to cultivate the fine arts. Indeed, as if this famous country was to be for ever an example to other nations, the rise of the Medici and the revival of letters has once more destroyed, this time perhaps for ever, the martial reputation which Italy seemed a few centuries ago to have recovered.

The ancient republics of Greece, with that wisdom which was so conspicuous in most of their institutions, forbade their citizens to pursue all those inactive and sedentary occupations, which by enervating and corrupting the body diminish also the vigour of the mind. With what courage, in fact, can it be thought that hunger and thirst, fatigues, dangers and death, can be faced by men whom the smallest want overwhelms and the slightest difficulty repels? With what resolution can soldiers support the excessive toils of war, when they are entirely unaccustomed to them? With what spirits can they make forced marches under officers who have not even the strength to travel on horseback? It is no answer to cite the reputed valour of all the modern warriors who are so scientifically trained. I hear much of their bravery in a day's battle; but I am told nothing of how they support excessive fatigue, how they stand the severity of the seasons and

the inclemency of the weather. A little sunshine or snow, or the want of a few superfluities, is enough to cripple and destroy one of our finest armies in a few days. Intrepid warriors I permit me for once to tell you the truth, which you seldom hear. Of your bravery I am fully satisfied. I have no doubt that you would have triumphed with Hannibal at Cannæ, and at Trasimene: that you would have passed the Rubicon with Cæsar, and enabled him to enslave his country; but you never would have been able to cross the Alps with the former, or with the latter to subdue your own ancestors, the Gauls.

A war does not always depend on the events of battle: there is in generalship an art superior to that of gaining victories. A man may behave with great intrepidity under fire, and yet be a very bad officer. Even in the common soldier, a little more Strength and vigour would perhaps be more useful than so much courage, which after all is no protection from death. And what does it matter to the State whether its troops perish by cold and fever, or by the sword of the enemy?

If the cultivation of the sciences is prejudicial to military qualities, it is still more so to moral qualities. Even from our infancy an absurd system of education serves to adorn our wit and corrupt our judgment. We see, on every side, huge institutions, where our youth are educated at great expense, and instructed in everything but their duty. Your children will be ignorant of their own language, when they can talk others which are not spoken anywhere. They will be able to compose verses which they can hardly understand; and, without being capable of distinguishing truth from error, they will possess the art of making them unrecognisable by specious arguments. But magnanimity, equity, temperance, humanity and courage will be words of which they know not the meaning. The dear name of country will never strike on their ears; and if they ever hear speak of God,<sup>[4]</sup> it will be less to fear, than to be frightened of Him. I would as soon, said a wise man, that my pupil had spent his time in the tennis court as in this manner; for there his body at least would have got exercise.

I well know that children ought to be kept employed, and that idleness is for them the danger most to be feared. But what should they be taught? This is undoubtedly an important question. Let them be taught what they are to practise when they come to be men;<sup>[5]</sup> not what they ought to forget.

Our gardens are adorned with statues and our galleries with pictures. What would you imagine these masterpieces of art, thus exhibited to public admiration, represent? The great men, who have defended their country, or the still greater men who have enriched it by their virtues? Far from it. They are the images of every perversion of heart and mind, carefully selected from ancient mythology, and presented to the early curiosity of our children, doubtless that they may have before their eyes the representations of vicious actions, even before they are able to read.

Whence arise all those abuses, unless it be from that fatal inequality introduced among men by the difference of talents and the cheapening of virtue? This is the most evident effect of all our studies, and the most dangerous of all their consequences. The question is no longer whether a man is honest, but whether he is clever. We do not ask whether a book is useful, but whether it is well-written. Rewards are lavished on wit and ingenuity, while virtue is left unhonoured. There are a thousand prizes for fine discourses, and none for good actions. I should be glad, however, to know whether the honour attaching to the best discourse that ever wins the prize in this Academy is comparable with the merit of having founded the prize.

A wise man does not go in chase of fortune; but he is by no means insensible to glory, and when he sees it so ill distributed, his virtue, which might have been animated by a little emulation, and turned to the advantage of society, droops and dies away in obscurity and indigence. It is for this reason that the agreeable arts must in time everywhere be preferred to the useful; and this truth has been but too much confirmed since the revival of the arts and sciences. We have physicists, geometers, chemists, astronomers, poets, musicians, and painters in plenty; but we have no longer a citizen among us; or if there be found a few scattered over our abandoned countryside, they are left to perish there unnoticed and neglected. Such is the condition to which we are reduced, and such are our feelings towards those who give us our daily bread, and our children milk.

I confess, however, that the evil is not so great as it might have become. The eternal providence, in placing salutary simples beside noxious plants, and making poisonous animals contain their own antidote, has taught the sovereigns of the earth, who are its ministers, to imitate its wisdom. It is by following this example that the truly great monarch, to whose glory every

age will add new lustre, drew from the very bosom of the arts and sciences, the very fountains of a thousand lapses from rectitude, those famous societies, which, while they are depositaries of the dangerous trust of human knowledge, are yet the sacred guardians of morals, by the attention they pay to their maintenance among themselves in all their purity, and by the demands which they make on every member whom they admit.

These wise institutions, confirmed by his august successor and imitated by all the kings of Europe, will serve at least to restrain men of letters, who, all aspiring to the honour of being admitted into these Academies, will keep watch over themselves, and endeavour to make themselves worthy of such honour by useful performances and irreproachable morals. Those Academies also, which, in proposing prizes for literary merit, make choice of such subjects as are calculated to arouse the love of virtue in the hearts of citizens, prove that it prevails in themselves, and must give men the rare and real pleasure of finding learned societies devoting themselves to the enlightenment of mankind, not only by agreeable exercises of the intellect, but also by useful instructions.

An objection which may be made is, in fact, only an additional proof of my argument. So much precaution proves but too evidently the need for it. We never seek remedies for evils that do not exist. Why, indeed, must these bear all the marks of ordinary remedies, on account of their inefficacy? The numerous establishments in favour of the learned are only adapted to make men mistake the objects of the sciences, and turn men's attention to the cultivation of them. One would be inclined to think, from the precautions everywhere taken, that we are overstocked with husbandmen, and are afraid of a shortage of philosophers. I will not venture here to enter into a comparison between agriculture and philosophy, as they would not bear it. I shall only ask What is philosophy? What is contained in the writings of the most celebrated philosophers? What are the lessons of these friends of wisdom. To hear them, should we not take them for so many mountebanks, exhibiting themselves in public, and crying out, *Here, Here, come to me, I am the only true doctor?* One of them teaches that there is no such thing as matter, but that everything exists only in representation. Another declares that there is no other substance than matter, and no other God than the world itself. A third tells you that there are no such things as virtue and vice, and that moral good and evil are chimeras; while a fourth informs you

that men are only beasts of prey, and may conscientiously devour one another. Why, my great philosophers, do you not reserve these wise and profitable lessons for your friends and children? You would soon reap the benefit of them, nor should we be under any apprehension of our own becoming your disciples.

Such are the wonderful men, whom their contemporaries held in the highest esteem during their lives, and to whom immortality has been attributed since their decease. Such are the wise maxims we have received from them, and which are transmitted, from age to age, to our descendants. Paganism, though given over to all the extravagances of human reason, has left nothing to compare with the shameful monuments which have been prepared by the art of printing, during the reign of the gospel. The impious writings of Leucippus and Diagoras perished with their authors. The world, in their days, was ignorant of the art of immortalising the errors and extravagancies of the human mind. But thanks to the art of printing<sup>[6]</sup> and the use we make of it, the pernicious reflections of Hobbes and Spinoza will last for ever. Go, famous writings, of which the ignorance and rusticity of our forefathers would have been incapable. Go to our descendants, along with those still more pernicious works which reek of the corrupted manners of the present age! Let them together convey to posterity a faithful history of the progress and advantages of our arts and sciences. If they are read, they will leave not a doubt about the question we are now discussing, and unless mankind should then be still more foolish than we, they will lift up their hands to Heaven and exclaim in bitterness of heart: "Almighty God! thou who holdest in Thy hand the minds of men, deliver us from the fatal arts and sciences of our forefathers; give us back ignorance, innocence and poverty, which alone can make us happy and are precious in Thy sight."

But if the progress of the arts and sciences has added nothing to our real happiness; if it has corrupted our morals, and if that corruption has vitiated our taste, what are we to think of the herd of text-book authors, who have removed those impediments which nature purposely laid in the way to the Temple of the Muses, in order to guard its approach and try the powers of those who might be tempted to seek knowledge? What are we to think of those compilers who have indiscreetly broken open the door of the sciences, and introduced into their sanctuary a populace unworthy to approach it, when it was greatly to be wished that all who should be found incapable of

making a considerable progress in the career of learning should have been repulsed at the entrance, and thereby cast upon those arts which are useful to society. A man who will be all his life a bad versifier, or a third-rate geometrician, might have made nevertheless an excellent clothier. Those whom nature intended for her disciples have not needed masters. Bacon, Descartes and Newton, those teachers of mankind, had themselves no teachers. What guide indeed could have taken them so far as their sublime genius directed them? Ordinary masters would only have cramped their intelligence, by confining it within the narrow limits of their own capacity. It was from the obstacles they met with at first, that they learned to exert themselves, and bestirred themselves to traverse the vast field which they covered. If it be proper to allow some men to apply themselves to the study of the arts and sciences, it is only those who feel themselves able to walk alone in their footsteps and to outstrip them. It belongs only to these few to raise monuments to the glory of the human understanding. But if we are desirous that nothing should be above their genius, nothing should be beyond their hopes. This is the only encouragement they require. The soul insensibly adapts itself to the objects on which it is employed, and thus it is that great occasions produce great men. The greatest orator in the world was Consul of Rome, and perhaps the greatest of philosophers Lord Chancellor of England. Can it be conceived that, if the former had only been a professor at some University, and the latter a pensioner of some Academy, their works would not have suffered from their situation. Let not princes disdain to admit into their councils those who are most capable of giving them good advice. Let them renounce the old prejudice, which was invented by the pride of the great, that the art of governing mankind is more difficult than that of instructing them; as if it was easier to induce men to do good voluntarily, than to compel them to it by force. Let the learned of the first rank find an honourable refuge in their courts; let them there enjoy the only recompense worthy of them, that of promoting by their influence the happiness of the peoples they have enlightened by their wisdom. It is by this means only that we are likely to see what virtue, science and authority can do, when animated by the noblest emulation, and working unanimously for the happiness of mankind.

But so long as power alone is on one side, and knowledge and Understanding alone on the other, the learned will seldom make great

objects their study, princes will still more rarely do great actions, and the peoples will continue to be, as they are, mean, corrupt and miserable.

As for us, ordinary men, on whom Heaven has not been pleased to bestow such great talents; as we are not destined to reap such glory, let us remain in our obscurity. Let us not covet a reputation we should never attain, and which, in the present state of things, would never make up to us for the trouble it would have cost us, even if we were fully qualified to obtain it. Why should we build our happiness on the opinions of others, when we can find it in our own hearts? Let us leave to others the task of instructing mankind in their duty, and confine ourselves to the discharge of our own. We have no occasion for greater knowledge than this.

Virtue! sublime science of simple minds, are such industry and preparation needed if we are to know you? Are not your principles graven on every heart? Need we do more, to learn your laws, than examine ourselves, and listen to the voice of conscience, when the passions are silent?

This is the true philosophy, with which we must learn to be content, without envying the fame of those celebrated men, whose names are immortal in the republic of letters. Let us, instead of envying them, endeavour to make, between them and us, that honourable distinction which was formerly seen to exist between two great peoples, that the one knew how to speak, and the other how to act, aright.

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[1] It is easy to see the allegory in the fable of Prometheus: and it does not appear that the Greeks, who chained him to the Caucasus, had a better opinion of him than the Egyptians had of their god Theutus. The Satyr, says an ancient fable, the first time he saw a fire, was going to kiss and embrace it; but Prometheus cried out to him to forbear, or his beard would rue it. It burns, says he, everything that touches it.

[2] The less we know, the more we think we know. The peripatetics doubted of nothing. Did not Descartes construct the universe with cubes and vortices? And is there in all Europe one single physicist who does not boldly explain the inexplicable mysteries of electricity, which will, perhaps, be for ever the despair of real philosophers?

[3] I am far from thinking that the ascendancy which women have obtained over men is an evil in itself. It is a present which nature has made them for the good of mankind. If better directed, it might be productive of as much good, as it is now of evil. We are not sufficiently sensible of what advantage it would be to society to give a better education to that half of our species which governs the other. Men will always be what women choose to make them. If you wish then that they should be noble and virtuous, let women be taught what greatness of soul and virtue are. The reflections which this subject arouses, and which Plato formerly made, deserve to be more fully developed by a pen worthy of following so great a master, and defending so great a cause.

[4] Pensées philosophiques (Diderot).

[5] Such was the education of the Spartans with regard to one of the greatest of their-kings. It is well worthy of notice, says Montaigne, that the excellent institutions of Lycurgus, which were in truth miraculously perfect, paid as much attention to the bringing up of youth as if this were their principal object, and yet, at the very seat of the Muses, they make so little mention of learning that it seems as if their generous-spirited youth disdained every other restraint, and required, instead of masters of the sciences, instructors in valour, prudence and justice alone.

Let us hear next what the same writer says of the ancient Persians. Plato, says he, relates that the heir to the throne was thus brought up. At his birth he was committed, not to the care of women, but to eunuchs in the highest authority and near the person of the king, on account of their virtue. These undertook to render his body beautiful and healthy. At seven years of age they taught him to ride and go hunting. At fourteen he was placed in the hands of four, the wisest, the most just, the most temperate and the bravest persons in the kingdom. The first instructed him in religion, the second taught him to adhere inviolably to truth, the third to conquer his passions, and the fourth to be afraid of nothing. All, I may add, taught him to be a good man; but not one taught him to be learned.

Astyages, in Xenophon, desires Cyrus to give him an account of his last lesson. It was this, answered Cyrus, one of the big boys, of the school having a small coat, gave it to a little boy and took away from him his coat, which was larger. Our master having appointed me arbiter in the dispute, I ordered that matters should stand as they were, as each boy seemed to be better suited than before. The master, however, remonstrated with me, saying that I considered only convenience, whereas justice ought to have been the first concern, and justice teaches that no one should suffer forcible interference with what belongs to him. He added that he was punished for his wrong decision, just as boys are punished in our country schools when they forget the first aorist of *τύπτω*. My tutor must make me a fine harangue, *in genere demonstrative*, before he will persuade me that his school is as good as this.

[6] If we consider the frightful disorders which printing has already caused in Europe, and judge of the future by the progress of its evils from day to day, it is easy to foresee that sovereigns will hereafter take as much pains to banish this dreadful art from their dominions, as they ever took to encourage it. The Sultan Achmet, yielding to the importunities of certain pretenders to taste, consented to have a press erected at Constantinople; but it was hardly set to work before they were obliged to destroy it, and throw the plant into a well.

It is related that the Caliph Omar, being asked what should be done with the library at Alexandria, answered in these words. "If the books in the library contain anything contrary to the Alcoran, they are evil and ought to be burnt; if they contain only what the Alcoran teaches, they are superfluous." This reasoning has been cited by our men of letters as the height of absurdity; but if Gregory the Great had been in the place of Omar, and the Gospel in the place of the Alcoran, the library would still have been burnt, and it would have been perhaps the finest action of his life.

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## A DISCOURSE

ON A SUBJECT PROPOSED BY THE ACADEMY OF DIJON:

# WHAT IS THE ORIGIN OF INEQUALITY AMONG MEN, AND IS IT AUTHORISED BY NATURAL LAW?

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*Non in depravatis, sed in his qua bene secundum naturam  
se habent, considerandum est quid sit naturale.*

Aristotle, Politics, Bk. i, ch. 2.

[We should consider what is natural not in things which are depraved  
but in those which are rightly ordered according to nature.]

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DEDICATION

TO THE

REPUBLIC OF GENEVA

MOST HONOURABLE, MAGNIFICENT AND SOVEREIGN LORDS, convinced that only a virtuous citizen can confer on his country honours which it can accept, I have been for thirty years past working to make myself worthy to offer you some public homage; and, this fortunate opportunity supplementing in some degree the insufficiency of my efforts, I have thought myself entitled to follow in embracing it the dictates of the zeal which inspires me, rather than the right which should have been my authorisation. Having had the happiness to be born among you, how could I reflect on the equality which nature has ordained between men, and the inequality which they have introduced, without reflecting on the profound wisdom by which both are in this State happily combined and made to coincide, in the manner that is most in conformity with natural law, and most favourable to society, to the maintenance of public order and to the happiness of individuals? In my researches after the best rules common sense can lay down for the constitution of a government, I have been so struck at finding them all in actuality in your own, that even had I not been born within your walls I should have thought it indispensable for me to offer this picture of human society to that people, which of all others seems to be possessed of its greatest advantages, and to have best guarded against its abuses.

If I had had to make choice of the place of my birth, I should have preferred a society which had an extent proportionate to the limits of the human faculties; that is, to the possibility of being well governed: in which every person being equal to his occupation, no one should be obliged to commit to others the functions with which he was entrusted: a State, in which all the individuals being well known to one another, neither the secret machinations of vice, nor the modesty of virtue should be able to escape the notice and judgment of the public; and in which the pleasant custom of seeing and knowing one another should make the love of country rather a love of the citizens than of its soil.

I should have wished to be born in a country in which the interest of the Sovereign and that of the people must be single and identical; to the end that all the movements of the machine might tend always to the general happiness. And as this could not be the case, unless the Sovereign and the people were one and the same person, it follows that I should have wished to be born under a democratic government, wisely tempered.

I should have wished to live and die free: that is, so far subject to the laws that neither I, nor anybody else, should be able to cast off their honourable yoke: the easy and salutary yoke which the haughtiest necks bear with the greater docility, as they are made to bear no other.

I should have wished then that no one within the State should be able to say he was above the law; and that no one without should be able to dictate so that the State should be obliged to recognise his authority. For, be the constitution of a government what it may, if there be within its jurisdiction a single man who is not subject to the law, all the rest are necessarily at his discretion. And if there be a national ruler within, and a foreign ruler without, however they may divide their authority, it is impossible that both should be duly obeyed, or that the State should be well governed.

I should not have chosen to live in a republic of recent institution, however excellent its laws; for fear the government, being perhaps otherwise framed than the circumstances of the moment might require, might disagree with the new citizens, or they with it, and the State run the risk of overthrow and destruction almost as soon as it came into being. For it is with liberty as it is with those solid and succulent foods, or with those generous wines which are well adapted to nourish and fortify robust constitutions that are used to

them, but ruin and intoxicate weak and delicate constitutions to which they are not suited. Peoples once accustomed to masters are not in a condition to do without them. If they attempt to shake off the yoke, they still more estrange themselves from freedom, as, by mistaking for it an unbridled license to which it is diametrically opposed, they nearly always manage, by their revolutions, to hand themselves over to seducers, who only make their chains heavier than before. The Roman people itself, a model for all free peoples, was wholly incapable of governing itself when it escaped from the oppression of the Tarquins. Debased by slavery, and the ignominious tasks which had been imposed upon it, it was at first no better than a stupid mob, which it was necessary to control and govern with the greatest wisdom; in order that, being accustomed by degrees to breathe the health-giving air of liberty, minds which had been enervated or rather brutalised under tyranny, might gradually acquire that severity of morals and spirit of fortitude which made it at length the people of all most worthy of respect. I should, then, have sought out for my country some peaceful and happy Republic, of an antiquity that lost itself, as it were, in the night of time: which had experienced only such shocks as served to manifest and strengthen the courage and patriotism of its subjects; and whose citizens, long accustomed to a wise independence, were not only free, but worthy to be so.

I should have wished to choose myself a country, diverted, by a fortunate impotence, from the brutal love of conquest, and secured, by a still more fortunate situation, from the fear of becoming itself the conquest of other States: a free city situated between several nations, none of which should have any interest in attacking it, while each had an interest in preventing it from being attacked by the others; in short, a Republic which should have nothing to tempt the ambition of its neighbours, but might reasonably depend on their assistance in case of need. It follows that a republican State so happily situated could have nothing to fear but from itself; and that, if its members trained themselves to the use of arms, it would be rather to keep alive that military ardour and courageous spirit which are so proper among free-men, and tend to keep up their taste for liberty, than from the necessity of providing for their defence.

I should have sought a country, in which the right of legislation was vested in all the citizens; for who can judge better than they of the conditions under which they had best dwell together in the same society? Not that I

should have approved of Plebiscita, like those among the Romans; in which the rulers in the State, and those most interested in its preservation, were excluded from the deliberations on which in many cases its security depended; and in which, by the most absurd inconsistency, the magistrates were deprived of rights which the meanest citizens enjoyed.

On the contrary, I should have desired that, in order to prevent self-interested and ill-conceived projects, and all such dangerous innovations as finally ruined the Athenians, each man should not be at liberty to propose new laws at pleasure; but that this right should belong exclusively to the magistrates; and that even they should use it with so much caution, the people, on its side, be so reserved in giving its consent to such laws, and the promulgation of them be attended with so much solemnity, that before the constitution could be upset by them, there might be time enough for all to be convinced, that it is above all the great antiquity of the laws which makes them sacred and venerable, that men soon learn to despise laws which they see daily altered, and that States, by accustoming themselves to neglect their ancient customs under the pretext of improvement, often introduce greater evils than those they endeavour to remove.

I should have particularly avoided, as necessarily ill-governed, a Republic in which the people, imagining themselves in a position to do without magistrates, or at least to leave them with only a precarious authority, should imprudently have kept for themselves the administration of civil affairs and the execution of their own laws. Such must have been the rude constitution of primitive governments, directly emerging from a state of nature; and this was another of the vices that contributed to the downfall of the Republic of Athens.

But I should have chosen a community in which the individuals, content with sanctioning their laws, and deciding the most important public affairs in general assembly and on the motion of the rulers, had established honoured tribunals, carefully distinguished the several departments, and elected year by year some of the most capable and upright of their fellow-citizens to administer justice and govern the State; a community, in short, in which the virtue of the magistrates thus bearing witness to the wisdom of the people, each class reciprocally did the other honour. If in such a case any fatal misunderstandings arose to disturb the public peace, even these intervals of blindness and error would bear the marks of moderation, mutual

esteem, and a common respect for the laws; which are sure signs and pledges of a reconciliation as lasting as sincere. Such are the advantages, most honourable, magnificent and sovereign lords, which I should have sought in the country in which I should have chosen to be born. And if providence had added to all these a delightful situation, a temperate climate, a fertile soil, and the most beautiful countryside under Heaven, I should have desired only, to complete my felicity, the peaceful enjoyment of all these blessings, in the bosom of this happy country; to live at peace in the sweet society of my fellow-citizens, and practising towards them, from their own example, the duties of friendship, humanity, and every other virtue, to leave behind me the honourable memory of a good man, and an upright and virtuous patriot.

But, if less fortunate or too late grown wise, I had seen myself reduced to end an infirm and languishing life in other climates, vainly regretting that peaceful repose which I had forfeited in the imprudence of youth, I should at least have entertained the same feelings in my heart, though denied the opportunity of making use of them in my native country. Filled with a tender and disinterested love for my distant fellow-citizens, I should have addressed them from my heart, much in the following terms.

"My dear fellow-citizens, or rather my brothers, since the ties of blood, as well as the laws, unite almost all of us, it gives me pleasure that I cannot think of you, without thinking, at the same time, of all the blessings you enjoy, and of which none of you, perhaps, more deeply feels the value than I who have lost them. The more I reflect on your civil and political condition, the less can I conceive that the nature of human affairs could admit of a better. In all other governments, when there is a question of ensuring the greatest good of the State, nothing gets beyond projects and ideas, or at best bare possibilities. But as for you, your happiness is complete, and you have nothing to do but enjoy it; you require nothing more to be made perfectly happy, than to know how to be satisfied with being so. Your sovereignty, acquired or recovered by the sword, and maintained for two centuries past by your valour and wisdom, is at length fully and universally acknowledged. Your boundaries are fixed, your rights confirmed and your repose secured by honourable treaties. Your constitution is excellent, being not only dictated by the profoundest wisdom, but guaranteed by great and friendly powers. Your State enjoys

perfect tranquillity; you have neither wars nor conquerors to fear; you have no other master than the wise laws you have yourselves made; and these are administered by upright magistrates of your own choosing. You are neither so wealthy as to be enervated by effeminacy, and thence to lose, in the pursuit of frivolous pleasures, the taste for real happiness and solid virtue; nor poor enough to require more assistance from abroad than your own industry is sufficient to procure you. In the meantime the precious privilege of liberty, which in great nations is maintained only by submission to the most exorbitant impositions, costs you hardly anything for its preservation.

May a Republic, so wisely and happily constituted, last for ever, for an example to other nations, and for the felicity of its own citizens! This is the only prayer you have left to make, the only precaution that remains to be taken. It depends, for the future, on yourselves alone (not to make you happy, for your ancestors have saved you that trouble), but to render that happiness lasting, by your wisdom in its enjoyment. It is on your constant union, your obedience to the laws, and your respect for their ministers, that your preservation depends. If there remains among you the smallest trace of bitterness or distrust, hasten to destroy it, as an accursed leaven which sooner or later must bring misfortune and ruin on the State. I conjure you all to look into your hearts, and to hearken to the secret voice of conscience. Is there any among you who can find, throughout the universe, a more upright, more enlightened and more honourable body than your magistracy? Do not all its members set you an example of moderation, of simplicity of manners, of respect for the laws, and of the most sincere harmony? Place, therefore, without reserve, in such wise superiors, that salutary confidence which reason ever owes to virtue. Consider that they are your own choice, that they justify that choice, and that the honours due to those whom you have dignified are necessarily yours by reflexion. Not one of you is so ignorant as not to know that, when the laws lose their force and those who defend them their authority, security and liberty are universally impossible. Why, therefore, should you hesitate to do that cheerfully and with just confidence which you would all along have been bound to do by your true interest, your duty and reason itself?

Let not a culpable and pernicious indifference to the maintenance of the constitution ever induce you to neglect, in case of need, the prudent advice of the most enlightened and zealous of your fellow-citizens; but let equity,

moderation and firmness of resolution continue to regulate all your proceedings, and to exhibit you to the whole universe as the example of a valiant and modest people, jealous equally of their honour and of their liberty. Beware particularly, as the last piece of advice I shall give you, of sinister constructions and venomous rumours, the secret motives of which are often more dangerous than the actions at which they are levelled. A whole house will be awake and take the first alarm given by a good and trusty watch-dog, who barks only at the approach of thieves; but we hate the importunity of those noisy curs, which are perpetually disturbing the public repose, and whose continual ill-timed warnings prevent our attending to them, when they may perhaps be necessary."

And you, most honourable and magnificent lords, the worthy and revered magistrates of a free people, permit me to offer you in particular my duty and homage. If there is in the world a station capable of conferring honour on those who fill it, it is undoubtedly that which virtue and talents combine to bestow, that of which you have made yourselves worthy, and to which you have been promoted by your fellow-citizens. Their worth adds a new lustre to your own; while, as you have been chosen, by men capable of governing others, to govern themselves, I cannot but hold you as much superior to all other magistrates, as a free people, and particularly that over which you have the honour to preside, is by its wisdom and its reason superior to the populace of other States.

Be it permitted me to cite an example of which there ought to have existed better records, and one which will be ever near to my heart. I cannot recall to mind, without the sweetest emotions, the memory of that virtuous citizen, to whom I owe my being, and by whom I was often instructed, in my infancy, in the respect which is due to you. I see him still, living by the work of his hands, and feeding his soul on the sublimest truths. I see the works of Tacitus, Plutarch and Grotius, lying before him in the midst of the tools of his trade. At his side stands his dear son, receiving, alas with too little profit, the tender instructions of the best of fathers. But, if the follies of youth made me for a while forget his wise lessons, I have at length the happiness to be conscious that, whatever propensity one may have to vice, it is not easy for an education, with which love has mingled, to be entirely thrown away.

Such, my most honourable and magnificent lords, are the citizens, and even the common inhabitants of the State which you govern; such are those intelligent and sensible men, of whom, under the name of workmen and the people, it is usual, in other nations, to have a low and false opinion. My father, I own with pleasure, was in no way distinguished among his fellow-citizens. He was only such as they all are; and yet, such as he was, there is no country, in which his acquaintance would not have been coveted, and cultivated even with advantage by men of the highest character. It would not become me, nor is it, thank Heaven, at all necessary for me to remind you of the regard which such men have a right to expect of their magistrates, to whom they are equal both by education and by the rights of nature and birth, and inferior only, by their own will, by that preference which they owe to your merit, and, for giving you, can claim some sort of acknowledgment on your side. It is with a lively satisfaction I understand that the greatest candour and condescension attend, in all your behaviour towards them, on that gravity which becomes the ministers of the law; and that you so well repay them, by your esteem and attention, the respect and obedience which they owe to you. This conduct is not only just but prudent; as it happily tends to obliterate the memory of many unhappy events, which ought to be buried in eternal oblivion. It is also so much the more judicious, as it tends to make this generous and equitable people find a pleasure in their duty; to make them naturally love to do you honour, and to cause those who are the most zealous in the maintenance of their own rights to be at the same time the most disposed to respect yours.

It ought not to be thought surprising that the rulers of a civil society should have the welfare and glory of their communities at heart: but it is uncommonly fortunate for the peace of men, when those persons who look upon themselves as the magistrates, or rather the masters of a more holy and sublime country, show some love for the earthly country which maintains them. I am happy in having it in my power to make so singular an exception in our favour, and to be able to rank, among its best citizens, those zealous depositaries of the sacred articles of faith established by the laws, those venerable shepherds of souls whose powerful and captivating eloquence are so much the better calculated to bear to men's hearts the maxims of the gospel, as they are themselves the first to put them into practice. All the world knows of the great success with which the art of the pulpit is cultivated at Geneva; but men are so used to hearing divines preach

one thing and practise another, that few have a chance of knowing how far the spirit of Christianity, holiness of manners, severity towards themselves and indulgence towards their neighbours, prevail throughout the whole body of our ministers. It is, perhaps, given to the city of Geneva alone, to produce the edifying example of so perfect a union between its clergy and men of letters. It is in great measure on their wisdom, their known moderation, and their zeal for the prosperity of the State that I build my hopes of its perpetual tranquillity. At the same time, I notice, with a pleasure mingled with surprise and veneration, how much they detest the frightful maxims of those accursed and barbarous men, of whom history furnishes us with more than one example; who, in order to support the pretended rights of God, that is to say their own interests, have been so much the less greedy of human blood, as they were more hopeful their own in particular would be always respected.

I must not forget that precious half of the Republic, which makes the happiness of the other; and whose sweetness and prudence preserve its tranquillity and virtue. Amiable and virtuous daughters of Geneva, it will be always the lot of your sex to govern ours. Happy are we, so long as your chaste influence, solely exercised within the limits of conjugal union, is exerted only for the glory of the State and the happiness of the public. It was thus the female sex commanded at Sparta; and thus you deserve to command at Geneva. What man can be such a barbarian as to resist the voice of honour and reason, coming from the lips of an affectionate wife? Who would not despise; the vanities of luxury, on beholding the simple and modest attire which, from the lustre it derives from you, seems the most favourable to beauty? It is your task to perpetuate, by your insinuating influence and your innocent and amiable rule, a respect for the laws of the State, and harmony among the citizens. It is yours to reunite divided families by happy marriages; and, above all things, to correct, by the persuasive sweetness of your lessons and the modest graces of your conversation, those extravagancies which our young people pick up in other countries, whence, instead of many useful things by which they might profit, they bring home hardly anything, besides a puerile air and a ridiculous manner, acquired among loose women, but an admiration for I know not what so-called grandeur, and paltry recompenses for being slaves, which can never come near the real greatness of liberty. Continue, therefore, always to be what you are, the chaste guardians of our morals, and the

sweet security for our peace, exerting on every occasion the privileges of the heart and of nature, in the interests of duty and virtue.

I flatter myself that I shall never be proved to have been mistaken, in building on such a foundation my hopes of the general happiness of the citizens and the glory of the Republic. It must be confessed, however, that with all these advantages, it will not shine with that lustre, by which the eyes of most men are dazzled; a puerile and fatal taste for which is the most mortal enemy of happiness and liberty.

Let our dissolute youth seek elsewhere light pleasures and long repentances. Let our pretenders to taste admire elsewhere the grandeur of palaces, the beauty of equipages, sumptuous furniture, the pomp of public entertainments, and all the refinements of luxury and effeminacy. Geneva boasts nothing but men; such a sight has nevertheless a value of its own, and those who have a taste for it are well worth the admirers of all the rest.

Deign, most honourable, magnificent and sovereign lords, to receive, and with equal goodness, this respectful testimony of the interest I take in your common prosperity. And, if I have been so unhappy as to be guilty of any indiscreet transport in this glowing effusion of my heart, I beseech you to pardon me, and to attribute it to the tender affection of a true patriot, and to the ardent and legitimate zeal of a man, who can imagine for himself no greater felicity than to see you happy.

Most honourable, magnificent and sovereign lords, I am, with the most profound respect,

Your most humble and obedient servant and fellow-citizen.

J. J. ROUSSEAU.

*Chambéry,*  
*June 12, 1754.*

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## PREFACE

Of all human sciences the most useful and most imperfect appears to me to be that of mankind: and I will venture to say, the single inscription on the

Temple of Delphi contained a precept more difficult and more important than is to be found in all the huge volumes that moralists have ever written. I consider the subject of the following discourse as one of the most interesting questions philosophy can propose, and unhappily for us, one of the most thorny that philosophers can have to solve. For how shall we know the source of inequality between men, if we do not begin by knowing mankind? And how shall man hope to see himself as nature made him, across all the changes which the succession of place and time must have produced in his original constitution? How can he distinguish what is fundamental in his nature from the changes and additions which his circumstances and the advances he has made have introduced to modify his primitive condition? Like the statue of Glaucus, which was so disfigured by time, seas and tempests, that it looked more like a wild beast than a god, the human soul, altered in society by a thousand causes perpetually recurring, by the acquisition of a multitude of truths and errors, by the changes happening to the constitution of the body, and by the continual jarring of the passions, has, so to speak, changed in appearance, so as to be hardly recognisable. Instead of a being, acting constantly from fixed and invariable principles, instead of that celestial and majestic simplicity, impressed on it by its divine Author, we find in it only the frightful contrast of passion mistaking itself for reason, and of understanding grown delirious.

It is still more cruel that, as every advance made by the human species removes it still farther from its primitive state, the more discoveries we make, the more we deprive ourselves of the means of making the most important of all. Thus it is, in one sense, by our very study of man, that the knowledge of him is put out of our power.

It is easy to perceive that it is in these successive changes in the constitution of man that we must look for the origin of those differences which now distinguish men, who, it is allowed, are as equal among themselves as were the animals of every kind, before physical causes had introduced those varieties which are now observable among some of them.

It is, in fact, not to be conceived that these primary changes, however they may have arisen, could have altered, all at once and in the same manner, every individual of the species. It is natural to think that, while the condition of some of them grew better or worse, and they were acquiring various good or bad qualities not inherent in their nature, there were others

who continued a longer time in their original condition. Such was doubtless the first source of the inequality of mankind, which it is much easier to point out thus in general terms, than to assign with precision to its actual causes.

Let not my readers therefore imagine that I flatter myself with having seen what it appears to me so difficult to discover. I have here entered upon certain arguments, and risked some conjectures, less in the hope of solving the difficulty, than with a view to throwing some light upon it, and reducing the question to its proper form. Others may easily proceed farther on the same road, and yet no one find it very easy to get to the end. For it is by no means a light undertaking to distinguish properly between what is original and what is artificial in the actual nature of man, or to form a true idea of a state which no longer exists, perhaps never did exist, and probably never will exist; and of which, it is, nevertheless, necessary to have true ideas, in order to form a proper judgment of our present state. It requires, indeed, more philosophy than can be imagined to enable any one to determine exactly what precautions he ought to take, in order to make solid observations on this subject; and it appears to me that a good solution of the following problem would be not unworthy of the Aristotles and Plinys of the present age. *What experiments would have to be made, to discover the natural man? And how are those experiments to be made in a state of society?*

So far am I from undertaking to solve this problem, that I think I have sufficiently, considered the subject, to venture to declare beforehand that our greatest philosophers would not be too good to direct such experiments, and our most powerful sovereigns to make them. Such a combination we have very little reason to expect, especially attended with the perseverance, or rather succession of intelligence and good-will necessary on both sides to success.

These investigations, which are so difficult to make, and have been hitherto so little thought of, are, nevertheless, the only means that remain of obviating a multitude of difficulties which deprive us of the knowledge of the real foundations of human society. It is this ignorance of the nature of man, which casts so much uncertainty and obscurity on the true definition of natural right: for, the idea of right, says Burlamaqui, and more particularly that of natural right, are ideas manifestly relative to the nature

of man. It is then from this very nature itself, he goes on, from the constitution and state of man, that we must deduce the first principles of this science.

We cannot see without surprise and disgust how little agreement there is between the different authors who have treated this great subject. Among the more important writers there are scarcely two of the same mind about it. Not to speak of the ancient philosophers, who seem to have done their best purposely to contradict one another on the most fundamental principles, the Roman jurists subjected man and the other animals indiscriminately to the same natural law, because they considered, under that name, rather the law which nature imposes on herself than that which she prescribes to others; or rather because of the particular acceptation of the term law among those jurists; who seem on this occasion to have understood nothing more by it than the general relations established by nature between all animated beings, for their common preservation. The moderns, understanding, by the term law, merely a rule prescribed to a moral being, that is to say intelligent, free and considered in his relations to other beings, consequently confine the jurisdiction of natural law to man, an the only animal endowed with reason. But, defining this law, each after his own fashion, they have established it on such metaphysical principles, that there are very few persons among us capable of comprehending them, much less of discovering them for themselves. So that the definitions of these learned men, all differing in everything else, agree only in this, that it is impossible to comprehend the law of nature, and consequently to obey it, without being a very subtle casuist and a profound metaphysician. All which is as much as to say that mankind must have employed, in the establishment of society, a capacity which is acquired only with great difficulty, and by very few persons, even in a state of society.

Knowing so little of nature, and agreeing so ill about the meaning of the word *law*, it would be difficult for us to fix on a good definition of natural law. Thus all the definitions we meet with in books, setting aside their defect in point of uniformity, have yet another fault, in that they are derived from many kinds of knowledge, which men do not possess naturally, and from advantages of which they can have no idea until they have already departed from that state. Modern writers begin by inquiring what rules it would be expedient for men to agree on for their common interest, and then

give the name of natural law to a collection of these rules, without any other proof than the good that would result from their being universally practised. This is undoubtedly a simple way of making definitions, and of explaining the nature of things by almost arbitrary conveniences.

But as long as we are ignorant of the natural man, it is in vain for us to attempt to determine either the law originally prescribed to him, or that which is best adapted to his constitution. All we can know with any certainty respecting this law is that, if it is to be a law, not only the wills of those it obliges must be sensible of their submission to it; but also, to be natural, it must come directly from the voice of nature.

Throwing aside, therefore, all those scientific books, which teach us only to see men such as they have made themselves, and contemplating the first and most simple operations of the human soul, I think I can perceive in it two principles prior to reason, one of them deeply interesting us in our own welfare and preservation, and the other exciting a natural repugnance at seeing any other sensible being, and particularly any of our own species, suffer pain or death. It is from the agreement and combination which the understanding is in a position to establish between these two principles, without its being necessary to introduce that of sociability, that all the rules of natural right appear to me to be derived—rules which our reason is afterwards obliged to establish on other foundations, when by its successive developments it has been led to suppress nature itself.

In proceeding thus, we shall not be obliged to make man a philosopher before he is a man. His duties toward others are not dictated to him only by the later lessons of wisdom and, so long as he does not resist the internal impulse of compassion, he will never hurt any other man, nor even any sentient being; except on those lawful occasions on which his own preservation is concerned and he is obliged to give himself the preference. By this method also we put an end to the time-honoured disputes concerning the participation of animals in natural law: for it is clear that, being destitute of intelligence and liberty, they cannot recognise that law; as they partake, however, in some measure of our nature, in consequence of the sensibility with which they are endowed, they ought to partake of natural rights so that mankind is subjected to a kind of obligation even toward the brutes. It appears, in fact, that if I am bound to do no injury to my fellow-creatures, this is less because they are rational than because they

are sentient beings: and this quality, being common both to men and beasts, ought to entitle the latter at least to the privilege of not being wantonly ill-treated by the former.

The very study of the original man, of his real wants, and the fundamental principles of his duty, is besides the only proper method we can adopt to obviate all the difficulties which the origin of moral inequality presents, on the true foundations of the body politic, on the reciprocal rights of its members, and on many other similar topics equally important and obscure.

If we look at human society with a calm and disinterested eye, it seems, at first, to show us only the violence of the powerful and the oppression of the weak. The mind is shocked at the cruelty of the one, or is induced to lament the blindness of the other; and as nothing is less permanent in life than those external relations, which are more frequently produced by accident than wisdom, and which are called weakness or power, riches or poverty, all human institutions seem at first glance to be founded merely on banks of shifting sand. It is only by taking a closer look, and removing the dust and sand that surround the edifice, that we perceive the immovable basis on which it is raised, and learn to respect its foundations. Now, without a serious study of man, his natural faculties and their successive development, we shall never be able to make these necessary distinctions, or to separate, in the actual constitution of things, that which is the effect of the divine will, from the innovations attempted by human art. The political and moral investigations, therefore, to which the important question before us leads, are in every respect useful; while the hypothetical history of governments affords a lesson equally instructive to mankind.

In considering what we should have become, had we been left to ourselves, we should learn to bless Him, whose gracious hand, correcting our institutions, and giving them an immovable basis, has prevented those disorders which would otherwise have arisen from them, and caused our happiness to come from those very sources which seemed likely to involve us in misery.

*Quem te deus esse  
Jussit, et humanâ quâ parte locatus es in re,  
Disce.*

Persius, Satire iii, 71.

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## **A DISSERTATION**

# **ON THE ORIGIN AND FOUNDATION OF THE INEQUALITY OF MANKIND**

It is of man that I have to speak; and the question I am investigating shows me that it is to men that I must address myself: for questions of this sort are not asked by those who are afraid to honour truth. I shall then confidently uphold the cause of humanity before the wise men who invite me to do so, and shall not be dissatisfied if I acquit myself in a manner worthy of my subject and of my judges.

I conceive that there are two kinds of inequality among the human species; one, which I call natural or physical, because it is established by nature, and consists in a difference of age, health, bodily strength, and the qualities of the mind or of the soul: and another, which may be called moral or political inequality, because it depends on a kind of convention, and is established, or at least authorised by the consent of men. This latter consists of the different privileges, which some men enjoy to the prejudice of others; such as that of being more rich, more honoured, more powerful or even in a position to exact obedience.

It is useless to ask what is the source of natural inequality, because that question is answered by the simple definition of the word. Again, it is still more useless to inquire whether there is any essential connection between the two inequalities; for this would be only asking, in other words, whether those who command are necessarily better than those who obey, and if strength of body or of mind, wisdom or virtue are always found in particular individuals, in proportion to their power or wealth: a question fit perhaps to be discussed by slaves in the hearing of their masters, but highly unbecoming to reasonable and free men in search of the truth.

The subject of the present discourse, therefore, is more precisely this. To mark, in the progress of things, the moment at which right took the place of violence and nature became subject to law, and to explain by what sequence of miracles the strong came to submit to serve the weak, and the people to purchase imaginary repose at the expense of real felicity.

The philosophers, who have inquired into the foundations of society, have all felt the necessity of going back to a state of nature; but not one of them has got there. Some of them have not hesitated to ascribe to man, in such a state, the idea of just and unjust, without troubling themselves to show that he must be possessed of such an idea, or that it could be of any use to him. Others have spoken of the natural right of every man to keep what belongs to him, without explaining what they meant by *belongs*. Others again, beginning by giving the strong authority over the weak, proceeded directly to the birth of government, without regard to the time that must have elapsed before the meaning of the words authority and government could have existed among men. Every one of them, in short, constantly dwelling on wants, avidity, oppression, desires and pride, has transferred to the state of nature ideas which were acquired in society; so that, in speaking of the savage, they described the social man. It has not even entered into the heads of most of our writers to doubt whether the state of nature ever existed; but it is clear from the Holy Scriptures that the first man, having received his understanding and commandments immediately from God, was not himself in such a state; and that, if we give such credit to the writings of Moses as every Christian philosopher ought to give, we must deny that, even before the deluge, men were ever in the pure state of nature; unless, indeed, they fell back into it from some very extraordinary circumstance; a paradox

which it would be very embarrassing to defend, and quite impossible to prove.

Let us begin then by laying facts aside, as they do not affect the question. The investigations we may enter into, in treating this subject, must not be considered as historical truths, but only as mere conditional and hypothetical reasonings, rather calculated to explain the nature of things, than to ascertain their actual origin; just like the hypotheses which our physicists daily form respecting the formation of the world. Religion commands us to believe that, God Himself having taken men out of a state of nature immediately after the creation, they are unequal only because it is His will they should be so: but it does not forbid us to form conjectures based solely on the nature of man, and the beings around him, concerning what might have become of the human race, if it had been left to itself. This then is the question asked me, and that which I propose to discuss in the following discourse. As my subject interests mankind in general, I shall endeavour to make use of a style adapted to all nations, or rather, forgetting time and place, to attend only to men to whom I am speaking. I shall suppose myself in the Lyceum of Athens, repeating the lessons of my masters, with Plato and Xenocrates for judges, and the whole human race for audience.

O man, of whatever country you are, and whatever your opinions may be, behold your history, such as I have thought to read it, not in books written by your fellow-creatures, who are liars, but in nature, which never lies. All that comes from her will be true; nor will you meet with anything false, unless I have involuntarily put in something of my own. The times of which I am going to speak are very remote: how much are you changed from what you once were! It is so to speak, the life of your species which I am going to write, after the qualities which you have received, which your education and habits may have depraved, but cannot have entirely destroyed. There is, I feel, an age at which the individual man would wish to stop; you are about to inquire about the age at which you would have liked your whole species to stand still. Discontented with your present state, for reasons which threaten your unfortunate descendants with still greater discontent, you will perhaps wish it were in your power to go back; and this feeling should be a panegyric on your first ancestors, a criticism of your contemporaries, and a terror to the unfortunates who will come after you.

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## THE FIRST PART

Important as it may be, in order to judge rightly of the natural state of man, to consider him from his origin, and to examine him, as it were, in the embryo of his species; I shall not follow his organisation through its successive developments, nor shall I stay to inquire what his animal system must have been at the beginning, in order to become at length what it actually is. I shall not ask whether his long nails were at first, as Aristotle supposes, only crooked talons; whether his whole body, like that of a bear, was not covered with hair; or whether the fact that he walked upon all fours, with his looks directed toward the earth, confined to a horizon of a few paces, did not at once point out the nature and limits of his ideas. On this subject I could form none but vague and almost imaginary conjectures. Comparative anatomy has as yet made too little progress, and the observations of naturalists are too uncertain, to afford an adequate basis for any solid reasoning. So that, without having recourse to the supernatural information given us on this head, or paying any regard to the changes which must have taken place in the internal, as well as the external, conformation of man, as he applied his limbs to new uses, and fed himself on new kinds of food, I shall suppose his conformation to have been at all times what it appears to us at this day; that he always walked on two legs, made use of his hands as we do, directed his looks over all nature, and measured with his eyes the vast expanse of Heaven.

If we strip this being, thus constituted, of all the supernatural gifts he may have received, and all the artificial faculties he can have acquired only by a long process; if we consider him, in a word, just as he must have come from the hands of nature, we behold in him an animal weaker than some, and less agile than others; but, taking him all round, the most advantageously organised of any. I see him satisfying his hunger at the first oak, and slaking his thirst at the first brook; finding his bed at the foot of the tree which afforded him a repast; and, with that, all his wants supplied.

While the earth was left to its natural fertility and covered with immense forests, whose trees were never mutilated by the axe, it would present on every side both sustenance and shelter for every species of animal. Men

dispersed up and down among the rest, would observe and imitate their industry, and thus attain even to the instinct of the beasts, with the advantage that, whereas every species of brutes was confined to one particular instinct, man, who perhaps has not any one peculiar to himself, would appropriate them all, and live upon most of those different foods, which other animals shared among themselves; and thus would find his subsistence much more easily than any of the rest.

Accustomed from their infancy to the inclemencies of the weather and the rigour of the seasons, inured to fatigue, and forced, naked and unarmed, to defend themselves and their prey from other ferocious animals, or to escape them by flight, men would acquire a robust and almost unalterable constitution. The children, bringing with them into the world the excellent constitution of their parents, and fortifying it by the very exercises which first produced it, would thus acquire all the vigour of which the human frame is capable. Nature in this case treats them exactly as Sparta treated the children of her citizens: those who come well formed into the world she renders strong and robust, and all the rest she destroys; differing in this respect from our modern communities, in which the State, by making children a burden to their parents, kills them indiscriminately before they are born.

The body of a savage man being the only instrument he understands, he uses it for various purposes, of which ours, for want of practice, are incapable: for our industry deprives us of that force and agility, which necessity obliges him to acquire. If he had had an axe, would he have been able with his naked arm to break so large a branch from a tree? If he had had a sling, would he have been able to throw a stone with so great velocity? If he had had a ladder, would he have been so nimble in climbing a tree? If he had had a horse, would he have been himself so swift of foot? Give civilised man time to gather all his machines about him, and he will no doubt easily beat the savage; but if you would see a still more unequal contest, set them together naked and unarmed, and you will soon see the advantage of having all our forces constantly at our disposal, of being always prepared for every event, and of carrying one's self, as it were, perpetually whole and entire about one.

Hobbes contends that man is naturally intrepid, and is intent only upon attacking and fighting. Another illustrious philosopher holds the opposite,

and Cumberland and Puffendorf also affirm that nothing is more timid and fearful than man in the state of nature; that he is always in a tremble, and ready to fly at the least noise or the slightest movement. This may be true of things he does not know; and I do not doubt his being terrified by every novelty that presents itself, when he neither knows the physical good or evil he may expect from it, nor can make a comparison between his own strength and the dangers he is about to encounter. Such circumstances, however, rarely occur in a state of nature, in which all things proceed in a uniform manner, and the face of the earth is not subject to those sudden and continual changes which arise from the passions and caprices of bodies of men living together. But savage man, living dispersed among other animals and finding himself betimes in a situation to measure his strength with theirs, soon comes to compare himself with them; and, perceiving that he surpasses them more in adroitness than they surpass him in strength, learns to be no longer afraid of them. Set a bear, or a wolf, against a robust, agile, and resolute savage, as they all are, armed with stones and a good cudgel, and you will see that the danger will be at least on both sides, and that, after a few trials of this kind, wild beasts, which are not fond of attacking each other, will not be at all ready to attack man, whom they will have found to be as wild and ferocious as themselves. With regard to such animals as have really more strength than man has adroitness, he is in the same situation as all weaker animals, which notwithstanding are still able to subsist; except indeed that he has the advantage that, being equally swift of foot, and finding an almost certain place of refuge in every tree, he is at liberty to take or leave it at every encounter, and thus to fight or fly, as he chooses. Add to this that it does not appear that any animal naturally makes war on man, except in case of self-defence or excessive hunger, or betrays any of those violent antipathies, which seem to indicate that one species is intended by nature for the food of another.

This is doubtless why negroes and savages are so little afraid of the wild beasts they may meet in the woods. The Caraihs of Venezuela among others live in this respect in absolute security and without the smallest inconvenience. Though they are almost naked, Francis Correal tells us, they expose themselves freely in the woods, armed only with bows and arrows; but no one has ever heard of one of them being devoured by wild beasts.

But man has other enemies more formidable, against which he is not provided with such means of defence: these are the natural infirmities of infancy, old age, and illness of every kind, melancholy proofs of our weakness, of which the two first are common to all animals, and the last belongs chiefly to man in a state of society. With regard to infancy, it is observable that the mother, carrying her child always with her, can nurse it with much greater ease than the females of many other animals, which are forced to be perpetually going and coming, with great fatigue, one way to find subsistence, and another to suckle or feed their young. It is true that if the woman happens to perish, the infant is in great danger of perishing with her; but this risk is common to many other species of animals, whose young take a long time before they are able to provide for themselves. And if our infancy is longer than theirs, our lives are longer in proportion; so that all things are in this respect fairly equal; though there are other rules to be considered regarding the duration of the first period of life, and the number of young, which do not affect the present subject. In old age, when men are less active and perspire little, the need for food diminishes with the ability to provide it. As the savage state also protects them from gout and rheumatism, and old age is, of all ills, that which human aid can least alleviate, they cease to be, without others perceiving that they are no more, and almost without perceiving it themselves.

With respect to sickness, I shall not repeat the vain and false declamations which most healthy people pronounce against medicine; but I shall ask if any solid observations have been made from which it may be justly concluded that, in the countries where the art of medicine is most neglected, the mean duration of man's life is less than in those where it is most cultivated. How indeed can this be the case, if we bring on ourselves more diseases than medicine can furnish remedies? The great inequality in manner of living, the extreme idleness of some, and the excessive labour of others, the easiness of exciting and gratifying our sensual appetites, the too exquisite foods of the wealthy which overheat and fill them with indigestion, and, on the other hand, the unwholesome food of the poor, often, bad as it is, insufficient for their needs, which induces them, when opportunity offers, to eat voraciously and overcharge their stomachs; all these, together with sitting up late, and excesses of every kind, immoderate transports of every passion, fatigue, mental exhaustion, the innumerable pains and anxieties inseparable from every condition of life, by which the

mind of man is incessantly tormented; these are too fatal proofs that the greater part of our ills are of our own making, and that we might have avoided them nearly all by adhering to that simple, uniform and solitary manner of life which nature prescribed. If she destined man to be healthy, I venture to declare that a state of reflection is a state contrary to, nature, and that a thinking man is a depraved animal. When we think of the good constitution of the savages, at least of those whom we have not ruined with our spirituous liquors, and reflect that they are troubled with hardly any disorders, save wounds and old age, we are tempted to believe that, in following the history of civil society, we shall be telling also that of human sickness. Such, at least, was the opinion of Plato, who inferred from certain remedies prescribed, or approved, by Podalirius and Machaon at the siege of Troy, that several sicknesses which these remedies gave rise to in his time, were not then known to mankind: and Celsus tells us that diet, which is now so necessary, was first invented by Hippocrates.

Being subject therefore to so few causes of sickness, man, in the state of nature, can have no need of remedies, and still less of physicians: nor is the human race in this respect worse off than other animals, and it is easy to learn from hunters whether they meet with many infirm animals in the course of the chase. It is certain they frequently meet with such as carry the marks of having been considerably wounded, with many that have had bones or even limbs broken, yet have been healed without any Other surgical assistance than that of time, or any other regimen than that of their ordinary life. At the same time their cures seem not to have been less perfect, for their not having been tortured by incisions, poisoned with drugs, or wasted by fasting. In short, however useful medicine, properly administered, may be among us, it is certain that, if the savage, when he is sick and left to himself, has nothing to hope but from nature, he has, on the other hand, nothing to fear but from his disease; which renders his situation often preferable to our own.

We should beware, therefore, of confounding the savage man with the men we have daily before our eyes. Nature treats all the animals left to her care with a predilection that seems to show how jealous she is of that right. The horse, the cat, the bull, and even the ass are generally of greater stature, and always more robust, and have more vigour, strength and courage, when they run wild in the forests than when bred in the stall. By becoming

domesticated, they lose half these advantages; and it seems as if all our care to feed and treat them well serves only to deprave them. It is thus with man also: as he becomes sociable and a slave, he grows weak, timid and servile; his effeminate way of life totally enervates his strength and courage. To this it may be added that there is still a greater difference between savage and civilised man, than between wild and tame beasts: for men and brutes having been treated alike by nature, the several conveniences in which men indulge themselves still more than they do their beasts, are so many additional causes of their deeper degeneracy.

It is not therefore so great a misfortune to these primitive men, nor so great an obstacle to their preservation, that they go naked, have no dwellings and lack all the superfluities which we think so necessary. If their skins are not covered with hair, they have no need of such covering in warm climates; and, in cold countries, they soon learn to appropriate the skins of the beasts they have overcome. If they have but two legs to run with, they have two arms to defend themselves with, and provide for their wants. Their children are slowly and with difficulty taught to walk; but their mothers are able to carry them with ease; advantage which other animals lack, as the mother, if pursued, is forced either to abandon her young, or to regulate her pace by theirs. Unless, in short, we suppose a singular and fortuitous concurrence of circumstances of which I shall speak later, and which would be unlikely to exist, it is plain in every state of the case, that the man who first made himself clothes or a dwelling was furnishing himself with things not at all necessary; for he had till then done without them, and there is no reason why he should not have been able to put up in manhood with the same kind of life as had been his in infancy.

Solitary, indolent, and perpetually accompanied by danger, the savage cannot but be fond of sleep; his sleep too must be light, like that of the animals, which think but little and may be said to slumber all the time they do not think. Self-preservation being his chief and almost sole concern, he must exercise most those faculties which are most concerned with attack or defence, either for overcoming his prey, or for preventing him from becoming the prey of other animals. On the other hand, those organs which are perfected only by softness and sensuality will remain in a gross and imperfect state, incompatible with any sort of delicacy; so that, his senses being divided on this head, his touch and taste will be extremely coarse, his

sight, hearing and smell exceedingly fine and subtle. Such in general is the animal condition, and such, according to the narratives of travellers, is that of most savage nations. It is therefore no matter for surprise that the Hottentots of the Cape of Good Hope distinguish ships at sea, with the naked eye, at as great a distance as the Dutch can do with their telescopes; or that the savages of America should trace the Spaniards, by their smell, as well as the best dogs could have done; or that these barbarous peoples feel no pain in going naked, or that they use large quantities of piemento with their food, and drink the strongest European liquors like water.

Hitherto I have considered merely the physical man; let us now take a view of him on his metaphysical and moral side.

I see nothing in any animal but an ingenious machine, to which nature hath given senses to wind itself up, and to guard itself, to a certain degree, against anything that might tend to disorder or destroy it. I perceive exactly the same things in the human machine, with this difference, that in the operations of the brute, nature is the sole agent, whereas man has some share in his own operations, in his character as a free agent. The one chooses and refuses by instinct, the other from an act of free-will: hence the brute cannot deviate from the rule prescribed to it, even when it would be advantageous for it to do so; and, on the contrary, man frequently deviates from such rules to his own prejudice. Thus a pigeon would be starved to death by the side of a dish of the choicest meats, and a cat on a heap of fruit or grain; though it is certain that either might find nourishment in the foods which it thus rejects with disdain, did it think of trying them. Hence it is that dissolute men run into excesses which bring on fevers and death; because the mind depraves the senses, and the will continues to speak when nature is silent.

Every animal has ideas, since it has senses; it even combines those ideas in a certain degree; and it is only in degree that man differs, in this respect, from the brute. Some philosophers have even maintained that there is a greater difference between one man and another than between some men and some beasts. It is not, therefore, so much the understanding that constitutes the specific difference between the man and the brute, as the human quality of free-agency. Nature lays her commands on every animal, and the brute obeys her voice. Man receives the same impulsion, but at the same time knows himself at liberty to acquiesce or resist: and it is

particularly in his consciousness of this liberty that the spirituality of his soul is displayed. For physics may explain, in some measure, the mechanism of the senses and the formation of ideas; but in the power of willing or rather of choosing, and in the feeling of this power, nothing is to be found but acts which are purely spiritual and wholly inexplicable by the laws of mechanism.

However, even if the difficulties attending all these questions should still leave room for difference in this respect between men and brutes, there is another very specific quality which distinguishes them, and which will admit of no dispute. This is the faculty of self-improvement, which, by the help of circumstances, gradually develops all the rest of our faculties, and is inherent in the species as in the individual: whereas a brute is, at the end of a few months, all he will ever be during his whole life, and his species, at the end of a thousand years, exactly what it was the first year of that thousand. Why is man alone liable to grow into a dotard? Is it not because he returns, in this, to his primitive state; and that, while the brute, which has acquired nothing and has therefore nothing to lose, still retains the force of instinct, man, who loses, by age or accident, all that his *perfectibility* had enabled him to gain, falls by this means lower than the brutes themselves? It would be melancholy, were we forced to admit that this distinctive and almost unlimited faculty is the source of all human misfortunes; that it is this which, in time, draws man out of his original state, in which he would have spent his days insensibly in peace and innocence; that it is this faculty, which, successively producing in different ages his discoveries and his errors, his vices and his virtues, makes him at length a tyrant both over himself and over nature.<sup>[1]</sup> It would be shocking to be obliged to regard as a benefactor the man who first suggested to the Oroonoko Indians the use of the boards they apply to the temples of their children, which secure to them some part at least of their imbecility and original happiness.

Savage man, left by nature solely to the direction of instinct, or rather indemnified for what he may lack by faculties capable at first of supplying its place, and afterwards of raising him much above it, must accordingly begin with purely animal functions: thus seeing and feeling must be his first condition, which would be common to him and all other animals. To will, and not to will, to desire and to fear, must be the first, and almost the only

operations of his soul, till new circumstances occasion new developments of his faculties.

Whatever moralists may hold, the human understanding is greatly indebted to the passions, which, it is universally allowed, are also much indebted to the understanding. It is by the activity of the passions that pure reason is improved; for we desire knowledge only because we wish to enjoy; and it is impossible to conceive any reason why a person who has neither fears nor desires should give himself the trouble of reasoning. The passions, again, originate in our wants, and their progress depends on that of our knowledge; for we cannot desire or fear anything, except from the idea we have of it, or from the simple impulse of nature. Now savage man, being destitute of every species of intelligence, can have no passions save those of the latter kind: his desires never go beyond his physical wants. The only goods he recognises in the universe are food, a female, and sleep: the only evils he fears are pain and hunger. I say pain, and not death: for no animal can know what it is to die; the knowledge of death and its terrors being one of the first acquisitions made by man in departing from an animal state.

It would be easy, were it necessary, to support this opinion by facts, and to show that, in all the nations of the world, the progress of the understanding has been exactly proportionate to the wants which the peoples had received from nature, or been subjected to by circumstances, and in consequence to the passions that induced them to provide for those necessities. I might instance the arts, rising up in Egypt and expanding with the inundation of the Nile. I might follow their progress into Greece, where they took root afresh, grew up and towered to the skies, among the rocks and sands of Attica, without being able to germinate on the fertile banks of the Eurotas: I might observe that in general, the people of the North are more industrious than those of the South, because they cannot get on so well without being so: as if nature wanted to equalise matters by giving their understandings the fertility she had refused to their soil.

But who does not see, without recurring to the uncertain testimony of history, that everything seems to remove from savage man both the temptation and the means of changing his condition? His imagination paints no pictures; his heart makes no demands on him. His few wants are so readily supplied, and he is so far from having the knowledge which is needful to make him want more, that he can have neither foresight nor

curiosity. The face of nature becomes indifferent to him as it grows familiar. He sees in it always the same order, the same successions: he has not understanding enough to wonder at the greatest miracles; nor is it in his mind that we can expect to find that philosophy man needs, if he is to know how to notice for once what he sees every day. His soul, which nothing disturbs, is wholly wrapped up in the feeling of its present existence, without any idea of the future, however near at hand; while his projects, as limited as his views, hardly extend to the close of day. Such, even at present, is the extent of the native Caribbean's foresight: he will improvidently sell you his cotton-bed in the morning, and come crying in the evening to buy it again, not having foreseen he would want it again the next night.

The more we reflect on this subject, the greater appears the distance between pure sensation and the most simple knowledge: it is impossible indeed to conceive how a man, by his own powers alone, without the aid of communication and the spur of necessity, could have bridged so great a gap. How many ages may have elapsed before mankind were in a position to behold any other Arc than that of the heavens. What a multiplicity of chances must have happened to teach them the commonest uses of that element! How often must they have let it out before they acquired the art of reproducing it? and how often may not such a secret have died with him who had discovered it? What shall we say of agriculture, an art which requires so much labour and foresight, which is so dependent on others that it is plain it could only be practised in a society which had at least begun, and which does not serve so much to draw the means of subsistence from the earth—for these it would produce of itself—but to compel it to produce what is most to our taste? But let us suppose that men had so multiplied that the natural produce of the earth was no longer sufficient for their support; a supposition, by the way, which would prove such a life to be very advantageous for the human race; let us suppose that, without forges or workshops, the instruments of husbandry had dropped from the sky into the hands of savages; that they had overcome their natural aversion to continual labour; that they had learnt so much foresight for their needs; that they had divined how to cultivate the earth, to sow grain and plant trees; that they had discovered the arts of grinding corn, and of setting the grape to ferment—all being things that must have been taught them by the gods, since it is not to be conceived how they could discover them for themselves—yet after

all this, what man among them would be so absurd as to take the trouble of cultivating a field, which might be stripped of its crop by the first comer, man or beast, that might take a liking to it; and how should each of them resolve to pass his life in wearisome labour, when, the more necessary to him the reward of his labour might be, the surer he would be of not getting it? In a word, how could such a situation induce men to cultivate the earth, till it was regularly parcelled out among them; that is to say, till the state of nature had been abolished?

Were we to suppose savage man as trained in the art of thinking as philosophers make him; were we, like them, to suppose him a very philosopher capable of investigating the sublimest truths, and of forming, by highly abstract chains of reasoning, maxims of reason and justice, deduced from the love of order in general, or the known will of his Creator; in a word, were we to suppose him as intelligent and enlightened, as he must have been, and is in fact found to have been, dull and stupid, what advantage would accrue to the species, from all such metaphysics, which could not be communicated by one to another, but must end with him who made them? What progress could be made by mankind, while dispersed in the woods among other animals? and how far could men improve or mutually enlighten one another, when, having no fixed habitation, and no need of one another's assistance, the same persons hardly met twice in their lives, and perhaps then, without knowing one another or speaking together?

Let it be considered how many ideas we owe to the use of speech; how far grammar exercises the understanding and facilitates its operations. Let us reflect on the inconceivable pains and the infinite space of time that the first invention of languages must have cost. To these reflections add what preceded, and then judge how many thousand ages must have elapsed in the successive development in the human mind of those operations of which it is capable.

I shall here take the liberty for a moment, of considering the difficulties of the origin of languages, on which subject I might content myself with a simple repetition of the Abbé Condillac's investigations, as they fully confirm my system, and perhaps even first suggested it. But it is plain, from the manner in which this philosopher solves the difficulties he himself raises, concerning the origin of arbitrary signs, that he assumes what I question, viz. that a kind of society, must already have existed among the

first inventors of language. While I refer, therefore, to his observations on this head, I think it right to give my own, in order to exhibit the same difficulties in a light adapted to my subject. The first which presents itself is to conceive how language can have become necessary; for as there was no communication among men and no need for any, we can neither conceive the necessity of this invention, nor the possibility of it, if it was not somehow indispensable. I might affirm, with many others, that languages arose in the domestic intercourse between parents and their children. But this expedient would not obviate the difficulty, and would besides involve the blunder made by those who, in reasoning on the state of nature, always import into it ideas gathered in a state of society. Thus they constantly consider families as living together under one roof, and the individuals of each as observing among themselves a union as intimate and permanent as that which exists among us, where so many common interests unite them: whereas, in this primitive state, men had neither houses, nor huts, nor any kind of property whatever; every one lived where he could, seldom for more than a single night; the sexes united without design, as accident, opportunity or inclination brought them together, nor had they any great need of words to communicate their designs to each other; and they parted with the same indifference. The mother gave suck to her children at first for her own sake; and afterwards, when habit had made them dear, for theirs: but as soon as they were strong enough to go in search of their own food, they forsook her of their own accord; and, as they had hardly any other method of not losing one another than that of remaining continually within sight, they soon became quite incapable of recognising one another when they happened to meet again. It is farther to be observed that the child, having all his wants to explain, and of course more to say to his mother than the mother could have to say to him, must have borne the brunt of the task of invention, and the language he used would be of his own device, so that the number of languages would be equal to that of the individuals speaking them, and the variety would be increased by the vagabond and roving life they led, which would not give time for any idiom to become constant. For to say that the mother dictated to her child the words he was to use in asking her for one thing or another, is an explanation of how languages already formed are taught, but by no means explains how languages were originally formed.

We will suppose, however, that this first difficulty is obviated. Let us for a moment then take ourselves as being on this side of the vast space which must lie between a pure state of nature and that in which languages had become necessary, and, admitting their necessity, let us inquire how they could first be established. Here we have a new and worse difficulty to grapple with; for if men need speech to learn to think, they must have stood in much greater need of the art of thinking, to be able to invent that of speaking. And though we might conceive how the articulate sounds of the voice came to be taken as the conventional interpreters of our ideas, it would still remain for us to inquire what could have been the interpreters of this convention for those ideas, which, answering to no sensible objects, could not be indicated either by gesture or voice; so that we can hardly form any tolerable conjectures about the origin of this art of communicating our thoughts and establishing a correspondence between minds: an art so sublime, that far distant as it is from its origin, philosophers still behold it at such an immeasurable distance from perfection, that there is none rash enough to affirm it will ever reach it, even though the revolutions time necessarily produces were suspended in its favour, though prejudice should be banished from our academies or condemned to silence, and those learned societies should devote themselves uninterruptedly for whole ages to this thorny question.

The first language of mankind, the most universal and vivid, in a word the only language man needed, before he had occasion to exert his eloquence to persuade assembled multitudes, was the simple cry of nature. But as this was excited only by a sort of instinct on urgent occasions, to implore assistance in case of danger, or relief in case of suffering, it could be of little use in the ordinary course of life, in which more moderate feelings prevail. When the ideas of men began to expand and multiply, and closer communication took place among them, they strove to invent more numerous signs and a more copious language. They multiplied the inflections of the voice, and added gestures, which are in their own nature more expressive, and depend less for their meaning on a prior determination. Visible and movable objects were therefore expressed by gestures, and audible ones by imitative sounds: but, as hardly anything can be indicated by gestures, except objects actually present or easily described, and visible actions; as they are not universally useful—for darkness or the interposition of a material object destroys their efficacy—and as besides

they rather request than secure our attention; men at length bethought themselves of substituting for them the articulate sounds of the voice, which, without bearing the same relation to any particular ideas, are better calculated to express them all, as conventional signs. Such an institution could only be made by common consent, and must have been effected in a manner not very easy for men whose gross organs had not been accustomed to any such exercise. It is also in itself still more difficult to conceive, since such a common agreement must have had motives, and speech seems to have been highly necessary to establish the use of it.

It is reasonable to suppose that the words first made use of by mankind had a much more extensive signification than those used in languages already formed, and that ignorant as they were of the division of discourse into its constituent parts, they at first gave every single word the sense of a whole proposition. When they began to distinguish subject and attribute, and noun and verb, which was itself no common effort of genius, substantives were at first only so many proper names; the present infinitive was the only tense of verbs; and the very idea of adjectives must have been developed with great difficulty; for every adjective is an abstract idea, and abstractions are painful and unnatural operations.

Every object at first received a particular name without regard to genus or species, which these primitive originators were not in a position to distinguish; every individual presented itself to their minds in isolation, as they are in the picture of nature. If one oak was called A, another was called B; for the primitive idea of two things is that they are not the same, and it often takes a long time for what they have in common to be seen: so that, the narrower the limits of their knowledge of things, the more copious their dictionary must have been. The difficulty of using such a vocabulary could not be easily removed; for, to arrange beings under common and generic denominations, it became necessary to know their distinguishing properties: the need arose for observation and definition, that is to say, for natural history and metaphysics of a far more developed kind than men can at that time have possessed.

Add to this, that general ideas cannot be introduced into the mind without the assistance of words, nor can the understanding seize them except by means of propositions. This is one of the reasons why animals cannot form such ideas, or ever acquire that capacity for self-improvement which

depends on them. When a monkey goes from one nut to another, are we to conceive that he entertains any general idea of that kind of fruit, and compares its archetype with the two individual nuts? Assuredly he does not; but the sight of one of these nuts recalls to his memory the sensations which he received from the other, and his eyes, being modified after a certain manner, give information to the palate of the modification it is about to receive. Every general idea is purely intellectual; if the imagination meddles with it ever so little, the idea immediately becomes particular. If you endeavour to trace in your mind the image of a tree in general, you never attain to your end. In spite of all you can do, you will have to see it as great or little, bare or leafy, light or dark, and were you capable of seeing nothing in it but what is common to all trees, it would no longer be like a tree at all. Purely abstract beings are perceivable in the same manner, or are only conceivable by the help of language. The definition of a triangle alone gives you a true idea of it: the moment you imagine a triangle in your mind, it is some particular triangle and not another, and you cannot avoid giving it sensible lines and a coloured area. We must then make use of propositions and of language in order to form general ideas. For no sooner does the imagination cease to operate than the understanding proceeds only by the help of words. If then the first inventors of speech could give names only to ideas they already had, it follows that the first substantives could be nothing more than proper names.

But when our new grammarians, by means of which I have no conception, began to extend their ideas and generalise their terms, the ignorance of the inventors must have confined this method within very narrow limits; and, as they had at first gone too far in multiplying the names of individuals, from ignorance of their genus and species, they made afterwards too few of these, from not having considered beings in all their specific differences. It would indeed have needed more knowledge and experience than they could have, and more pains and inquiry than they would have bestowed, to carry these distinctions to their proper length. If, even to-day, we are continually discovering new species, which have hitherto escaped observation, let us reflect how many of them must have escaped men who judged things merely from their first appearance! It is superfluous to add that the primitive classes and the most general notions must necessarily have escaped their notice also. How, for instance, could they have understood or thought of the words matter, spirit, substance, mode, figure, motion, when

even our philosophers, who have so long been making use of them, have themselves the greatest difficulty in understanding them; and when, the ideas attached to them being purely metaphysical, there are no models of them to be found in nature?

But I stop at this point, and ask my judges to suspend their reading a while, to consider, after the invention of physical substantives, which is the easiest part of language to invent, that there is still a great way to go, before the thoughts of men will have found perfect expression and constant form, such as would answer the purposes of public speaking, and produce their effect on society. I beg of them to consider how much time must have been spent, and how much knowledge needed, to find out numbers, abstract terms, aorists and all the tenses of verbs, particles, syntax, the method of connecting propositions, the forms of reasoning, and all the logic of speech. For myself, I am so aghast at the increasing difficulties which present themselves, and so well convinced of the almost demonstrable impossibility that languages should owe their original institution to merely human means, that I leave, to any one who will undertake it, the discussion of the difficult problem, which was most necessary, the existence of society to the invention of language, or the invention of language to the establishment of society. But be the origin of language and society what they may, it may be at least inferred, from the little care which nature has taken to unite mankind by mutual wants, and to facilitate the use of speech, that she has contributed little to make them sociable, and has put little of her own into all they have done to create such bonds of union. It is in fact impossible to conceive why, in a state of nature, one man should stand more in need of the assistance of another, than a monkey or a wolf of the assistance of another of its kind: or, granting that he did, what motives could induce that other to assist him; or, even then, by what means they could agree about the conditions. I know it is incessantly repeated that man would in such a state have been the most miserable of creatures; and indeed, if it be true, as I think I have proved, that he must have lived many ages, before he could have either desire or an opportunity of emerging from it, this would only be an accusation against nature, and not against the being which she had thus unhappily constituted. But as I understand the word *miserable*, it either has no meaning at all, or else signifies only a painful privation of something, or a state of suffering either in body or soul. I should be glad to have explained to me, what kind of misery a free being, whose heart is at ease and whose

body is in health, can possibly suffer. I would ask also, whether a social or a natural life is most likely to become insupportable to those who enjoy it. We see around us hardly a creature in civil society, who does not lament his existence: we even see many deprive themselves of as much of it as they can, and laws human and divine together can hardly put a stop to the disorder. I ask, if it was ever known that a savage took it into his head, when at liberty, to complain of life or to make away with himself. Let us therefore judge, with less vanity, on which side the real misery is found. On the other hand, nothing could be more unhappy than savage man, dazzled by science, tormented by his passions, and reasoning about a state different from his own. It appears that Providence most wisely determined that the faculties, which he potentially possessed, should develop themselves only as occasion offered to exercise them, in order that they might not be superfluous or perplexing to him, by appearing before their time, nor slow and useless when the need for them arose. In instinct alone, he had all he required for living in the state of nature; and with a developed understanding he has only just enough to support life in society.

It appears, at first view, that men in a state of nature, having no moral relations or determinate obligations one with another, could not be either good nor bad, virtuous or vicious; unless we take these terms in a physical sense, and call, in an individual, those qualities vices which may be injurious to his preservation, and those virtues which contribute to it; in which case, he would have to be accounted most virtuous, who put least check on the pure impulses of nature. But without deviating from the ordinary sense of the words, it will be proper to suspend the judgment we might be led to form on such a state, and be on our guard against our prejudices, till we have weighed the matter in the scales of impartiality, and seen whether virtues or vices preponderate among civilised men; and whether their virtues do them more good than their vices do harm; till we have discovered, whether the progress of the sciences sufficiently indemnifies them for the mischiefs they do one another, in proportion as they are better informed of the good they ought to do; or whether they would not be, on the whole, in a much happier condition if they had nothing to fear or to hope from any one, than as they are, subjected to universal dependence, and obliged to take everything from those who engage to give them nothing in return.

Above all, let us not conclude, with Hobbes, that because man has no idea of goodness, he must be naturally wicked; that he is vicious because he does not know virtue; that he always refuses to do his fellow-creatures services which he does not think they have a right to demand; or that by virtue of the right he truly claims to everything he needs, he foolishly imagines himself the sole proprietor of the whole universe. Hobbes had seen clearly the defects of all the modern definitions of natural right: but the consequences which he deduces from his own show that he understands it in an equally false sense. In reasoning on the principles he lays down, he ought to have said that the state of nature, being that in which the care for our own preservation is the least prejudicial to that of others, was consequently the best calculated to promote peace, and the most suitable for mankind. He does say the exact opposite, in consequence of having improperly admitted, as a part of savage man's care for self-preservation, the gratification of a multitude of passions which are the work of society, and have made laws necessary. A bad man, he says, is a robust child. But it remains to be proved whether man in a state of nature is this robust child: and, should we grant that he is, what would he infer? Why truly, that if this man, when robust and strong, were dependent on others as he is when feeble, there is no extravagance he would not be guilty of; that he would beat his mother when she was too slow in giving him her breast; that he would strangle one of his younger brothers, if he should be troublesome to him, or bite the arm of another, if he put him to any inconvenience. But that man in the state of nature is both strong and dependent involves two contrary suppositions. Man is weak when he is dependent, and is his own master before he comes to be strong. Hobbes did not reflect that the same cause, which prevents a savage from making use of his reason, as our jurists hold, prevents him also from abusing his faculties, as Hobbes himself allows: so that it may be justly said that savages are not bad merely because they do not know what it is to be good: for it is neither the development of the understanding nor the restraint of law that hinders them from doing ill; but the peacefulness of their passions, and their ignorance of vice: *tanto plus in illis proficit vitiorum ignoratio, quam in his cognitio virtutis.*<sup>[2]</sup> There is another principle which has escaped Hobbes; which, having been bestowed on mankind, to moderate, on certain occasions, the impetuosity of egoism, or, before its birth, the desire of self-preservation, tempers the ardour with which he pursues his own welfare, by an innate repugnance at

seeing a fellow-creature suffer.<sup>[3]</sup> I think I need not fear contradiction in holding man to be possessed of the only natural virtue, which could not be denied him by the most violent detractor of human virtue. I am speaking of compassion which is a disposition suitable to creatures so weak and subject to so many evils as we certainly are: by so much the more universal and useful to mankind, as it comes before any kind of reflection; and at the same time so natural, that the very brutes themselves sometimes give evident proofs of it. Not to mention the tenderness of mothers for their offspring and the perils they encounter to save them from danger, it is well known that horses show a reluctance to trample on living bodies. One animal never passes by the dead body of another of its species: there are even some which give their fellows a sort of burial; while the mournful lowings of the cattle when they enter the slaughter-house show the impressions made on them by the horrible spectacle which meets them. We find, with pleasure, the author of the Fable of the Bees obliged to own that man is a compassionate and sensible being, and laying aside his cold subtlety of style, in the example he gives, to present us with the pathetic description of a man who, from a place of confinement, is compelled to behold a wild beast tear a child from the arms of its mother, grinding its tender limbs with its murderous teeth, and tearing its palpitating entrails with its claws. What horrid agitation must not the eye-witness of such a scene experience, although he would not be personally concerned! What anxiety would he not suffer at not being able to give any assistance to the fainting mother and the dying infant!

Such is the pure emotion of nature, prior to all kinds of reflection! Such is the force of natural compassion, which the greatest depravity of morals has as yet hardly been able to destroy! for we daily find at our theatres men affected, nay shedding tears at the sufferings of a wretch who, were he in the tyrant's place, would probably even add to the torments of his enemies; like the bloodthirsty Sulla, who was so sensitive to ills he had not caused, or that Alexander of Pheros who did not dare to go and see any tragedy acted, for fear of being seen weeping with Andromache and Priam, though he could listen without emotion to the cries of all the citizens who were daily strangled at his command.

*Mollissima corda  
Humano generi dare se natura fatetur,*

*Qua lacrimas dedit.*

Juvenal, Satire xv, 151.<sup>[4]</sup>

Mandeville well knew that, in spite of all their morality, men would have never been better than monsters, had not nature bestowed on them a sense of compassion, to aid their reason: but he did not see that from this quality alone flow all those social virtues, of which he denied man the possession. But what is generosity, clemency or humanity but compassion applied to the weak, to the guilty, or to mankind in general? Even benevolence and friendship are, if we judge rightly, only the effects of compassion, constantly set upon a particular object: for how is it different to wish that another person may not suffer pain and uneasiness and to wish him happy? Were it even true that pity is no more than a feeling, which puts us in the place of the sufferer, a feeling, obscure yet lively in a savage, developed yet feeble in civilised man; this truth would have no other consequence than to confirm my argument. Compassion must, in fact, be the stronger, the more the animal beholding any kind of distress identifies himself with the animal that suffers. Now, it is plain that such identification must have been much more perfect in a state of nature than it is in a state of reason. It is reason that engenders self-respect, and reflection that confirms it: it is reason which turns man's mind back upon itself, and divides him from everything that could disturb or afflict him. It is philosophy that isolates him, and bids him say, at sight of the misfortunes of others: "Perish if you will, I am secure." Nothing but such general evils as threaten the whole community can disturb the tranquil sleep of the philosopher, or tear him from his bed. A murder may with impunity be committed under his window; he has only to put his hands to his ears and argue a little with himself, to prevent nature, which is shocked within him, from identifying itself with the unfortunate sufferer. Uncivilised man has not this admirable talent; and for want of reason and wisdom, is always foolishly ready to obey the first promptings of humanity. It is the populace that flocks together at riots and street-brawls, while the wise man prudently makes off. It is the mob and the market-women, who part the combatants, and hinder gentle-folks from cutting one another's throats.

It is then certain that compassion is a natural feeling which, by moderating the violence of love of self in each individual, contributes to the preservation of the whole species. It is this compassion that hurries us

without reflection to the relief of those who are in distress: it is this which in a state of nature supplies the place of laws, morals and virtues, with the advantage that none are tempted to disobey its gentle voice: it is this which will always prevent a sturdy savage from robbing a weak child or a feeble old man of the sustenance they may have with pain and difficulty acquired, if he sees a possibility of providing for himself by other means: it is this which, instead of inculcating that sublime maxim of rational justice, *Do to others as you would have them do unto you*, inspires all men with that other maxim of natural goodness, much less perfect indeed, but perhaps more useful; *Do good to yourself with as little evil as possible to others*. In a word, it is rather in this natural feeling than in any subtle arguments that we must look for the cause of that repugnance, which every man would experience in doing evil, even independently of the maxims of education. Although it might belong to Socrates and other minds of the like craft to acquire virtue by reason, the human race would long since have ceased to be, had its preservation depended only on the reasonings of the individuals composing it.

With passions so little active, and so good a curb, men, being rather wild than wicked, and more intent to guard themselves against the mischief that might be done them, than to do mischief to others, were by no means subject to very perilous dissensions. They maintained no kind of intercourse with one another, and were consequently strangers to vanity, deference, esteem and contempt; they had not the least idea of *meum* and *tuum*, and no true conception of justice; they looked upon every violence to which they were subjected, rather as an injury that might easily be repaired than as a crime that ought to be punished; and they never thought of taking revenge, unless perhaps mechanically and on the spot, as a dog will sometimes bite the stone which is thrown at him. Their quarrels therefore would seldom have very bloody consequences; for the subject of them would be merely the question of subsistence. But I am aware of one greater danger, which remains to be noticed.

Of the passions that stir the heart of man, there is one which makes the sexes necessary to each other, and is extremely ardent and impetuous; a terrible passion that braves danger, surmounts all obstacles, and in its transports seems calculated to bring destruction on the human race which it is really destined to preserve. What must become of men who are left to this

brutal and boundless rage, without modesty, without shame, and daily upholding their amours at the price of their blood?

It must, in the first place, be allowed that, the more violent the passions are, the more are laws necessary to keep them under restraint. But, setting aside the inadequacy of laws to effect this purpose, which is evident from the crimes and disorders to which these passions daily give rise among us, we should do well to inquire if these evils did not spring up with the laws themselves; for in this case, even if the laws were capable of repressing such evils, it is the least that could be expected from them, that they should check a mischief which would not have arisen without them.

Let us begin by distinguishing between the physical and moral ingredients in the feeling of love. The physical part of love is that general desire which urges the sexes to union with each other. The moral part is that which determines and fixes this desire exclusively upon one particular object; or at least gives it a greater degree of energy toward the object thus preferred. It is easy to see that the moral part of love is a factitious feeling, born of social usage, and enhanced by the women with much care and cleverness, to establish their empire, and put in power the sex which ought to obey. This feeling, being founded on certain ideas of beauty and merit which a savage is not in a position to acquire, and on comparisons which he is incapable of making, must be for him almost non-existent; for, as his mind cannot form abstract ideas of proportion and regularity, so his heart is not susceptible of the feelings of love and admiration, which are even insensibly produced by the application of these ideas. He follows solely the character nature has implanted in him, and not tastes which he could never have acquired; so that every woman equally answers his purpose.

Men in a state of nature being confined merely to what is physical in love, and fortunate enough to be ignorant of those excellences, which whet the appetite while they increase the difficulty of gratifying it, must be subject to fewer and less violent fits of passion, and consequently fall into fewer and less violent disputes. The imagination, which causes such ravages among us, never speaks to the heart of savages, who quietly await the impulses of nature, yield to them involuntarily, with more pleasure than ardour, and, their wants once satisfied, lose the desire. It is therefore incontestable that love, as well as all other passions, must have acquired in society that glowing impetuosity, which makes it so often fatal to mankind. And it is the

more absurd to represent savages as continually cutting one another's throats to indulge their brutality, because this opinion is directly contrary to experience; the Caribbeans, who have as yet least of all deviated from the state of nature, being in fact the most peaceable of people in their amours, and the least subject to jealousy, though they live in a hot climate which seems always to inflame the passions.

With regard to the inferences that might be drawn, in the case of several species of animals, the males of which fill our poultry-yards with blood and slaughter, or in spring make the forests resound with their quarrels over their females; we must begin by excluding all those species, in which nature has plainly established, in the comparative power of the sexes, relations different from those which exist among us: thus we can base no conclusion about men on the habits of fighting cocks. In those species where the proportion is better observed, these battles must be entirely due to the scarcity of females in comparison with males; or, what amounts to the same thing, to the intervals during which the female constantly refuses the advances of the male: for if each female admits the male but during two months in the year, it is the same as if the number of females were five-sixths less. Now, neither of these two cases is applicable to the human species, in which the number of females usually exceeds that of males, and among whom it has never been observed, even among savages, that the females have, like those of other animals, their stated times of passion and indifference. Moreover, in several of these species, the individuals all take fire at once, and there comes a fearful moment of universal passion, tumult and disorder among them; a scene which is never beheld in the human species, whose love is not thus seasonal. We must not then conclude from the combats of such animals for the enjoyment of the females, that the case would be the same with mankind in a state of nature: and, even if we drew such a conclusion, we see that such contests do not exterminate other kinds of animals, and we have no reason to think they would be more fatal to ours. It is indeed clear that they would do still less mischief than is the case in a state of society; especially in those countries in which, morals being still held in some repute, the jealousy of lovers and the vengeance of husbands are the daily cause of duels, murders, and even worse crimes; where the obligation of eternal fidelity only occasions adultery, and the very laws of honour and continence necessarily increase debauchery and lead to the multiplication of abortions.

Let us conclude then that man in a state of nature, wandering up and down the forests, without industry, without speech, and without home, an equal stranger to war and to all ties, neither standing in need of his fellow-creatures nor having any desire to hurt them, and perhaps even not distinguishing them one from another; let us conclude that, being self-sufficient and subject to so few passions, he could have no feelings or knowledge but such as befitted his situation; that he felt only his actual necessities, and disregarded everything he did not think himself immediately concerned to notice, and that his understanding made no greater progress than his vanity. If by accident he made any discovery, he was the less able to communicate it to others, as he did not know even his own children. Every art would necessarily perish with its inventor, where there was no kind of education among men, and generations succeeded generations without the least advance; when, all setting out from the same point, centuries must have elapsed in the barbarism of the first ages; when the race was already old, and man remained a child.

If I have expatiated at such length on this supposed primitive state, it is because I had so many ancient errors and inveterate prejudices to eradicate, and therefore thought it incumbent on me to dig down to their very root, and show, by means of a true picture of the state of nature, how far even the natural inequalities of mankind are from having that reality and influence which modern writers suppose.

It is in fact easy to see that many of the differences which distinguish men are merely the effect of habit and the different methods of life men adopt in society. Thus a robust or delicate constitution, and the strength or weakness attaching to it, are more frequently the effects of a hardy or effeminate method of education than of the original endowment of the body. It is the same with the powers of the mind; for education not only makes a difference between such as are cultured and such as are not, but even increases the differences which exist among the former, in proportion to their respective degrees of culture: as the distance between a giant and a dwarf on the same road increases with every step they take. If we compare the prodigious diversity, which obtains in the education and manner of life of the various orders of men in the state of society, with the uniformity and simplicity of animal and savage life, in which every one lives on the same kind of food and in exactly the same manner, and does exactly the same

things, it is easy to conceive how much less the difference between man and man must be in a state of nature than in a state of society, and how greatly the natural inequality of mankind must be increased by the inequalities of social institutions.

But even if nature really affected, in the distribution of her gifts, that partiality which is imputed to her, what advantage would the greatest of her favourites derive from it, to the detriment of others, in a state that admits of hardly any kind of relation between them? Where there is no love, of what advantage is beauty? Of what use is wit to those who do not converse, or cunning to those who have no business with others? I hear it constantly repeated that, in such a state, the strong would oppress the weak; but what is here meant by oppression? Some, it is said, would violently domineer over others, who would groan under a servile submission to their caprices. This indeed is exactly what I observe to be the case among us; but I do not see how it can be inferred of men in a state of nature, who could not easily be brought to conceive what we mean by dominion and servitude. One man, it is true, might seize the fruits which another had gathered, the game he had killed, or the cave he had chosen for shelter; but how would he ever be able to exact obedience, and what ties of dependence could there be among men without possessions? If, for instance, I am driven from one tree, I can go to the next; if I am disturbed in one place, what hinders me from going to another? Again, should I happen to meet with a man so much stronger than myself, and at the same time so depraved, so indolent, and so barbarous, as to compel me to provide for his sustenance while he himself remains idle; he must take care not to have his eyes off me for a single moment; he must bind me fast before he goes to sleep, or I shall certainly either knock him on the head or make my escape. That is to say, he must in such a case voluntarily expose himself to much greater trouble than he seeks to avoid, or can give me. After all this, let him be off his guard ever so little; let him but turn his head aside at any sudden noise, and I shall be instantly twenty paces off, lost in the forest, and, my fetters burst asunder, he would never see me again.

Without my expatiating thus uselessly on these details, every one must see that as the bonds of servitude are formed merely by the mutual dependence of men on one another and the reciprocal needs that unite them, it is impossible to make any man a slave, unless he be first reduced to a situation

in which he cannot do without the help of others: and, since such a situation does not exist in a state of nature, every one is there his own master, and the law of the strongest is of no effect.

Having proved that the inequality of mankind is hardly felt, and that its influence is next to nothing in a state of nature, I must next show its origin and trace its progress in the successive developments of the human mind. Having shown that human *perfectibility*, the social virtues, and the other faculties which natural man potentially possessed, could never develop of themselves, but must require the fortuitous concurrence of many foreign causes that might never arise, and without which he would have remained for ever in his primitive condition, I must now collect and consider the different accidents which may have improved the human understanding while depraving the species, and made man wicked while making him sociable; so as to bring him and the world from that distant period to the point at which we now behold them.

I confess that, as the events I am going to describe might have happened in various ways, I have nothing to determine my choice but conjectures: but such conjectures become reasons, when they are the most probable that can be drawn from the nature of things, and the only means of discovering the truth. The consequences, however, which I mean to deduce will not be barely conjectural; as, on the principles just laid down, it would be impossible to form any other theory that would not furnish the same results, and from which I could not draw the same conclusions.

This will be a sufficient apology for my not dwelling on the manner in which the lapse of time compensates for the little probability in the events; on the surprising power of trivial causes, when their action is constant; on the impossibility, on the one hand, of destroying certain hypotheses, though on the other we cannot give them the certainty of known matters of fact; on its being within the province of history, when two facts are given as real, and have to be connected by a series of intermediate facts, which are unknown or supposed to be so, to supply such facts as may connect them; and on its being in the province of philosophy when history is silent, to determine similar facts to serve the same end; and lastly, on the influence of similarity, which, in the case of events, reduces the facts to a much smaller number of different classes than is commonly imagined. It is enough for me

to offer these hints to the consideration of my judges, and to have so arranged that the general reader has no need to consider them at all.

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[1] See Appendix.

[2] Justin. Hist, ii, 2. So much more does the ignorance of vice profit the one sort than the knowledge of virtue the other.

[3] Egoism must not be confused with self-respect: for they differ both in themselves and in their effects. Self-respect is a natural feeling which leads every animal to look to its own preservation, and which, guided in man by reason and modified by compassion, creates humanity and virtue. Egoism is a purely relative and factitious feeling, which arises in the state of society, leads each individual to make more of himself than of any other, causes all the mutual damage men inflict one on another, and is the real source of the "sense of honour." This being understood, I maintain that, in our primitive condition, in the true state of nature, egoism did not exist; for as each man regarded himself as the only observer of his actions, the only being in the universe who took any interest in him, and the sole judge of his deserts, no feeling arising from comparisons he could not be led to make could take root in his soul; and for the same reason, he could know neither hatred nor the desire for revenge, since these passions can spring only from a sense of injury: and as it is the contempt or the intention to hurt, and not the harm done, which constitutes the injury, men who neither valued nor compared themselves could do one another much violence, when it suited them, without feeling any sense of injury. In a word, each man, regarding his fellows almost as he regarded animals of different species, might seize the prey of a weaker or yield up his own to a stronger, and yet consider these acts of violence as mere natural occurrences, without the slightest emotion of insolence or despite, or any other feeling than the joy or grief of success or failure.

[4] Nature avows she gave the human race the softest hearts, who gave < them tears.

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## THE SECOND PART

The first man who, having enclosed a piece of ground, bethought himself of saying *This is mine*, and found people simple enough to believe him, was the real founder of civil society. From how many crimes, wars and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows, "Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth, belong to us all, and the earth itself to nobody." But there is great probability that things had then already come to such a pitch, that they could no longer continue as they were; for the idea of property depends on many prior ideas, which could only be acquired successively, and cannot have been formed all at once in the human mind.

Mankind must have made very considerable progress, and acquired considerable knowledge and industry which they must also have transmitted and increased from age to age, before they arrived at this last point of the

state of nature. Let us then go farther back and endeavour to unify under a single point of view that slow succession of events and discoveries in the most natural order.

Man's first feeling was that of his own existence, and his first care that of self-preservation. The produce of the earth furnished him with all he needed, and instinct told him how to use it. Hunger and other appetites made him at various times experience various modes of existence; and among these was one which urged him to propagate his species—a blind propensity that, having nothing to do with the heart, produced a merely animal act. The want once gratified, the two sexes knew each other no more; and even the offspring was nothing to its mother, as soon as it could do without her.

Such was the condition of infant man; the life of an animal limited at first to mere sensations, and hardly profiting by the gifts nature bestowed on him, much less capable of entertaining a thought of forcing anything from her. But difficulties soon presented themselves, and it became necessary to learn how to surmount them: the height of the trees, which prevented him from gathering their fruits, the competition of other animals desirous of the same fruits, and the ferocity of those who needed them for their own preservation, all obliged him to apply himself to bodily exercises. He had to be active, swift of foot, and vigorous in light. Natural weapons, stones and sticks, were easily found: he learnt to surmount the obstacles of nature, to contend in case of necessity with other animals, and to dispute for the means of subsistence even with other men, or to indemnify himself for what he was forced to give up to a stronger.

In proportion as the human race grew more numerous, men's cares increased. The difference of soils, climates and seasons, must have introduced some differences into their manner of living. Barren years, long and sharp winters, scorching summers which parched the fruits of the earth, must have demanded a new industry. On the sea-shore and the banks of rivers, they invented the hook and line, and became fishermen and eaters of fish. In the forests they made bows and arrows, and became huntsmen and warriors. In cold countries they clothed themselves with the skins of the beasts they had slain. The lightning, a volcano, or some lucky chance acquainted them with fire, a new resource against the rigours of winter: they next learned how to preserve this element, then how to reproduce it, and

finally how to prepare with it the flesh of animals which before they had eaten raw.

This repeated relevance of various beings to himself, and one to another, would naturally give rise in the human mind to the perceptions of certain relations between them. Thus the relations which we denote by the terms, great, small, strong, weak, swift, slow, fearful, bold, and the like, almost insensibly compared at need, must have at length produced in him a kind of reflection, or rather a mechanical prudence, which would indicate to him the precautions most necessary to his security.

The new intelligence which resulted from this development increased his superiority over other animals, by making him sensible of it. He would now endeavour, therefore, to ensnare them, would play them a thousand tricks, and though many of them might surpass him in swiftness or in strength, would in time become the master of some and the scourge of others. Thus, the first time he looked into himself, he felt the first emotion of pride; and, at a time when he scarce knew how to distinguish the different orders of beings, by looking upon his species as of the highest order, he prepared the way for assuming pre-eminence as an individual.

Other men, it is true, were not then to him what they now are to us, and he had no greater intercourse with them than with other animals; yet they were not neglected in his observations. The conformities, which he would in time discover between them, and between himself and his female, led him to judge of others which were not then perceptible; and finding that they all behaved as he himself would have done in like circumstances, he naturally inferred that their manner of thinking and acting was altogether in conformity with his own. This important truth, once deeply impressed on his mind, must have induced him, from an intuitive feeling more certain and much more rapid than any kind of reasoning, to pursue the rules of conduct, which he had best observe towards them, for his own security and advantage.

Taught by experience that the love of well-being is the sole motive of human actions, he found himself in a position to distinguish the few cases, in which mutual interest might justify him in relying upon the assistance of his fellows; and also the still fewer cases in which a conflict of interests might give cause to suspect them. In the former case, he joined in the same

herd with them, or at most in some kind of loose association, that laid no restraint on its members, and lasted no longer than the transitory occasion that formed it. In the latter case, every one sought his own private advantage, either by open force, if he thought himself strong enough, or by address and cunning, if he felt himself the weaker.

In this manner, men may have insensibly acquired some gross ideas of mutual undertakings, and of the advantages of fulfilling them: that is, just so far as their present and apparent interest was concerned: for they were perfect strangers to foresight, and were so far from troubling themselves about the distant future, that they hardly thought of the morrow. If a deer was to be taken, every one saw that, in order to succeed, he must abide faithfully by his post: but if a hare happened to come within the reach of any one of them, it is not to be doubted that he pursued it without scruple, and, having seized his prey, cared very little, if by so doing he caused his companions to miss theirs.

It is easy to understand that such intercourse would not require a language much more refined than that of rooks or monkeys, who associate together for much the same purpose. Inarticulate cries, plenty of gestures and some imitative sounds, must have been for a long time the universal language; and by the addition, in every country, of some conventional articulate sounds (of which, as I have already intimated, the first institution is not too easy to explain) particular languages were produced; but these were rude and imperfect, and nearly such as now to be found among some savage nations.

Hurried on by the rapidity of time, by the abundance of things I have to say, and by the almost insensible progress of things in their beginnings, I pass over in an instant a multitude of ages; for the slower the events were in their succession, the more rapidly may they be described.

These first advances enabled men to make others with greater rapidity. In proportion as they grew enlightened, they grew industrious. They ceased to fall asleep under the first tree, or in the first cave that afforded them shelter; they invented several kinds of implements of hard and sharp stones, which they used to dig up the earth, and to cut wood; they then made huts out of branches, and afterwards learnt to plaster them over with mud and clay. This was the epoch of a first revolution, which established and

distinguished families, and introduced a kind of property, in itself the source of a thousand quarrels and conflicts. As, however, the strongest were probably the first to build themselves huts which they felt themselves able to defend, it may be concluded that the weak found it much easier and safer to imitate, than to attempt to dislodge them: and of those who were once provided with huts, none could have any inducement to appropriate that of his neighbour; not indeed so much because it did not belong to him, as because it could be of no use, and he could not make himself master of it without exposing himself to a desperate battle with the family which occupied it.

The first expansions of the human heart were the effects of a novel situation, which united husbands and wives, fathers and children, under one roof. The habit of living together soon gave rise to the finest feelings known to humanity, conjugal love and paternal affection. Every family became a little society, the more united because liberty—and reciprocal attachment were the only bonds of its union. The sexes, whose manner of life had been hitherto the same, began now to adopt different ways of living. The women became more sedentary, and accustomed themselves to mind the hut and their children, while the men went abroad in search of their common subsistence. From living a softer life, both sexes also began to lose something of their strength and ferocity: but, if individuals became to some extent less able to encounter wild beasts separately, they found it, on the other hand, easier to assemble and resist in common.

The simplicity and solitude of man's life in this new condition, the paucity of his wants, and the implements he had invented to satisfy them, left him a great deal of leisure, which he employed to furnish himself with many conveniences unknown to his fathers: and this was the first yoke he inadvertently imposed on himself, and the first source of the evils he prepared for his descendants. For, besides continuing thus to enervate both body and mind, these conveniences lost with use almost all their power to please, and even degenerated into real needs, till the want of them became far more disagreeable than the possession of them had been pleasant. Men would have been unhappy at the loss of them, though the possession did not make them happy.

We can here see a little better how the use of speech became established, and insensibly improved in each family, and we may form a conjecture also

concerning the manner in which various causes may have extended and accelerated the progress of language, by making it more and more necessary. Floods or earthquakes surrounded inhabited districts with precipices or waters: revolutions of the globe tore off portions from the continent, and made them islands. It is readily seen that among men thus collected and compelled to live together, a common idiom must have arisen much more easily than among those who still wandered through the forests of the continent. Thus it is very possible that after their first essays in navigation the islanders brought over the use of speech to the continent: and it is at least very probable that communities and languages were first established in islands, and even came to perfection there before they were known on the mainland.

Everything now begins to change its aspect. Men, who have up to now been roving in the woods, by taking to a more settled manner of life, come gradually together, form separate bodies, and at length in every country arises a distinct nation, united in character and manners, not by regulations or laws, but by uniformity of life and food, and the common influence of climate. Permanent neighbourhood could not fail to produce, in time, some connection between different families. Among young people of opposite sexes, living in neighbouring huts, the transient commerce required by nature soon led, through mutual intercourse, to another kind not less agreeable, and more permanent. Men began now to take the difference between objects into account, and to make comparisons; they acquired imperceptibly the ideas of beauty and merit, which soon gave rise to feelings of preference. In consequence of seeing each other often, they could not do without seeing each other constantly. A tender and pleasant feeling insinuated itself into their souls, and the least opposition turned it into an impetuous fury: with love arose jealousy; discord triumphed, and human blood was sacrificed to the gentlest of all passions.

As ideas and feelings succeeded one another, and heart and head were brought into play, men continued to lay aside their original wildness; their private connections became every day more intimate as their limits extended. They accustomed themselves to assemble before their huts round a large tree; singing and dancing, the true offspring of love and leisure, became the amusement, or rather the occupation, of men and women thus assembled together with nothing else to do. Each one began to consider the

rest, and to wish to be considered in turn; and thus a—value came to be attached to public esteem. Whoever sang or danced best, whoever was the handsomest, the strongest, the most dexterous, or the most eloquent, came to be of most consideration; and this was the first step towards inequality, and at the same time towards vice. From these first distinctions arose on the one side vanity and contempt and on the other shame and envy: and the fermentation caused by these new leavens ended by producing combinations fatal to innocence and happiness.

As soon as men began to value one another, and the idea of consideration had got a footing in the mind, every one put in his claim to it, and it became impossible to refuse it to any with impunity. Hence arose the first obligations of civility even among savages; and every intended injury became an affront; because, besides the hurt which might result from it, the party injured was certain to find in it a contempt for his person, which was often more insupportable than the hurt itself.

Thus, as every man punished the contempt shown him by others, in proportion to his opinion of himself, revenge became terrible, and men bloody and cruel. This is precisely the state reached by most of the savage nations known to us: and it is for want of having made a proper distinction in our ideas, and seen how very far they already are from the state of nature, that so many writers have hastily concluded that man is naturally cruel, and requires civil institutions to make him more mild; whereas nothing is more gentle than man in his primitive state, as he is placed by nature at an equal distance from the stupidity of brutes, and the fatal ingenuity of civilised man. Equally confined by instinct and reason to the sole care of guarding himself against the mischiefs which threaten him, he is restrained by natural compassion from doing any injury to others, and is not led to do such a thing even in return for injuries received. For, according to the axiom of the wise Locke, *There can be no injury, where there is no property.*

But it must be remarked that the society thus formed, and the relations thus established among men, required of them qualities different from those which they possessed from their primitive constitution. Morality began to appear in human actions, and every one, before the institution of law, was the only judge and avenger of the injuries done him, so that the goodness which was suitable in the pure state of nature was no longer proper in the new-born state of society. Punishments had to be made more severe, as

opportunities of offending became more frequent, and the dread of vengeance had to take the place of the rigour of the law. Thus, though men had become less patient, and their natural compassion had already suffered some diminution, this period of expansion of the human faculties, keeping a just mean between the indolence of the primitive state and the petulant activity of our egoism, must have been the happiest and most stable of epochs. The more we reflect on it, the more we shall find that this state was the least subject to revolutions, and altogether the very best man could experience; so that he can have departed from it only through some fatal accident, which, for the public good, should never have happened. The example of savages, most of whom have been found in this state, seems to prove that men were meant to remain in it, that it is the real youth of the world, and that all subsequent advances have been apparently so many steps towards the perfection of the individual, but in reality towards the decrepitude of the species.

So long as men remained content with their rustic huts, so long as they were satisfied with clothes made of the skins of animals and sewn together with thorns and fish-bones, adorned themselves only with feathers and shells, and continued to paint their bodies different colours, to improve and beautify their bows and arrows and to make with sharp-edged stones fishing boats or clumsy musical instruments; in a word, so long as they undertook only what a single person could accomplish, and confined themselves to such arts as did not require the joint labour of several hands, they lived free, healthy, honest and happy lives, so long as their nature allowed, and as they continued to enjoy the pleasures of mutual and independent intercourse. But from the moment one man began to stand in need of the help of another; from the moment it appeared advantageous to any one man to have enough provisions for two, equality disappeared, property was introduced, work became indispensable, and vast forests became smiling fields, which man had to water with the sweat of his brow, and where slavery and misery were soon seen to germinate and grow up with the crops.

Metallurgy and agriculture were the two arts which produced this great revolution. The poets tell us it was gold and silver, but, for the philosophers, it was iron and corn, which first civilised men, and ruined humanity. Thus both were unknown to the savages of America, who for that reason are still savage; the other nations also seem to have continued in a state of

barbarism while they practised only one of these arts. One of the best reasons, perhaps, why Europe has been, if not longer, at least more constantly and highly civilised than the rest of the world, is that it is at once the most abundant in iron and the most fertile in corn.

It is difficult to conjecture how men first came to know and use iron; for it is impossible to suppose they would of themselves think of digging the ore out of the mine, and preparing it for smelting, before they knew what would be the result. On the other hand, we have the less reason to suppose this discovery the effect of any accidental fire, as mines are only formed in barren places, bare of trees and plants; so that it looks as if nature had taken pains to keep the fatal secret from us. There remains, therefore, only the extraordinary accident of some volcano which, by ejecting metallic substances already in fusion, suggested to the spectators the idea of imitating the natural operation. And we must further conceive them as possessed of uncommon courage and foresight, to undertake so laborious a work, with so distant a prospect of drawing advantage from it; yet these qualities are united only in minds more advanced than we can suppose those of these first discoverers to have been.

With regard to agriculture, the principles of it were known long before they were put in practice; and it is indeed hardly possible that men, constantly employed in drawing their subsistence from plants and trees, should not readily acquire a knowledge of the means made use of by nature for the propagation of vegetables. It was in all probability very long, however, before their industry took that turn, either because trees, which together with hunting and fishing afforded them food, did not require their attention; or because they were ignorant of the use of corn, or without instruments to cultivate it; or because they lacked foresight to future needs; or lastly, because they were without means of preventing others from robbing them of the fruit of their labour.

When they grew more industrious, it is natural to believe that they began, with the help of sharp stones and pointed sticks, to cultivate a few vegetables or roots around their huts; though it was long before they knew how to prepare corn, or were provided with the implements necessary for raising it in any large quantity; not to mention how essential it is, for husbandry, to consent to immediate loss, in order to reap a future gain—a

precaution very foreign to the turn of a savage's mind; for, as I have said, he hardly foresees in the morning what he will need at night.

The invention of the other arts must therefore have been necessary to compel mankind to apply themselves to agriculture. No sooner were artificers wanted to smelt and forge iron, than others were required to maintain them; the more hands that were employed in manufactures, the fewer were left to provide for the common subsistence, though the number of mouths to be furnished with food remained the same: and as some required commodities in exchange for their iron, the rest at length discovered the method of making iron serve for the multiplication of commodities. By this means the arts of husbandry and agriculture were established on the one hand, and the art of working metals and multiplying their uses on the other.

The cultivation of the earth necessarily brought about its distribution; and property, once recognised, gave rise to the first rules of justice; for, to secure each man his own, it had to be possible for each to have something. Besides, as men began to look forward to the future, and all had something to lose, every one had reason to apprehend that reprisals would follow any injury he might do to another. This origin is so much the more natural, as it is impossible to conceive how property can come from anything but manual labour: for what else can a man add to things which he does not originally create, so as to make them his own property? It is the husbandman's labour alone that, giving him a title to the produce of the ground he has tilled, gives him a claim also to the land itself, at least till harvest; and so, from year to year, a constant possession which is easily transformed into property. When the ancients, says Grotius, gave to Ceres the title of *Legislatrix*, and to a festival celebrated in her honour the name of *Thesmophoria*, they meant by that that the distribution of lands had produced a new kind of right: that is to say, the right of property, which is different from the right deducible from the law of nature.

In this state of affairs, equality might have been sustained, had the talents of individuals been equal, and had, for example, the use of iron and the consumption of commodities always exactly balanced each other; but, as there was nothing to preserve this balance, it was soon disturbed; the strongest did most work; the most skilful turned his labour to best account; the most ingenious devised methods of diminishing his labour: the

husbandman wanted more iron, or the smith more corn, and, while both laboured equally, the one gained a great deal by his work, while the other could hardly support himself. Thus natural inequality unfolds itself insensibly with that of combination, and the difference between men, developed by their different circumstances, becomes more sensible and permanent in its effects, and begins to have an influence, in the same proportion, over the lot of individuals.

Matters once at this pitch, it is easy to imagine the rest. I shall not detain the reader with a description of the successive invention of other arts, the development of language, the trial and utilisation of talents, the inequality of fortunes, the use and abuse of riches, and all the details connected with them which the reader can easily supply for himself. I shall confine myself to a glance at mankind in this new situation.

Behold then all human faculties developed, memory and imagination in full play, egoism interested, reason active, and the mind almost at the highest point of its perfection. Behold all the natural qualities in action, the rank and condition of every man assigned him; not merely his share of property and his power to serve or injure others, but also his wit, beauty, strength or skill, merit or talents: and these being the only qualities capable of commanding respect, it soon became necessary to possess or to affect them.

It now became the interest of men to appear what they really were not. To be and to seem became two totally different things; and from this distinction sprang insolent pomp and cheating trickery, with all the numerous vices that go in their train. On the other hand, free and independent as men were before, they were now, in consequence of a multiplicity of new wants, brought into subjection, as it were, to all nature, and particularly to one another; and each became in some degree a slave even in becoming the master of other men: if rich, they stood in need of the services of others; if poor, of their assistance; and even a middle condition did not enable them to do without one another. Man must now, therefore, have been perpetually employed in getting others to interest themselves in his lot, and in making them, apparently at least, if not really, find their advantage in promoting his own. Thus he must have been sly and artful in his behaviour to some, and imperious and cruel to others; being under a kind of necessity to ill-use all the persons of whom he stood in need, when he could not frighten them into compliance, and did not judge it his interest to be useful to them. Insatiable

ambition, the thirst of raising their respective fortunes, not so much from real want as from the desire to surpass others, inspired all men with a vile propensity to injure one another, and with a secret jealousy, which is the more dangerous, as it puts on the mask of benevolence, to carry its point with greater security. In a word, there arose rivalry and competition on the one hand, and conflicting interests on the other, together with a secret desire on both of profiting at the expense of others. All these evils were the first effects of property, and the inseparable attendants of growing inequality.

Before the invention of signs to represent riches, wealth could hardly consist in anything but lands and cattle, the only real possessions men can have. But, when inheritances so increased in number and extent as to occupy the whole of the land, and to border on one another, one man could aggrandise himself only at the expense of another; at the same time the supernumeraries, who had been too weak or too indolent to make such acquisitions, and had grown poor without sustaining any loss, because, while they saw everything change around them, they remained still the same, were obliged to receive their subsistence, or steal it, from the rich; and this soon bred, according to their different characters, dominion and slavery, or violence and rapine. The wealthy, on their part, had no sooner begun to taste the pleasure of command, than they disdained all others, and, using their old slaves to acquire new, thought of nothing but subduing and enslaving their neighbours; like ravenous wolves, which, having once tasted human flesh, despise every other food and thenceforth seek only men to devour.

Thus, as the most powerful or the most miserable considered their might or misery as a kind of right to the possessions of others, equivalent, in their opinion, to that of property, the destruction of equality was attended by the most terrible disorders. Usurpations by the rich, robbery by the poor, and the unbridled passions of both, suppressed the cries of natural compassion and the still feeble voice of justice, and filled men with avarice, ambition and vice. Between the title of the strongest and that of the first occupier, there arose perpetual conflicts, which never ended but in battles and bloodshed. The new-born state of society thus gave rise to a horrible state of war; men thus harassed and depraved were no longer capable of retracing their steps or renouncing the fatal acquisitions they had made, but,

labouring by the abuse of the faculties which do them honour, merely to their own confusion, brought themselves to the brink of ruin.

*Attonitus novitate mali, divesque miserque,  
Effugere optat opes; et quæ modô voverat odit.*<sup>[5]</sup>

It is impossible that men should not at length have reflected on so wretched a situation, and on the calamities that overwhelmed them. The rich, in particular, must have felt how much they suffered by a constant state of war, of which they bore all the expense; and in which, though all risked their lives, they alone risked their property. Besides, however speciously they might disguise their usurpations, they knew that they were founded on precarious and false titles; so that, if others took from them by force what they themselves had gained by force, they would have no reason to complain. Even those who had been enriched by their own industry, could hardly base their proprietorship on better claims. It was in vain to repeat, "I built this well; I gained this spot by my industry." Who gave you your standing, it might be answered, and what right have you to demand payment of us for doing what we never asked you to do? Do you not know that numbers of your fellow-creatures are starving, for want of what you have too much of? You ought to have had the express and universal consent of mankind, before appropriating more of the common subsistence than you needed for your own maintenance. Destitute of valid reasons to justify and sufficient strength to defend himself, able to crush individuals with ease, but easily crushed himself by a troop of bandits, one against all, and incapable, on account of mutual jealousy, of joining with his equals against numerous enemies united by the common hope of plunder, the rich man, thus urged by necessity, conceived at length the profoundest plan that ever entered the mind of man: this was to employ in his favour the forces of those who attacked him, to make allies of his adversaries, to inspire them with different maxims, and to give them other institutions as favourable to himself as the law of nature was unfavourable.

With this view, after having represented to his neighbours the horror of a situation which armed every man against the rest, and made their possessions as burdensome to them as their wants, and in which no safety could be expected either in riches or in poverty, he readily devised plausible arguments to make them close with his design. "Let us join," said he, "to guard the weak from oppression, to restrain the ambitious, and secure to

every man the possession of what belongs to him: let us institute rules of justice and peace, to which all without exception may be obliged to conform; rules that may in some measure make amends for the caprices of fortune, by subjecting equally the powerful and the weak to the observance of reciprocal obligations. Let us, in a word, instead of turning our forces against ourselves, collect them in a supreme power which may govern us by wise laws, protect and defend all the members of the association, repulse their common enemies, and maintain eternal harmony among us."

Far fewer words to this purpose would have been enough to impose on men so barbarous and easily seduced; especially as they had too many disputes among themselves to do without arbitrators, and too much ambition and avarice to go long without masters. All ran headlong to their chains, in hopes of securing their liberty; for they had just wit enough to perceive the advantages of political institutions, without experience enough to enable them to foresee the dangers. The most capable of fore-seeing the dangers were the very persons who expected to benefit by them; and even the most prudent judged it not inexpedient to sacrifice one part of their freedom to ensure the rest; as a wounded man has his arm cut off to save the rest of his body.

Such was, or may well have been, the origin of society and law, which bound new fetters on the poor, and gave new powers to the rich; which irretrievably destroyed natural liberty, eternally fixed the law of property and inequality, converted clever usurpation into unalterable right, and, for the advantage of a few ambitious individuals, subjected all mankind to perpetual labour, slavery and wretchedness. It is easy to see how the establishment of one community made that of all the rest necessary, and how, in order to make head against united forces, the rest of mankind had to unite in turn. Societies soon multiplied and spread over the face of the earth, till hardly a corner of the world was left in which a man could escape the yoke, and withdraw his head from beneath the sword which he saw perpetually hanging over him by a thread. Civil right having thus become the common rule among the members of each community, the law of nature maintained its place only between different communities, where, under the name of the right of nations, it was qualified by certain tacit conventions, in order to make commerce practicable, and serve as a substitute for natural compassion, which lost, when applied to societies, almost all the influence

it had over individuals, and survived no longer except in some great cosmopolitan spirits, who, breaking down the imaginary barriers that separate different peoples, follow the example of our Sovereign Creator, and include the whole human race in their benevolence.

But bodies politic, remaining thus in a state of nature among themselves, presently experienced the inconveniences which had obliged individuals to forsake it; for this state became still more fatal to these great bodies than it had been to the individuals of whom they were composed. Hence arose national wars, battles, murders, and reprisals, which shock nature and outrage reason; together with all those horrible prejudices which class among the virtues the honour of shedding human blood. The most distinguished men hence learned to consider cutting each other's throats a duty; at length men massacred their fellow-creatures by thousands without so much as knowing why, and committed more murders in a single day's fighting, and more violent outrages in the sack of a single town, than were committed in the state of nature during whole ages over the whole earth. Such were the first effects which we can see to have followed the division of mankind into different communities. But let us return to their institutions.

I know that some writers have given other explanations of the origin of political societies, such as the conquest of the powerful, or the association of the weak. It is, indeed, indifferent to my argument which of these causes we choose. That which I have just laid down, however, appears to me the most natural for the following reasons. First: because, in the first case, the right of conquest, being no right, in itself, could not serve as a foundation on which to build any other; the victor and the vanquished people still remained with respect to each other in the state of war, unless the vanquished, restored to the full possession of their liberty, voluntarily made choice of the victor for their chief. For till then, whatever capitulation may have been made being founded on violence, and therefore *ipso facto* void, there could not have been on this hypothesis either a real society or body politic, or any law other than that of the strongest. Secondly: because the words *strong* and *weak* are, in the second case, ambiguous; for during the interval between the establishment of a right of property, or prior occupancy, and that of political government, the meaning of these words is better expressed by the terms *rich* and *poor*: because, in fact, before the institution of laws, men had no other way of reducing their equals to

submission, than by attacking their goods, or making some of their own over to them. Thirdly: because, as the poor had nothing but their freedom to lose, it would have been in the highest degree absurd for them to resign voluntarily the only good they still enjoyed, without getting anything in exchange: whereas the rich having feelings, if I may so express myself, in every part of their possessions, it was much easier to harm them, and therefore more necessary for them to take precautions against it; and, in short, because it is more reasonable to suppose a thing to have been invented by those to whom it would be of service, than by those whom it must have harmed.

Government had, in its infancy, no regular and constant form. The want of experience and philosophy prevented men from seeing any but present inconveniences, and they thought of providing against others only as they presented themselves. In spite of the endeavours of the wisest legislators, the political state remained imperfect, because it was little more than the work of chance; and, as it had begun ill, though time revealed its defects and suggested remedies, the original faults were never repaired. It was continually being patched up, when the first task should have been to get the site cleared and all the old materials removed, as was done by Lycurgus at Sparta, if a stable and lasting edifice was to be erected. Society consisted at first merely of a few general conventions, which every member bound himself to observe; and for the performance of covenants the whole body went security to each individual. Experience only could show the weakness of such a constitution, and how easily it might be infringed with impunity, from the difficulty of convicting men of faults, where the public alone was to be witness and judge: the laws could not but be eluded in many ways; disorders and inconveniences could not but multiply continually, till it became necessary to commit the dangerous trust of public authority to private persons, and the care of enforcing obedience to the deliberations of the people to the magistrate. For to say that chiefs were chosen before the confederacy was formed, and that the administrators of the laws were there before the laws themselves, is too absurd a supposition to consider seriously.

It would be as unreasonable to suppose that men at first threw themselves irretrievably and unconditionally into the arms of an absolute master, and that the first expedient which proud and unsubdued men hit upon for their

common security was to run headlong into slavery. For what reason, in fact, did they take to themselves superiors, if it was not in order that they might be defended from oppression, and have protection for their lives, liberties and properties, which are, so to speak, the constituent elements of their being? Now, in the relations between man and man, the worst that can happen is for one to find himself at the mercy of another, and it would have been inconsistent with common-sense to begin by bestowing on a chief the only things they wanted his help to preserve. What equivalent could he offer them for so great a right? And if he had presumed to exact it under pretext of defending them, would he not have received the answer recorded in the fable: "What more can the enemy do to us?" It is therefore beyond dispute, and indeed the fundamental maxim of all political right, that people have set up chiefs to protect their liberty, and not to enslave them. *If we have a prince*, said Pliny to Trajan, *it is to save ourselves from having a master.*

Politicians indulge in the same sophistry about the love of liberty as philosophers about the state of nature. They judge, by what they see, of very different things, which they have not seen; and attribute to man a natural propensity to servitude, because the slaves within their observation are seen to bear the yoke with patience; they fail to reflect that it is with liberty as with innocence and virtue; the value is known only to those who possess them, and the taste for them is forfeited when they are forfeited themselves. "I know the charms of your country," said Brasidas to a Satrap, who was comparing the life at Sparta with that at Persepolis, "but you cannot know the pleasures of mine."

An unbroken horse erects his mane, paws the ground and starts back impetuously at the sight of the bridle; while one which is properly trained suffers patiently even whip and spur: so savage man will not bend his neck to the yoke to which civilised man submits without a murmur, but prefers the most turbulent state of liberty to the most peaceful slavery. We cannot therefore, from the servility of nations already enslaved, judge of the natural disposition of mankind for or against slavery; we should go by the prodigious efforts of every free people to save itself from oppression. I know that the former are for ever holding forth in praise of the tranquillity they enjoy in their chains, and that they call a state of wretched servitude a state of peace: *miserrimam servitutem pacem appellant*.<sup>[6]</sup> But when I

observe the latter sacrificing pleasure, peace, wealth, power and life itself to the preservation of that one treasure, which is so disdained by those who have lost it; when I see free-born animals dash their brains out against the bars of their cage, from an innate impatience of captivity; when I behold numbers of naked savages, that despise European pleasures, braving hunger, fire, the sword and death, to preserve nothing but their independence, I feel that it is not for slaves to argue about liberty.

With regard to paternal authority, from which some writers have derived absolute government and all society, it is enough, without going back to the contrary arguments of Locke and Sidney, to remark that nothing on earth can be further from the ferocious spirit of despotism than the mildness of that authority which looks more to the advantage of him who obeys than to that of him who commands; that, by the law of nature, the father is the child's master no longer than his help is necessary; that from that time they are both equal, the son being perfectly independent of the father, and owing him only respect and not obedience. For gratitude is a duty which ought to be paid, but not a right to be exacted: instead of saying that civil society is derived from paternal authority, we ought to say rather that the latter derives its principal force from the former. No individual was ever acknowledged as the father of many, till his sons and daughters remained settled around him. The goods of the father, of which he is really the master, are the ties which keep his children in dependence, and he may bestow on them, if he pleases, no share of his property, unless they merit it by constant deference to his will. But the subjects of an arbitrary despot are so far from having the like favour to expect from their chief, that they themselves and everything they possess are his property, or at least are considered by him as such; so that they are forced to receive, as a favour, the little of their own he is pleased to leave them. When he despoils them, he does but justice, and mercy in that he permits them to live.

By proceeding thus to test fact by right, we should discover as little reason as truth in the voluntary establishment of tyranny. It would also be no easy matter to prove the validity of a contract binding on only one of the parties, where all the risk is on one side, and none on the other; so that no one could suffer but he who bound himself. This hateful system is indeed, even in modern times, very far from being that of wise and good monarchs, and especially of the kings of France; as may be seen from several passages in

their edicts; particularly from the following passage in a celebrated edict published in 1667 in the name and by order of Louis XIV.

"Let it not, therefore, be said that the Sovereign is not subject to the laws of his State; since the contrary is a true proposition of the right of nations, which flattery has sometimes attacked but good princes have always defended as the tutelary divinity of their dominions. How much more legitimate is it to say with the wise Plato, that the perfect felicity of a kingdom consists in the obedience of subjects to their prince, and of the prince to the laws, and in the laws being just and constantly directed to the public good!"<sup>[7]</sup>

I shall not stay here to inquire whether, as liberty is the noblest faculty of man, it is not degrading our very nature, reducing ourselves to the level of the brutes, which are mere slaves of instinct, and even an affront to the Author of our being, to renounce without reserve the most precious of all His gifts, and to bow to the necessity of committing all the crimes He has forbidden, merely to gratify a mad or a cruel master; or if this sublime craftsman ought not to be less angered at seeing His workmanship entirely destroyed than thus dishonoured. I will waive (if my opponents please) the authority of Barbeyrac, who, following Locke, roundly declares that no man can so far sell his liberty as to submit to an arbitrary power which may use him as it likes. *For, he adds, this would be to sell his own life, of which he is not master.* I shall ask only what right those who were not afraid thus to debase themselves could have to subject their posterity to the same ignominy, and to renounce for them those blessings which they do not owe to the liberality of their progenitors, and without which life itself must be a burden to all who are worthy of it.

Puffendorf says that we may divest ourselves of our liberty in favour of other men, just as we transfer our property from one to another by contracts and agreements. But this seems a very weak argument. For in the first place, the property I alienate becomes quite foreign to me, nor can I suffer from the abuse of it; but it very nearly concerns me that my liberty should not be abused, and I cannot without incurring the guilt of the crimes I may be compelled to commit, expose myself to become an instrument of crime. Besides, the right of property being only a convention of human institution, men may dispose of what they possess as they please: but this is not the case with the essential gifts of nature, such as life and liberty, which every

man is permitted to enjoy, and of which it is at least doubtful whether any have a right to divest themselves. By giving up the one, we degrade our being; by giving up the other, we do our best to annul it; and, as no temporal good can indemnify us for the loss of either, it would be an offence against both reason and nature to renounce them at any price whatsoever. But, even if we could transfer our liberty, as we do our property, there would be a great difference with regard to the children, who enjoy the father's substance only by the transmission of his right; whereas, liberty being a gift which they hold from nature as being men, their parents have no right whatever to deprive them of it. As then, to establish slavery, it was necessary to do violence to nature, so, in order to perpetuate such a right, nature would have to be changed. Jurists, who have gravely determined that the child of a slave comes into the world a slave, have decided, in other words, that a man shall come into the world not a man.

I regard it then as certain, that government did not begin with arbitrary power, but that this is the depravation, the extreme term, of government, and brings it back, finally, to just the law of the strongest, which it was originally designed to remedy. Supposing, however, it had begun in this manner, such power, being in itself illegitimate, could not have served as a basis for the laws of society, nor, consequently, for the inequality they instituted.

Without entering at present upon the investigations which still remain to be made into the nature of the fundamental compact underlying all government, I content myself with adopting the common opinion concerning it, and regard the establishment of the political body as a real contract between the people and the chiefs chosen by them: a contract by which both parties bind themselves to observe the laws therein expressed, which form the ties of their union. The people having in respect of their social relations concentrated all their wills in one, the several articles, concerning which this will is explained, become so many fundamental laws, obligatory on all the members of the State without exception, and one of these articles regulates the choice and power of the magistrates appointed to watch over the execution of the rest. This power extends to everything which may maintain the constitution, without going so far as to alter it. It is accompanied by honours, in order to bring the laws and their administrators into respect. The ministers are also distinguished by personal prerogatives,

in order to recompense them for the cares and labour which good administration involves. The magistrate, on his side, binds himself to use the power he is entrusted with only in conformity with the intention of his constituents, to maintain them all in the peaceable possession of what belongs to them, and to prefer on every occasion the public interest to his own.

Before experience had shown, or knowledge of the human heart enabled men to foresee, the unavoidable abuses of such a constitution, it must have appeared so much the more excellent, as those who were charged with the care of its preservation had themselves most interest in it; for magistracy and the rights attaching to it being based solely on the fundamental laws, the magistrates would cease to be legitimate as soon as these ceased to exist; the people would no longer owe them obedience; and as not the magistrates, but the laws, are essential to the being of a State, the members of it would regain the right to their natural liberty.

If we reflect with ever so little attention on this subject, we shall find new arguments to confirm this truth, and be convinced from the very nature of the contract that it cannot be irrevocable: for, if there were no superior power capable of ensuring the fidelity of the contracting parties, or compelling them to perform their reciprocal engagements, the parties would be sole judges in their own cause, and each would always have a right to renounce the contract, as soon as he found that the other had violated its terms, or that they no longer suited his convenience. It is upon this principle that the right of abdication may possibly be founded. Now, if, as here, we consider only what is human in this institution, it is certain that, if the magistrate, who has all the power in his own hands, and appropriates to himself all the advantages of the contract, has none the less a right to renounce his authority, the people, who suffer for all the faults of their chief, must have a much better right to renounce their dependence. But the terrible and innumerable quarrels and disorders that would necessarily arise from so dangerous a privilege, show, more than anything else, how much human governments stood in need of a more solid basis than mere reason, and how expedient it was for the public tranquillity that the divine will should interpose to invest the sovereign authority with a sacred and inviolable character, which might deprive subjects of the fatal right of disposing of it. If the world had received no other advantages from religion,

this would be enough to impose on men the duty of adopting and cultivating it, abuses and all, since it has been the means of saving more blood than fanaticism has ever spilt. But let us follow the thread of our hypothesis.

The different forms of government owe their origin to the differing degrees of inequality which existed between individuals at the time of their institution. If there happened to be any one man among them pre-eminent in power, virtue, riches or personal influence, he became sole magistrate, and the State assumed the form of monarchy. If several, nearly equal in point of eminence, stood above the rest, they were elected jointly, and formed an aristocracy. Again, among a people who had deviated less from a state of nature, and between whose fortune or talents there was less disproportion, the supreme administration was retained in common, and a democracy was formed. It was discovered in process of time which of these forms suited men the best. Some peoples remained altogether subject to the laws; others soon came to obey their magistrates. The citizens laboured to preserve their liberty; the subjects, irritated at seeing others enjoying a blessing they had lost, thought only of making slaves of their neighbours. In a word, on the one side arose riches and conquests, and on the other happiness and I virtue.

In these different governments, all the offices were at first elective; and when the influence of wealth was out of the question, the preference was given to merit, which gives a natural ascendancy, and to age, which is experienced in business and deliberate in council. The Elders of the Hebrews, the Gerontes at Sparta, the Senate at Rome, and the very etymology of our word Seigneur, show how old age was once held in veneration. But the more often the choice fell upon old men, the more often elections had to be repeated, and the more they became a nuisance; intrigues set in, factions were formed, party feeling grew—bitter, civil wars broke out; the lives of individuals were sacrificed to the pretended happiness of the State; and at length men were on the point of relapsing into their primitive anarchy. Ambitious chiefs profited by these circumstances to perpetuate their offices in their own families: at the same time the people, already used to dependence, ease, and the conveniences of life, and already incapable of breaking its fetters, agreed to an increase of its slavery, in order to secure its tranquillity. Thus magistrates, having become hereditary, contracted the habit of considering their offices as a family estate, and themselves as proprietors of the communities of which they were at first

only the officers, of regarding their fellow-citizens as their slaves, and numbering them, like cattle, among their belongings, and of calling themselves the equals of the gods and longs of kings.

If we follow the progress of inequality in these various revolutions, we shall find that the establishment of laws and of the right of property was its first term, the institution of magistracy the second, and the conversion of legitimate into arbitrary power the third and last; so that the condition of rich and poor was authorised by the first period; that of powerful and weak by the second; and only by the third that of master and slave, which is the last degree of inequality, and the term at which all the rest remain, when they have got so far, till the government is either entirely dissolved by new revolutions, or brought back again to legitimacy.

To understand this progress as necessary we must consider not so much the motives for the establishment of the body politic, as the forms it assumes in actuality, and the faults that necessarily attend it: for the flaws which make social institutions necessary are the same as make the abuse of them unavoidable. If we except Sparta, where the laws were mainly concerned with the education of children, and where Lycurgus established such morality as practically made laws needless—for laws as a rule, being weaker than the passions, restrain men without altering them—it would not be difficult to prove that every government, which scrupulously complied with the ends for which it was instituted, and guarded carefully against change and corruption, was set up unnecessarily. For a country, in which no one either evaded the laws or made a bad use of magisterial power, could require neither laws nor magistrates.

Political distinctions necessarily produce civil distinctions. The growing equality between the chiefs and the people is soon felt by individuals, and modified in a thousand ways according to passions, talents and circumstances. The magistrate could not usurp any illegitimate power, without giving distinction to the creatures with whom he must share it. Besides, individuals only allow themselves to be oppressed so far as they are hurried on by blind ambition, and, looking rather below than above them, come to love authority more than independence, and submit to slavery, that they may in turn enslave others. It is no easy matter to reduce to obedience a man who has no ambition to command; nor would the most adroit politician find it possible to enslave a people whose only desire was

to be independent. But inequality easily makes its way among cowardly and ambitious minds, which are ever ready to run the risks of fortune, and almost indifferent whether they command or obey, as it is favourable or adverse. Thus, there must have been; a time, when the eyes of the people were so fascinated, that their rulers had only to say to the least of men, "Be great, you and all your posterity," to make him immediately appear great in the eyes of every one as well as in his own. His descendants took still more upon them, in proportion to their distance from him; the more obscure; and uncertain the cause, the greater the effect: the greater—the number of idlers one could count in a family, the more illustrious it was held to be.

If this were the place to go into details, I could readily explain how, even without the intervention of government, inequality of credit and authority became unavoidable among private persons, as soon as their union in a single society made them compare themselves one with another, and take into account the differences which they found out from the continual intercourse every man had to have with his neighbours.<sup>[8]</sup> These differences are of several kinds; but riches, nobility or rank, power and personal merit being the principal distinctions by which men form an estimate "of each other in society, I could prove that the harmony or conflict of these different forces is the surest indication of the good or bad constitution of a State. I could show that among these four kinds of inequality, personal qualities being the origin of all the others, wealth is the one to which they are all reduced in the end; for, as riches tend most immediately to the prosperity of individuals, and are easiest to communicate, they are used to purchase every other distinction. By this observation we are enabled to judge pretty exactly how far a people has departed from its primitive constitution, and of its progress towards the extreme term of corruption. I could explain how much this universal desire for reputation, honours and advancement, which inflames us all, exercises and holds up to comparison our faculties and powers; how it excites and multiplies our passions, and, by creating universal competition and rivalry, or rather enmity, among men, occasions numberless failures, successes and disturbances of all kinds by making so many aspirants run the same course. I could show that it is to this desire of being talked about, and this unremitting rage of distinguishing ourselves, that we owe the best and the worst things we possess, both our virtues and our vices, our science and our errors, our conquerors and our philosophers; that is to say, a great many bad things, and a very few good ones. In a word,

I could prove that, if we have a few rich and powerful men on the pinnacle of fortune and grandeur, while the crowd grovels in want and obscurity, it is because the former prize what they enjoy only in so far as others are destitute of it; and because, without changing their condition, they would cease to be happy the moment the people ceased to be wretched.

These details alone, however, would furnish matter for a considerable work, in which the advantages and disadvantages of every kind of government might be weighed, as they are related to man in the state of nature, and at the same time all the different aspects, under which inequality has up to the present appeared, or may appear in ages yet to come, according to the nature of the several governments, and the alterations which time must unavoidably occasion in them, might be demonstrated. We should then see the multitude oppressed from within, in consequence of the very precautions it had taken to guard against foreign tyranny. We should see oppression continually gain ground without it being possible for the oppressed to know where it would stop, or what legitimate means was left them of checking its progress. We should see the rights of citizens, and the freedom of nations slowly extinguished, and the complaints, protests and appeals of the weak treated as seditious murmurings. We should see the honour of defending the common cause confined by statecraft to a mercenary part of the people. We should see taxes made necessary by such means, and the disheartened husbandman deserting his fields even in the midst of peace, and leaving the plough to gird on the sword. We should see fatal and capricious codes of honour established; and the champions of their country sooner or later becoming its enemies, and for ever holding their daggers to the breasts of their fellow-citizens. The time would come when they would be heard saying to the oppressor of their country—

*Pectore si fratris gladium juguloque parentis  
Condere me jubeas, gravidæque in viscera partu  
Conjugis, invitâ peragam tamen omnia dextrâ.*

Lucan. i, 376.

From great inequality of fortunes and conditions, from the vast variety of passions and of talents, of useless and pernicious arts, of vain sciences, would arise a multitude of prejudices equally contrary to reason, happiness and virtue. We should see the magistrates fomenting everything that might weaken men united in society, by promoting dissension among them;

everything that might sow in it the seeds of actual division, while it gave society the air of harmony; everything that might inspire the different ranks of people with mutual hatred and distrust, by setting the rights and interests of one against those of another, and so strengthen the power which comprehended them all.

It is from the midst of this disorder and these revolutions, that despotism, gradually raising up its hideous head and devouring everything that remained sound and untainted in any part of the State, would at length trample on both the laws and the people, and establish itself on the ruins of the republic. The times which immediately preceded this last change would be times of trouble and calamity; but at length the monster would swallow up everything, and the people would no longer have either chiefs or laws, but only tyrants. From this moment there would be no question of virtue or morality; for despotism *cui ex honesto nulla est spes*, wherever it prevails, admits no other master; it no sooner speaks than probity and duty lose their weight and blind obedience is the only virtue which slaves can still practise.

This is the last term of inequality, the extreme points that closes the circle, and meets that from which we set out. Here all private persons return to their first equality, because they are nothing; and, subjects having no law but the will of their master, and their master no restraint but his passions, all notions of good and all principles of equity again vanish. There is here a complete return to the law of the strongest, and so to a new state of nature, differing from that we set out from; for the one was a state of nature in its first purity, while this is the consequence of excessive corruption. There is so little difference between the two states in other respects, and the contract of government is so completely dissolved by despotism, that the despot is master only so long as he remains the strongest; as soon as he can be expelled, he has no right to complain of violence. The popular insurrection that ends in the death or deposition of a Sultan is as lawful an act as those by which he disposed, the day before, of the lives and fortunes of his subjects. As he was maintained by force alone, it is force alone that overthrows him. Thus everything takes place according to the natural order; and, whatever may be the result of such frequent and precipitate revolutions, no one man has reason to complain of the injustice of another, but only of his own ill-fortune or indiscretion.

If the reader thus discovers and retraces the lost and forgotten road, by which man must have passed from the state of nature to the state of society; if he carefully restores, along with the intermediate situations which I have just described, those which want of time has compelled me to suppress, or my imagination has failed to suggest, he cannot fail to be struck by the vast distance which separates the two states. It is in tracing this slow succession that he will find the solution of a number of problems of politics and morals, which philosophers cannot settle. He will feel that, men being different in different ages, the reason why Diogenes could not find a man was that he sought among his contemporaries a man of an earlier period. He will see that Cato died with Rome and liberty, because he did not fit the age in which he lived; the greatest of men served only to astonish a world which he would certainly have ruled, had he lived five hundred years sooner. In a word, he will explain how the soul and the passions of men insensibly change their very nature; why our wants and pleasures in the end seek new objects; and why, the original man having vanished by degrees, society offers to us only an assembly of artificial men and factitious passions, which are the work of all these new relations, and without any real foundation in nature. We are taught nothing on this subject, by reflection, that is not entirely confirmed by observation. The savage and the civilised man differ so much in the bottom of their hearts and in their inclinations, that what constitutes the supreme happiness of one would reduce the other to despair. The former breathes only peace and liberty; he desires only to live and be free from labour; even the *ataraxia* of the Stoic falls far short of his profound indifference to every other object. Civilised man, on the other hand, is always moving, sweating, toiling and racking his brains to find still more laborious occupations: he goes on in drudgery to his last moment, and even seeks death to put himself in a position to live, or renounces life to acquire immortality. He pays his court to men in power, whom he hates, and to the wealthy, whom he despises; he stops at nothing to have the honour of serving them; he is not ashamed to value himself on his own meanness and their protection; and, proud of his slavery, he speaks with disdain of those, who have not the honour of sharing it. What a sight would the perplexing and envied labours of a European minister of State present to the eyes of a Caribbean! How many cruel deaths would not this indolent savage prefer to the horrors of such a life, which is seldom even sweetened by the pleasure of doing good! But, for him to see into the motives of all this solicitude, the

words *power* and *reputation*, would have to bear some meaning in his mind; he would have to know that there are men who set a value on the opinion of the rest of the world; who can be made happy and satisfied with themselves rather on the testimony of other people than on their own. In reality, the source, of all these differences is, that the savage lives within himself, while social man lives constantly outside himself, and only knows how to live in the opinion of others, so that he seems to receive the consciousness of his own existence merely from the judgment of others concerning him. It is not to my present purpose to insist on the indifference to good and evil which arises from this disposition, in spite of our many fine works on morality, or to show how, everything being reduced to appearances, there is but art and mummery in even honour, friendship, virtue, and often vice itself, of which we at length learn the secret of boasting; to show, in short, how, always asking others what, we are, and never daring to ask ourselves, in the midst of so much philosophy, humanity and civilisation, and of such sublime codes of morality, we have nothing to show for ourselves but a frivolous and deceitful appearance, honour without virtue, reason without wisdom, and pleasure without happiness. It is sufficient that I have proved that this is not by any means the original state of man, but that it is merely the spirit of society, and the inequality which society produces, that thus transform and alter all our natural inclinations.

I have endeavoured to trace the origin and progress of inequality, and the institution and abuse of political societies, as far as these are capable of being deduced from the nature of man merely by the light of reason, and independently of those sacred dogmas which give the sanction of divine right to sovereign authority. It follows from this survey that, as there is hardly any inequality in the state of nature, all the inequality which now prevails owes its strength and growth to the development of our faculties and the advance of the human mind, and becomes at last permanent and legitimate by the establishment of property and laws. Secondly, it follows that moral inequality authorised by positive right alone, clashes with natural right, whenever it is not proportionate to physical inequality; a distinction which sufficiently determines what we ought to think of that species of inequality which prevails in all civilised countries; since it is plainly contrary to the law of nature, however defined, that children should command old men, fools wise men, and that the privileged few should

gorge themselves with superfluities, while the starving multitude are in want of the bare necessities of life.

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[5] Ovid, *Metamorphoses* xi, 127.

Both rich and poor, shocked at their new-found ills,  
Would fly from wealth, and lose what they had sought.

[6] Tacitus, *Hist.* iv, 17. The most wretched slavery they call peace.

[7] *Of the Rights of the Most Christian Queen over various States of the Monarchy of Spain*, 1667.

[8] Distributive justice would oppose this rigorous equality of the state of nature, even were it practicable in civil society; as all the members of the State owe it their services in proportion to their talents and abilities, they ought, on their side, to be distinguished and favoured in proportion to the services they have actually rendered. It is in this sense we must understand that passage of Isocrates, in which he extols the primitive Athenians, for having determined which of the two kinds of equality was the most useful, viz. that which consists in dividing the same advantages indiscriminately among all the citizens, or that which consists in distributing them to each according to his deserts. These able politicians, adds the orator, banishing that unjust inequality which makes no distinction between good and bad men, adhered inviolably to that which rewards and punishes every man according to his deserts.

But in the first place, there never existed a society, however corrupt some may have become, where no difference was made between the good and the bad; and with regard to morality, where no measures can be prescribed by law exact enough to serve as a practical rule for a magistrate, it is with great prudence that, in order not to leave the fortune or quality of the citizens to his discretion, it prohibits him from passing judgment on persons and confines his judgment to actions. Only morals such as those of the ancient Romans can bear censors, and such a tribunal among us would throw everything into confusion. The difference between good and bad men is determined by public esteem; the magistrate being strictly a judge of right alone; whereas the public is the truest judge of morals, and is of such integrity and penetration on this head, that although it may be sometimes deceived, it can never be corrupted. The rank of citizens ought, therefore, to be regulated, not according to their personal merit—for this would put it in the power of the magistrate to apply the law almost arbitrarily—but according to the actual services done to the State, which are capable of being more exactly estimated.

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## APPENDIX<sup>[1]</sup>

A famous author, reckoning up the good and evil of human life, and comparing the aggregates, finds that our pains greatly exceed our pleasures: so that, all things considered, human life is not at all a valuable gift. This conclusion does not surprise me; for the writer drew all his arguments from man in civilisation. Had he gone back to the state of nature, his inquiries would clearly have had a different result, and man would have been seen to be subject to very few evils not of his own creation. It has indeed cost us not a little trouble to make ourselves as wretched as we are. When we consider, on the one hand, the immense labours of mankind, the many

sciences brought to perfection, the arts invented, the powers employed, the deeps filled up, the mountains levelled, the rocks shattered, the rivers made navigable, the tracts of land cleared, the lakes emptied, the marshes drained, the enormous structures erected on land, and the teeming vessels that cover the sea; and, on the other hand, estimate with ever so little thought, the real advantages that have accrued from all these works to mankind, we cannot help being amazed at the vast disproportion there is between these things, and deploring the infatuation of man, which, to gratify his silly pride and vain self-admiration, induces him eagerly to pursue all the miseries he is capable of feeling, though beneficent nature had kindly placed them out of his way.

[1] See the "[faculty of self-improvement](#)".

That men are actually wicked, a sad and continual experience of them proves beyond doubt: but all the same, I think I've shown that man is naturally good. What then can have depraved him to such an extent, except the changes that have happened in his constitution, the advances he has made, and the knowledge he has acquired? We may admire human society as much as we please; it will be none the less true that it necessarily leads men to hate each other in proportion as their interests clash, and to do one another apparent services, while they are really doing every imaginable mischief. What can be thought of a relation, in which the interest of every individual dictates rules directly opposite to those the public reason dictates to the community in general—in which every man finds his profit in the misfortunes of his neighbour? There is not perhaps any man in a comfortable position who has not greedy heirs, and perhaps even children, secretly wishing for his death; not a ship at sea, of which the loss would not be good news to some merchant or other; not a house, which some debtor of bad faith would not be glad to see reduced to ashes with all the papers it contains; not a nation which does not rejoice at the disasters that befall its neighbours. Thus it is that we find our advantage in the misfortunes of our fellow-creatures, and that the loss of one man almost always constitutes the prosperity of another. But it is still more pernicious that public calamities are the objects of the hopes and expectations of innumerable individuals. Some desire sickness, some mortality, some war, and some famine. I have seen men wicked enough to weep for sorrow at the prospect of a plentiful season; and the great and fatal fire of London, which cost so many unhappy

persons their lives or their fortunes, made the fortunes of perhaps ten thousand others. I know that Montaigne; censures Demades the Athenian for having caused to be I punished a workman who, by selling his coffins very dear, was a great gainer by the deaths of his fellow-citizens; but, the reason alleged by Montaigne being that everybody ought to be punished, my point is clearly confirmed by it. Let us penetrate, therefore, the superficial appearances of benevolence, and survey what passes in the inmost recesses of the heart. Let us reflect what must be the state of things, when men are forced to caress and destroy one another at the same time; when they are born enemies by duty, and knaves by interest. It will perhaps be said that society is so formed that every man gains by serving the rest. That would be all very well, if he did not gain still more by injuring them. There is no legitimate profit so great, that it cannot be greatly exceeded by what may be made illegitimately; we always gain more by hurting our neighbours than by doing them good. Nothing is required but to know how to act with impunity; and to this end the powerful employ all their strength, and the weak all their cunning.

Savage man, when he has dined, is at peace with all nature, and the friend of all his fellow-creatures. If a dispute arises about a meal, he rarely comes to blows, without having first compared the difficulty of conquering his antagonist with the trouble of finding subsistence elsewhere: and, as pride does not come in, it all ends in a few blows; the victor eats, and the vanquished seeks provision somewhere else, and all is at peace. The case is quite different with man in the state of society, for whom first necessities have to be provided, and then superfluities; delicacies follow next, then immense wealth, then subjects, and then slaves. He enjoys not a moments relaxation; and what is yet stranger, the less natural and pressing his wants, the more headstrong are his passions, and, still worse, the more he has it in his power to gratify them; so that after a long course of prosperity, after having swallowed up treasures and ruined multitudes, the hero ends up by cutting every throat till he finds himself, at last, sole master of the world. Such is in miniature the moral picture, if not of human life, at least of the secret pretensions of the heart of civilised man.

Compare without partiality the state of the citizen with that of the savage, and trace out, if you can, how many inlets the former has opened to pain and death, besides those of his vices, his wants and his misfortunes. If you

reflect on the mental afflictions that prey on us, the violent passions that waste and exhaust us, the excessive labour with which the poor are burdened, the still more dangerous indolence to which the wealthy give themselves up, so that the poor perish of want, and the rich of surfeit; if you reflect but a moment on the heterogeneous mixtures and pernicious seasonings of foods; the corrupt state in which they are frequently eaten; on the adulteration of medicines, the wiles of those who sell them, the mistakes of those who administer them, and the poisonous vessels in which they are prepared; on the epidemics bred by foul air in consequence of great numbers of men being crowded together, or those which are caused by our delicate way of living, by our passing from our houses into the open air and back again, by the putting on or throwing off our clothes with too little care, and by all the precautions which sensuality has converted into necessary habits, and the neglect of which sometimes costs us our life or health; if you take into account the conflagrations and earthquakes, which, devouring or overwhelming whole cities, destroy the inhabitants by thousands; in a word, if you add together all the dangers with which these causes are always threatening us, you will see how dearly nature makes us pay for the contempt with which we have treated her lessons.

I shall not here repeat, what I have elsewhere said of the calamities of war; but wish that those, who have sufficient knowledge, were willing or bold enough to make public the details of the villainies committed in armies by the contractors for commissariat, and hospitals: we should see plainly that their monstrous frauds, already none too well concealed, which cripple the finest armies in less than no time, occasion greater destruction among the soldiers than the swords of the enemy.

The number of people who perish annually at sea, by famine, the scurvy, pirates, fire and shipwrecks, affords matter for another shocking calculation. We must also place to the credit of the establishment of property, and consequently to the institution of society, assassinations, poisonings, highway robberies, and even the punishments inflicted on the wretches guilty of these crimes; which, though expedient to prevent greater evils, yet by making the murder of one man cost the lives of two or more, double the loss to the human race.

What shameful methods are sometimes practised to prevent the birth of men, and cheat nature; either by brutal and depraved appetites which insult

her most beautiful work—appetites unknown to savages or mere animals, which can spring only from the corrupt imagination of mankind in civilised countries; or by secret abortions, the fitting effects of debauchery and vitiated notions of honour; or by the exposure or murder of multitudes of infants, who fall victims to the poverty of their parents, or the cruel shame of their mothers; or, finally, by the mutilation of unhappy wretches, part of whose life, with their hope of posterity, is given up to vain singing, or, still worse, the brutal jealousy of other men: a mutilation which, in the last case, becomes a double outrage against nature from the treatment of those who suffer it, and from the use to which they are destined. But is it not a thousand times more common and more dangerous for paternal rights openly to offend against humanity? How many talents have not been thrown away, and inclinations forced, by the unwise constraint of fathers? How many men, who would have distinguished themselves in a fitting estate, have died dishonoured and wretched in another for which they had no taste! How many happy, but unequal, marriages have been broken or disturbed, and how many chaste wives have been dishonoured, by an order of things continually in contradiction with that of nature! How many good and virtuous husbands and wives are reciprocally punished for having been ill-assorted! How many young and unhappy victims of their parents' avarice plunge into vice, or pass their melancholy days in tears, groaning in the indissoluble bonds which their hearts repudiate and gold alone has formed! Fortunate sometimes are those whose courage and virtue remove them from life before inhuman violence makes them spend it in crime or in despair. Forgive me, father and mother, whom I shall ever regret: my complaint embitters your griefs; but would they might be an eternal and terrible example to every one who dares, in the name of nature, to violate her most sacred right.

If I have spoken only of those ill-starred unions which are the result of our system, is it to be thought that those over which love and sympathy preside are free from disadvantages? What if I should undertake to show humanity attacked in its very source, and even in the most sacred of all ties, in which fortune is consulted before nature, and, the disorders of society confounding all virtue and vice, continence becomes a criminal precaution, and a refusal to give life to a fellow-creature, an act of humanity? But, without drawing aside the veil which hides all these horrors, let us content ourselves with pointing out the evil which others will have to remedy.

To all this add the multiplicity of unhealthy trades, which shorten men's lives or destroy their bodies, such as working in the mines, and the preparing of metals and minerals, particularly lead, copper, mercury, cobalt, and arsenic: add those other dangerous trades which are daily fatal to many tilers, carpenters, masons and miners: put all these together and we can see, in the establishment and perfection of societies, the reasons for that diminution of our species, which has been noticed by many philosophers.

Luxury, which cannot be prevented among men who are tenacious of their own convenience and of the respect paid them by others, soon completes the evil society had begun, and, under the pretence of giving bread to the poor, whom it should never have made such, impoverishes all the rest, and sooner or later depopulates the State. Luxury is a remedy much worse than the disease it sets up to cure; or rather it is in itself the greatest of all evils, for every State, great or small: for, in order to maintain all the servants and vagabonds it creates, it brings oppression and ruin on the citizen and the labourer; it is like those scorching winds, which, covering the trees and plants with devouring insects, deprive useful animals of their subsistence and spread famine and death wherever they blow.

From society and the luxury to which it gives birth arise the liberal and mechanical arts, commerce, letters, and all those superfluities which make industry flourish, and enrich and ruin nations. The reason for such destruction is plain. It is easy to see, from the very nature of agriculture, that it must be the least lucrative of all the arts; for, its produce being the most universally necessary, the price must be proportionate to the abilities of the very poorest of mankind.

From the same principle may be deduced this rule, that the arts in general are more lucrative in proportion as they are less useful; and that, in the end, the most useful becomes the most neglected. From this we may learn what to think of the real advantages of industry and the actual effects of its progress.

Such are the sensible causes of all the miseries, into which opulence at length plunges the most celebrated nations. In proportion as arts and industry flourish, the despised husbandman, burdened with the taxes necessary for the support of luxury, and condemned to pass his days between labour and hunger, forsakes his native field, to seek in towns the

bread he ought to carry thither. The more our capital cities strike the vulgar eye with admiration, the greater reason is there to lament the sight of the abandoned countryside, the large tracts of land that lie uncultivated, the roads crowded with unfortunate citizens turned beggars or highwaymen, and doomed to end their wretched lives either on a dunghill or on the gallows. Thus the State grows rich on the one hand, and feeble and depopulated on the other; the mightiest monarchies, after having taken immense pains to enrich and depopulate themselves, fall at last a prey to some poor nation, which has yielded to the fatal temptation of invading them, and then, growing opulent and weak in its turn, is itself invaded and ruined by some other.

Let any one inform us what produced the swarms of barbarians, who overran Europe, Asia and Africa for so many ages. Was their prodigious increase due to their industry and arts, to the wisdom of their laws, or to the excellence of their political system? Let the learned tell us why, instead of multiplying to such a degree, these fierce and brutal men, without sense or science, without education, without restraint, did not destroy each other hourly in quarrelling over the productions of their fields and woods. Let them tell us how these wretches could have the presumption to oppose such clever people as we were, so well trained in military discipline, and possessed of such excellent laws and institutions: and why, since society has been brought to perfection in northern countries, and so much pains taken to instruct their inhabitants in their social duties and in the art of living happily and peaceably together, we see them no longer produce such numberless hosts as they used once to send forth to be the plague and terror of other nations. I fear some one may at last answer me by saying, that all these fine things, arts, sciences and laws, were wisely invented by men, as a salutary plague, to prevent the too great multiplication of mankind, lest the world, which was given us for a habitation, should in time be too small for its inhabitants.

What, then, is to be done? Must societies be totally abolished? Must *meum* and *tuum* be annihilated, and must we return again to the forests to live among beasts? This is a deduction in the manner of my adversaries, which I would as soon anticipate as let them have the shame of drawing. O you, who have never heard the voice of heaven, who think man destined only to live this little life and die in peace; you, who can resign in the midst of

populous cities your fatal acquisitions, your restless spirits, your corrupt hearts and endless desires; resume, since it depends entirely on yourselves, your ancient and primitive innocence: retire to the woods, there to lose the sight and remembrance of the crimes of your contemporaries; and be not apprehensive of degrading your species, by renouncing its advances in order to renounce its vices. As for men like me whose passions have destroyed their original simplicity, who can no longer subsist on plants or acorns, or live without laws and magistrates those who were honoured in their first father with supernatural instructions; those who discover, in the design of giving human actions at the start a morality which they must otherwise have been so long in acquiring, the reason for a precept in itself indifferent and inexplicable on every other system; those, in short, who are persuaded that the Divine Being has called all mankind to be partakers in the happiness and perfection of celestial intelligences, all these will endeavour to merit the eternal prize they are to expect from the practice of those virtues, which they make themselves follow in learning to know them. They will respect the sacred bonds of their respective communities; they will love their fellow-citizens, and serve them with all their might: they will scrupulously obey the laws, and all those who make or administer them; they will particularly honour those wise and good princes, who find means of preventing, curing or even palliating all these evils and abuses, by which we are constantly threatened; they will animate the zeal of their deserving rulers, by showing them, without flattery or fear, the importance of their office and the severity of their duty. But they will not therefore have less contempt for a constitution that cannot support itself without the aid of so many splendid characters, much oftener wished for than found; and from which, notwithstanding all their pains and solicitude, there always arise more real calamities than even apparent advantages.

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## A DISCOURSE ON POLITICAL ECONOMY

The word Economy, or Œconomy, is derived from *οἶκος*, a house, and *νόμος*, law, and meant originally only the wise and legitimate government of the house for the common good of the whole family. The meaning of the

term was then extended to the government of that great family, the State. To distinguish these two senses of the word, the latter is called *general* or *political* economy, and the former domestic or particular economy. The first only is discussed in the present discourse.

Even if there were as close an analogy as many authors maintain between the State and the family, it would not follow that the rules of conduct proper for one of these societies would be also proper for the other. They differ too much in extent to be regulated in the same manner; and there will always be a great difference between domestic government, in which a father can see everything for himself, and civil government, where the chief sees hardly anything save through the eyes of others. To put both on an equality in this respect, the talents, strength, and all the faculties of the father would have to increase in proportion to the size of his family, and the soul of a powerful monarch would have to be, to that of an ordinary man, as the extent of his empire is to that of a private person's estate.

But how could the government of the State be like that of the family, when the basis on which they rest is so different? The father being physically stronger than his children, his paternal authority, as long as they need his protection, may be reasonably said to be established by nature. But in the great family, all the members of which are naturally equal, the political authority, being purely arbitrary as far as its institution is concerned, can be founded only on conventions, and the Magistrate can have no authority over the rest, except by virtue of the laws. The duties of a father are dictated to him by natural feelings, and in a manner that seldom allows him to neglect them. For rulers there is no such principle, and they are really obliged to the people only by what they themselves have promised to do, and the people have therefore a right to require of them. Another more important difference is that since the children have nothing but what they receive from their father, it is plain that all the rights of property belong to him, or emanate from him; but quite the opposite is the case in the great family, where the general administration is established only to secure individual property, which is antecedent to it. The principal object of the work of the whole house is to preserve and increase the patrimony of the father, in order that he may be able some day to distribute it among his children without impoverishing them; whereas the wealth of the exchequer is only a means, often ill understood, of keeping the individuals in peace and plenty. In a

word, the little family is destined to be extinguished, and to resolve itself some day into several families of a similar nature; but the great family, being constituted to endure for ever in the same condition, need not, like the small one, increase for the purpose of multiplying, but need only maintain itself; and it can easily be proved that any increase does it more harm than good.

In the family, it is clear, for several reasons which lie in its very nature, that the father ought to command. In the first place, the authority ought not to be equally divided between father and mother; the government must be single, and in every division of opinion there must be one preponderant voice to decide. Secondly, however lightly we may regard the disadvantages peculiar to women, yet, as they necessarily occasion intervals of inaction, this is a sufficient reason for excluding them from this supreme authority: for when the balance is perfectly even, a straw is enough to turn the scale. Besides, the husband ought to be able to superintend his wife's conduct, because it is of importance for him to be assured that the children, whom he is obliged to acknowledge and maintain, belong to no-one but himself. Thirdly, children should be obedient to their father, at first of necessity, and afterwards from gratitude: after having had their wants satisfied by him during one half of their lives, they ought to consecrate the other half to providing for his. Fourthly, servants owe him their services in exchange for the provision he makes for them, though they may break off the bargain as soon as it ceases to suit them. I say nothing here of slavery, because it is contrary to nature, and cannot be authorised by any right or law.

There is nothing of all this in political society, in which the chief is so far from having any natural interest in the happiness of the individuals, that it is not uncommon for him to seek his own in their misery. If the magistracy is hereditary, a community of men is often governed by a child. If it be elective, innumerable inconveniences arise from such election; while in both cases all the advantages of paternity are lost. If you have but a single ruler, you lie at the discretion of a master who has no reason to love you: and if you have several, you must bear at once their tyranny and their divisions. In a word, abuses are inevitable and their consequences fatal in every society where the public interest and the laws have no natural force, and are perpetually attacked by personal interest and the passions of the ruler and the members.

Although the functions of the father of a family and those of the chief magistrate ought to make for the same object, they must do so in such different ways, and their duty and rights are so essentially distinct, that we cannot confound them without forming very false ideas about the fundamental laws of society, and falling into errors which are fatal to mankind. In fact, if the voice of nature is the best counsellor to which a father can listen in the discharge of his duty, for the Magistrate it is a false guide, which continually prevents him from performing his, and leads him on sooner or later to the ruin of himself and of the State, if he is not restrained by the most sublime virtue. The only precaution necessary for the father of a family is to guard himself against depravity, and prevent his natural inclinations from being corrupted; whereas it is these themselves which corrupt the Magistrate. In order to act aright, the first has only to consult his heart; the other becomes a traitor the moment he listens to his. Even his own reason should be suspect to him, nor should he follow any rule other than the public reason, which is the law. Thus nature has made a multitude of good fathers of families; but it is doubtful whether, from the very beginning of the world, human wisdom has made ten men capable of governing their peers.

From all that has just been said, it follows that *public* economy, which is my subject, has been rightly distinguished from *private* economy, and that, the State having nothing in common with the family except the obligations which their heads lie under of making both of them happy, the same rules of conduct cannot apply to both. I have considered these few lines enough to overthrow the detestable system which Sir Robert Filmer has endeavoured to establish in his *Patriarcha*; a work to which two celebrated writers have done too much honour in writing books to refute it. Moreover, this error is of very long standing; for Aristotle himself thought proper to combat it with arguments which may be found in the first book of his *Politics*.

I must here ask my readers to distinguish also between *public economy*, which is my subject and which I call *government*, and the supreme authority, which I call *Sovereignty*; a distinction which consists in the fact that the latter has the right of legislation, and in certain cases binds the body of the nation itself, while the former has only the right of execution, and is binding only on individuals.

I shall take the liberty of making use of a very common, and in some respects inaccurate, comparison, which will serve to illustrate my meaning.

The body politic, taken individually, may be considered as an organised, living body, resembling that of man. The sovereign power represents the head; the laws and customs are the brain, the source of the nerves and seat of the understanding, will and senses, of which the Judges and Magistrates are the organs: commerce, industry, and agriculture are the mouth and stomach which prepare the common subsistence; the public income is the blood, which a prudent *economy*, in performing the functions of the heart, causes to distribute through the whole body nutriment and life: the citizens are the body and the members, which make the machine live, move and work; and no part of this machine can be damaged without the painful impression being at once conveyed to the brain, if the animal is in a state of health.

The life of both bodies is the self common to the whole, the reciprocal sensibility and internal correspondence of all the parts. Where this communication ceases, where the formal unity disappears, and the contiguous parts belong to one another only by juxtaposition, the man is dead, or the State is dissolved.

The body politic, therefore, is also a moral being possessed of a will; and this general will, which tends always to the preservation and welfare of the whole and of every part, and is the source of the laws, constitutes for all the members of the State, in their relations to one another and to it, the rule of what is just or unjust: a truth which shows, by the way, how idly some writers have treated as theft the subtlety prescribed to children at Sparta for obtaining their frugal repasts, as if everything ordained by the law were not lawful.

It is important to observe that this rule of justice, though certain with regard to all citizens, may be defective with regard to foreigners. The reason is clear. The will of the State, though general in relation to its own members, is no longer so in relation to other States and their members, but becomes, for them, a particular and individual will, which has its rule of justice in the law of nature. This, however, enters equally into the principle here laid down; for in such a case, the great city of the world becomes the body politic, whose general will is always the law of nature, and of which the

different States and peoples are individual members. From these distinctions, applied to each political society and its members, are derived the most certain and universal rules, by which we can judge whether a government is good or bad, and in general of the morality of all human actions.

Every political society is composed of other smaller societies of different kinds, each of which has its interests and its rules of conduct: but those societies which everybody perceives, because they have an external and authorised form, are not the only ones that actually exist in the State: all individuals who are united by a common interest compose as many others, either transitory or permanent, whose influence is none the less real because it is less apparent, and the proper observation of whose various relations is the true knowledge of public morals and manners. The influence of all these tacit or formal associations causes, by the influence of their will, as many different modifications of the public will. The will of these particular societies has always two relations; for the members of the association, it is a general will; for the great society, it is a particular will; and it is often right with regard to the first object, and wrong as to the second. An individual may be a devout priest, a brave soldier, or a zealous senator, and yet a bad citizen. A particular resolution may be advantageous to the smaller community, but pernicious to the greater. It is true that particular societies being always subordinate to the general society in preference to others, the duty of a citizen takes precedence of that of a senator, and a man's duty of that of a citizen: but unhappily personal interest is always found in inverse ratio to duty, and increases in proportion as the association grows narrower, and the engagement less sacred; which irrefragably proves that the most general will is always the most just also, and that the voice of the people is in fact the voice of God.

It does not follow that the public decisions are always equitable; they may possibly, for reasons which I have given, not be so when they have to do with foreigners. Thus it is not impossible that a Republic, though in itself well governed, should enter upon an unjust war. Nor is it less possible for the Council of a Democracy to pass unjust decrees, and condemn the innocent; but this never happens unless the people is seduced by private interests, which the credit or eloquence of some clever persons substitutes for those of the State; in which case the general will will be one thing, and

the result of the public deliberation another. This is not contradicted by the case of the Athenian Democracy; for Athens was in fact not a Democracy, but a very tyrannical Aristocracy, governed by philosophers and orators. Carefully determine what happens in every public deliberation, and it will be seen that the general will is always for the common good; but very often there is a secret division, a tacit confederacy, which, for particular ends, causes the natural disposition of the assembly to be set at nought. In such a case the body of society is really divided into other bodies, the members of which acquire a general will, which is good and just with respect to these new bodies, but unjust and bad with regard to the whole, from which each is thus dismembered.

We see then how easy it is, by the help of these principles, to explain those apparent contradictions, which are noticed in the conduct of many persons who are scrupulously honest in some respects, and cheats and scoundrels in others, who trample under foot the most sacred duties, and yet are faithful to the death to engagements that are often illegitimate. Thus the most depraved of men always pay some sort of homage to public faith; and even robbers, who are the enemies of virtue in the great society, pay some respect to the shadow of it in their secret caves.

In establishing the general will as the first principle of public *economy*, and the fundamental rule of government, I have not thought it necessary to inquire seriously whether the Magistrates belong to the people, or the people to the Magistrates; or whether in public affairs the good of the State should be taken into account, or only that of its rulers. That question indeed has long been decided one way in theory, and another in practice; and in general it would be ridiculous to expect that those who are in fact masters will prefer any other interest to their own. It would not be improper, therefore, further to distinguish public *economy* as popular or tyrannical. The former is that of every State, in which there reigns between the people and the rulers unity of interest and will: the latter will necessarily exist wherever the government and the people have different interests, and, consequently, opposing wills. The rules of the latter are written at length in the archives of history, and in the satires of Macchiavelli. The rules of the former are found only in the writings of those philosophers who venture to proclaim the rights of humanity.

I. The first and most important rule of legitimate or popular government, that is to say, of government whose object is the good of the people, is therefore, as I have observed, to follow in everything the general will. But to follow this will it is necessary to know it, and above all to distinguish it from the particular will, beginning with one's self: this distinction is always very difficult to make, and only the most sublime virtue can afford sufficient illumination for it. As, in order to will, it is necessary to be free, a difficulty no less great than the former arises—that of preserving at once the public liberty and the authority of government. Look into the motives which have induced men, once united by their common needs in a general society, to unite themselves still more intimately by means of civil societies: you will find no other motive than that of assuring the property, life and liberty of each member by the protection of all. But can men be forced to defend the liberty of any one among them, without trespassing on that of others? And how can they provide for the public needs, without alienating the individual property of those who are forced to contribute to them? With whatever sophistry all this may be covered over, it is certain that if any constraint can be laid on my will, I am no longer free, and that I am no longer master of my own property, if any one else can lay a hand on it. This difficulty, which would have seemed insurmountable, has been removed, like the first, by the most sublime of all human institutions, or rather by a divine inspiration, which teaches mankind to imitate here below the unchangeable decrees of the Deity. By what inconceivable art has a means been found of making men free by making them subject; of using in the service of the State the properties, the persons and even the lives of all its members, without constraining and without consulting them; of confining their will by their own admission; of overcoming their refusal by that consent, and forcing them to punish themselves, when they act against their own will? How can it be that all should obey, yet nobody take upon him to command, and that all should serve, and yet have no masters, but be the more free, as, in apparent subjection, each loses no part of his liberty but what might be hurtful; to that of another? These wonders are the work of law. It is to law alone that men owe justice and liberty. It is this salutary organ of the will of all which establishes, in civil right, the natural equality between men. It is this celestial voice which dictates to each citizen the precepts of public reason, and teaches him to act according to the rules of his own judgment, and not to behave inconsistently with himself. It is with

this voice alone that political rulers should speak when they command; for no sooner does one man, setting aside the law, claim to subject another to his private will, than he departs from the state of civil society, and confronts him face to face in the pure state of nature, in which obedience is prescribed solely by necessity.

The most pressing interest of the ruler, and even his most indispensable duty, therefore, is to watch over the observance of the laws of which he is the minister, and on which his whole authority is founded. At the same time, if he exacts the observance of them from others, he is the more strongly bound to observe them himself, since he enjoys all their favour. For his example is of such force, that even if the people were willing to permit him to release himself from the yoke of the law, he ought to be cautious in availing himself of so dangerous a prerogative, which others might soon claim to usurp in their turn, and often use to his prejudice. At bottom, as all social engagements are mutual in nature, it is impossible for any one to set himself above the law, without renouncing its advantages; for nobody is bound by any obligation to one who claims that he is under no obligations to others. For this reason no exemption from the law will ever be granted, on any ground whatsoever, in a well-regulated government. Those citizens who have deserved well of their country ought to be rewarded with honours, but never with privileges: for the Republic is at the eve of its fall, when any one can think it fine not to obey the laws. If the nobility or the soldiery should ever adopt such a maxim, all would be lost beyond redemption.

The power of the laws depends still more on their own wisdom than on the severity of their administrators, and the public will derives its greatest weight from the reason which has dictated it. Hence Plato looked upon it as a very necessary precaution to place at the head of all edicts a preamble, setting forth their justice and utility. In fact, the first of all laws is to respect the laws: the severity of penalties is only a vain resource, invented by little minds in order to substitute terror for that respect which they have no means of obtaining. It has constantly been observed that in those countries where legal punishments are most severe, they are also most frequent; so that the cruelty of such punishments is a proof only of the multitude of criminals, and, punishing everything with equal severity, induces those who are guilty to commit crimes, in order to escape being punished for their faults.

But though the government be not master of the law, it is much to be its guarantor, and to possess a thousand means of inspiring the love of it. In this alone the talent of reigning consists. With force in one's hands, there is no art required to make the whole world tremble, nor indeed much to gain men's hearts; for experience has long since taught the people to give its rulers great credit for all the evil they abstain from doing it, and to adore them if they do not absolutely hate it. A fool, if he be obeyed, may punish crimes as well as another: but the true statesman is he who knows how to prevent them: it is over the wills, even more than the actions, of his subjects that his honourable rule is extended. If he could secure that every one should act aright, he would no longer have anything to do; and the masterpiece of his labours would be to be able to remain unemployed. It is certain, at least, that the greatest talent a ruler can possess is to disguise his power, in order to render it less odious, and to conduct the State so peaceably as to make it seem to have no need of conductors.

I conclude, therefore, that, as the first duty of the legislator is to make the laws conformable to the general will, the first rule of public *economy* is that the administration of justice should be conformable to the laws. It will even be enough to prevent the State from being ill governed, that the Legislator shall have provided, as he should, for every need of place, climate, soil, custom, neighbourhood, and all the rest of the relations peculiar to the people he had to institute. Not but what there still remains an infinity of details of administration and economy, which are left to the wisdom of the government: but there are two infallible rules for its good conduct on these occasions; one is, that the spirit of the law ought to decide in every particular case that could not be foreseen; the other is that the general will, the source and supplement of all laws, should be consulted wherever they fail. But how, I shall be asked, can the general will be known in cases in which it has not expressed itself? Must the whole nation be assembled together at every unforeseen event? Certainly not. It ought the less to be assembled, because it is by no means certain that its decision would be the expression of the general will; besides, the method would be impracticable in a great people, and is hardly ever necessary where the government is well-intentioned: for the rulers well know that the general will is always on the side which is most favourable to the public interest, that is to say, most equitable; so that it is needful only to act justly, to be certain of following the general will. When this is flouted too openly, it makes itself felt, in spite

of the formidable restraint of the public authority. I shall cite the nearest possible examples that may be followed in such cases.

In China, it is the constant maxim of the Prince to decide against his officers, in every dispute that arises between them and the people. If bread be too dear in any province, the Intendant of that province is thrown into prison. If there be an insurrection in another, the Governor is dismissed, and every Mandarin answers with his head for all the mischief that happens in his department. Not that these affairs do not subsequently undergo a regular examination; but long experience has caused the judgment to be thus anticipated. There is seldom any injustice to be repaired; in the meantime, the Emperor, being satisfied that public outcry does not arise without cause, always discovers, through the seditious clamours which he punishes, just grievances to redress.

It is a great thing to preserve the rule of peace and order through all the parts of the Republic; it is a great thing that the State should be tranquil, and the law respected: but if nothing more is done, there will be in all this more appearance than reality; for that government which confines itself to mere obedience will find difficulty in getting itself obeyed. If it is good to know how to deal with men as they are, it is much better to make them what there is need that they should be. The most absolute authority is that which penetrates into a man's inmost being, and concerns itself no less with his will than with his actions. It is certain that all peoples become in the long run what the government makes them; warriors, citizens, men, when it so pleases; or merely populace and rabble, when it chooses to make them so. Hence every prince who despises his subjects, dishonours himself, in confessing that he does not know how to make them worthy of respect. Make men, therefore, if you would command men: if you would have them obedient to the laws, make them love the laws, and then they will need only to know what is their duty to do it. This was the great art of ancient governments, in those distant times when philosophers gave laws to men, and made use of their authority only to render them wise and happy. Thence arose the numerous sumptuary laws, the many regulations of morals, and all the public rules of conduct which were admitted or rejected with the greatest care. Even tyrants did not forget this important part of administration, but took as great pains to corrupt the morals of their slaves, as Magistrates took to correct those of their fellow-citizens. But our modern

governments, which imagine they have done everything when they have raised money, conceive that it is unnecessary and even impossible to go a step further.

II. The second essential rule of public economy is no less important than the first. If you would have the general will accomplished, bring all the particular wills into conformity with it; in other words, as virtue is nothing more than this conformity of the particular wills with the general will, establish the reign of virtue.

If our politicians were less blinded by their ambition, they would see how impossible it is for any establishment whatever to act in the spirit of its institution, unless it is guided in accordance with the law of duty; they would feel that the greatest support of public authority lies in the hearts of the citizens, and that nothing can take the place of morality in the maintenance of government. It is not only upright men who know how to administer the laws; but at bottom only good men know how to obey them. The man who once gets the better of remorse, will not shrink before punishments which are less severe, and less lasting, and from which there is at least the hope of escaping: whatever precautions are taken, those who only require impunity in order to do wrong will not fail to find means of eluding the law, and avoiding its penalties. In this case, as all particular interests unite against the general interest, which is no longer that of any individual, public vices have a greater effect in enervating the laws than the laws in the repression of such vices: so that the corruption of the people and of their rulers will at length extend to the government, however wise it may be. The worst of all abuses is to pay an apparent obedience to the laws, only in order actually to break them with security. For in this case the best laws soon become the most pernicious; and it would be a hundred times better that they should not exist. In such a situation, it is vain to add edicts to edicts and regulations to regulations. Everything serves only to introduce new abuses, without correcting the old. The more laws are multiplied, the more they are despised, and all the new officials appointed to supervise them are only so many more people to break them, and either to share the plunder with their predecessors, or to plunder apart on their own. The reward of virtue soon becomes that of robbery; the vilest of men rise to the greatest credit; the greater they are the more despicable they become; their infamy appears even in their dignities, and their very honours dishonour

them. If they buy the influence of the leaders or the protection of women, it is only that they may sell justice, duty, and the State in their turn: in the meantime, the people, feeling that its vices are not the first cause of its misfortunes, murmurs and complains that all its misfortunes come solely from those whom it pays to protect it from such things.

It is under these circumstances that the voice of duty no longer speaks in men's hearts, and their rulers are obliged to substitute the cry of terror, or the lure of an apparent interest, of which they subsequently trick their creatures. In this situation they are compelled to have recourse to all the petty and despicable shifts which they call *rules of State* and *mysteries of the cabinet*. All the vigour that is left in the government is used by its members in ruining and supplanting one another, while the public business is neglected, or is transacted only as personal interest requires and directs. In short, the whole art of those great politicians lies in so mesmerising those they stand in need of, that each may think he is labouring for his own interest in working for theirs: I say *theirs* on the false supposition that it is the real interest of rulers to annihilate a people in order to make it subject, and to; ruin their own property in order to secure their possession of it.

But when the citizens love their duty, and the guardians of the public authority sincerely apply themselves to the fostering of that love by their own example and assiduity, every difficulty vanishes; and government becomes so easy that it needs none of that art of darkness, whose blackness is its only mystery. Those enterprising spirits, so dangerous and so much admired, all those great ministers, whose glory is inseparable from the miseries of the people, are no longer regretted: public morality supplies what is wanting in the genius of the rulers; and the more virtue reigns, the less need there is for talent. Even ambition is better served by duty than by usurpation: when the people is convinced that its rulers are labouring only for its happiness, its deference saves them the trouble of labouring to strengthen their power: and history shows us, in a thousand cases, that the authority of one who is beloved over those whom he loves is a hundred times more absolute than all the tyranny of usurpers. This does not mean that the government ought to be afraid to make use of its power, but that it ought to make use of it only in a lawful manner. We find in history a thousand examples of pusillanimous or ambitious rulers, who were ruined by their slackness or their pride; not one who suffered for having been

strictly just. But we ought not to confound negligence with moderation, or clemency with weakness. To be just, it is necessary to be severe; to permit vice, when one has the right and the power to suppress it, is to be oneself vicious.

It is not enough to say to the citizens, *be good*; they must be taught to be so; and even example, which is in this respect the first lesson, is not the sole means to be employed; patriotism is the most efficacious: for, as I have said already, every man is virtuous when his particular will is in all things conformable to the general will, and we voluntarily will what is willed by those whom we love. It appears that the feeling of humanity evaporates and grows feeble in embracing all mankind, and that we cannot be affected by the calamities of Tartary or Japan, in the same manner as we are by those of European nations. It is necessary in some degree to confine and limit our interest and compassion in order to make it active. Now, as this sentiment can be useful only to those with whom we have to live, it is proper that our humanity should confine itself to our fellow-citizens, and should receive a new force because we are in the habit of seeing them, and by reason of the common interest which unites them. It is certain that the greatest miracles of virtue have been produced by patriotism: this fine and lively feeling, which gives to the force of self-love all the beauty of virtue, lends it an energy which, without disfiguring it, makes it the most heroic of all passions. This it is that produces so many immortal actions, the glory of which dazzles our feeble eyes; and so many great men, whose old-world virtues pass for fables now that patriotism is made mock of. This is not surprising; the transports of susceptible hearts appear altogether fanciful to any one who has never felt them; and the love of one's country, which is a hundred times more lively and delightful than the love of a mistress, cannot be conceived except by experiencing it. But it is easy to perceive in every heart that is warmed by it, in all the actions it inspires, a glowing and sublime ardour which does not attend the purest virtue, when separated from it. Contrast Socrates even with Cato; the one was the greater philosopher, the other more of the citizen. Athens was already ruined in the time of Socrates, and he had no other country than the world at large. Cato had the cause of his country always at heart; he lived for it alone, and could not bear to outlive it. The virtue of Socrates was that of the wisest of men; but, compared with Cæsar and Pompey, Cato seems a God among mortals. Socrates instructed a few individuals, opposed the Sophists, and died for

truth: but Cato defended his country, its liberty and its laws, against the conquerors of the world, and at length departed from the earth, when he had no longer a country to serve. A worthy pupil of Socrates would be the most virtuous of his contemporaries; but a worthy follower of Cato would be one of the greatest. The virtue of the former would be his happiness; the latter would seek his happiness in that of all. We should be taught by the one, and led by the other; and this alone is enough to determine which to prefer: for no people has ever been made into a nation of philosophers, but it is not impossible to make a people happy.

Do we wish men to be virtuous? Then let us begin by making them love their country: but how can they love it, if their country be nothing more to them than to strangers, and afford them nothing but what it can refuse nobody? It would be still worse, if they did not enjoy even the privilege of social security, and if their lives, liberties and property lay at the mercy of persons in power, without their being permitted, or it being possible for them, to get relief from the laws. For in that case, being subjected to the duties of the state of civil society, without enjoying even the common privileges of the state of nature, and without being able to use their strength in their own defence, they would be in the worst, condition in which freemen could possibly find themselves, and the word *country* would mean for them something merely odious and ridiculous. It must not be imagined that a man can break or lose an arm, without the pain being conveyed to his head: nor is it any more credible that the general will should consent that any one member of the State, whoever he might be, should wound or destroy another, than it is that the fingers of a man in his senses should wilfully scratch his eyes out. The security of individuals is so intimately connected with the public confederation that, apart from the regard that must be paid to human weakness, that convention would in point of right be dissolved, if in the State a single citizen who might have been relieved were allowed to perish, or if one were wrongfully confined in prison, or if in one case an obviously unjust sentence were given. For the fundamental conventions being broken, it is impossible to conceive of any right or interest that could retain the people in the social union; unless they were restrained by force, which alone causes the dissolution of the state of civil society.

In fact, does not the undertaking entered into by the whole body of the nation bind it to provide for the security of the least of its members with as much care as for that of all the rest? Is the welfare of a single citizen any less the common cause than that of the whole State? It may be said that it is good that one should perish for all. I am ready to admire such a saying when it comes from the lips of a virtuous and worthy patriot, voluntarily and dutifully sacrificing himself for the good of his country: but if we are to understand by it, that it is lawful for the government to sacrifice an innocent man for the good of the multitude, I look upon it as one of the most execrable rules tyranny ever invented, the greatest falsehood that can be advanced, the most dangerous admission that can be made, and a direct contradiction of the fundamental laws of society. So little is it the case that any one person ought to perish for all, that all have pledged their lives and properties for the defence of each, in order that the weakness of individuals may always be protected by the strength of the public, and each member by the whole State. Suppose we take from the whole people one individual after another, and then press the advocates of this rule to explain more exactly what they mean by the *body of the State*, and we shall see that it will at length be reduced to a small number of persons, who are not the people, but the officers of the people, and who, having bound themselves by personal oath to perish for the welfare of the people, would thence infer that the people is to perish for their own.

Need we look for examples of the protection which the State owes to its members, and the respect it owes to their persons? It is only among the most illustrious and courageous nations that they are to be found; it is only among free peoples that the dignity of man is realised. It is well known into what perplexity the whole republic of Sparta was thrown, when the question of punishing a guilty citizen arose.

In Macedon, the life of a man was a matter of such importance, that Alexander the Great, at the height of his glory, would not have dared to put a Macedonian criminal to death in cold blood, till the accused had appeared to make his defence before his fellow-citizens, and had been condemned by them. But the Romans distinguished themselves above all other peoples by the regard which their government paid to the individual, and by its scrupulous attention to the preservation of the inviolable rights of all the members of the State. Nothing was so sacred among them as the life of a

citizen; and no less than an assembly of the whole people was needed to condemn one. Not even the Senate, nor the Consuls, in all their majesty, possessed the right; but the crime and punishment of a citizen were regarded as a public calamity among the most powerful people in the world. So hard indeed did it seem to shed blood for any crime whatsoever, that by the Lex Porcia, the penalty of death was commuted into that of banishment for all those who were willing to survive the loss of so great a country. Everything both at Rome, and in the Roman armies, breathed that love of fellow-citizens one for another, and that respect for the Roman name, which raised the courage and inspired the virtue of every one who had the honour to bear it. The cap of a citizen delivered from slavery, the civic crown of him who had saved the life of another, were looked upon with the greatest pleasure amid the pomp of their triumphs; and it is remarkable that among the crowns which were bestowed in honour of splendid actions in war, the civic crown and that of the triumphant general alone were of laurel, all the others being merely of gold. It was thus that Rome was virtuous and became the mistress of the world. Ambitious rulers! A herdsman governs his dogs and cattle, and yet is only the meanest of mankind. If it be a fine thing to command, it is when those who obey us are capable of doing us honour. Show respect, therefore, to your fellow-citizens, and you will render yourselves worthy of respect; show respect to liberty, and your power will increase daily. Never exceed your rights, and they will soon become unlimited.

Let our country then show itself the common mother of her citizens; let the advantages they enjoy in their country endear it to them; let the government leave them enough share in the public administration to make them feel that they are at home; and let the laws be in their eyes only the guarantees of the common liberty. These rights, great as they are, belong to all men: but without seeming to attack them directly, the ill-will of rulers may in fact easily reduce their effect to nothing. The law, which they thus abuse, serves the powerful at once as a weapon of offence, and as a shield against the weak; and the pretext of the public good is always the most dangerous scourge of the people. What is most necessary, and perhaps most difficult, in government, is rigid integrity in doing strict justice to all, and above all in protecting the poor against the tyranny of the rich. The greatest evil has already come about, when there are poor men to be defended, and rich men to be restrained. It is on the middle classes alone that the whole force of the

law is exerted; they are equally powerless against the treasures of the rich and the penury of the poor. The first mocks them, the second escapes them. The one breaks the meshes, the other passes through them.

It is therefore one of the most important functions of government to prevent extreme inequality of fortunes; not by taking away wealth from its possessors, but by depriving all men of means to accumulate it; not by building hospitals for the poor, but by securing the citizens from becoming poor. The unequal distribution of inhabitants over the territory, when men are crowded together in one place, while other places are depopulated; the encouragement of the arts that minister to luxury and of purely industrial arts at the expense of useful and laborious crafts; the sacrifice of agriculture to commerce; the necessitation of the tax-farmer by the mal-administration of the funds of the State; and in short, venality pushed to such an extreme that even public esteem is reckoned at a cash value, and virtue rated at a market price: these are the most obvious causes of opulence and of poverty, of public interest, of mutual hatred among citizens, of indifference to the common cause, of the corruption of the people, and of the weakening of all the springs of government. Such are the evils, which are with difficulty cured when they make themselves felt, but which a wise administration ought to prevent, if it is to maintain, along with good morals, respect for the laws, patriotism, and the influence of the general will.

But all these precautions will be inadequate, unless rulers go still more to the root of the matter. I conclude this part of public economy where I ought to have begun it. There can be no patriotism without liberty, no liberty without virtue, no virtue without citizens; create citizens, and you have everything you need; without them, you will have nothing but debased slaves, from the rulers of the State downwards. To form citizens is not the work of a day; and in order to have men it is necessary to educate them when they are children. It will be said, perhaps, that whoever has men to govern, ought not to seek, beyond their nature, a perfection of which they are incapable; that he ought not to desire to destroy their passions; and that the execution of such an attempt is no more desirable than it is possible. I will agree, further, that a man without passions would certainly be a bad citizen; but it must be agreed also that, if men are not taught not to love some things, it is impossible to teach them to love one object more than another—to prefer that which is truly beautiful to that which is deformed.

If, for example, they were early accustomed to regard their individuality only in its relation to the body of the State, and to be aware, so to speak, of their own existence merely as a part of that of the State, they might at length come to identify themselves in some degree with this greater whole, to feel themselves members of their country, and to love it with that exquisite feeling which no isolated person has save for himself; to lift up their spirits perpetually to this great object, and thus to transform into a sublime virtue that dangerous disposition which gives rise to all our vices. Not only does philosophy demonstrate the possibility of giving feeling these new directions; history furnishes us with a thousand striking examples. If they are so rare among us moderns, it is because nobody troubles himself whether citizens exist or not, and still less does anybody think of attending to the matter soon enough to make them. It is too late to change our natural inclinations, when they have taken their course, and egoism is confirmed by habit: it is too late to lead us out of ourselves when once the human Ego, concentrated in our hearts, has acquired that contemptible activity which absorbs all virtue and constitutes the life and being of little minds. How can, patriotism germinate in the midst of so many other passions which smother it? And what can remain, for fellow-citizens, of a heart already divided between avarice, a mistress, and vanity?

From the first moment of life, men ought to begin learning to deserve to live; and, as at the instant of birth we partake of the rights of citizenship, that instant ought to be the beginning of the exercise of our duty. If there are laws for the age of maturity, there ought to be laws for infancy, teaching obedience to others: and as the reason of each man is not left to be the sole arbiter of his duties, government ought the less indiscriminately to abandon to the intelligence and prejudices of fathers the education of their children, as that education is of still greater importance to the State than to the fathers: for, according to the course of nature, the death of the father often deprives him of the final fruits of education; but his country sooner or later perceives its effects. Families dissolve, but the State remains.

Should the public authority, by taking the place of the father, and charging itself with that important function, acquire his rights by discharging his duties, he would have the less cause to complain, as he would only be changing his title, and would have in common, under the name of *citizen*, the same authority over his children, as he was exercising separately under

the name of *father*, and would not be less obeyed when speaking in the name of the law, than when he spoke in that of nature. Public education, therefore, under regulations prescribed by the government, and under magistrates established by the Sovereign, is one of the fundamental rules of popular or legitimate government. If children are brought up in common in the bosom of equality; if they are imbued with the laws of the State and the precepts of the general will; if they are taught to respect these above all things; if they are surrounded by examples and objects which constantly remind them of the tender mother who nourishes them, of the love she bears them, of the inestimable benefits they receive from her, and of the return they owe her, we cannot doubt that they will learn to cherish one another mutually as brothers, to will nothing contrary to the will of society, to substitute the actions of men and citizens for the futile and vain babbling of sophists, and to become in time defenders and fathers of the country of which they will have been so long the children.

I shall say nothing of the Magistrates destined to preside over such an education, which is certainly the most important business of the State. It is easy to see that if such marks of public confidence were conferred on slight grounds, if this sublime function were not, for those who have worthily discharged all other offices, the reward of labour, the pleasant and honourable repose of old age, and the crown of all honours, the whole enterprise would be useless and the education void of success. For wherever the lesson is not supported by authority, and the precept by example, all instruction is fruitless; and virtue itself loses its credit in the mouth of one who does not practise it. But let illustrious warriors, bent under the weight of their laurels, preach courage: let upright Magistrates, grown white in the purple and on the bench teach justice. Such teachers as these would thus get themselves virtuous successors, and transmit from age to age, to generations to come, the experience and talents of rulers, the courage and virtue of citizens, and common emulation in all to live and die for their country.

I know of but three peoples which once practised public education, the Cretans, the Lacedæmonians, and the ancient Persians: among all these it was attended with the greatest success, and indeed it did wonders among the two last. Since the world has been divided into nations too great to admit of being well governed, this method has been no longer practicable,

and the reader will readily perceive other reasons why such a thing has never been attempted by any modern people. It is very remarkable that the Romans were able to dispense with it; but Rome was for five hundred years one continued miracle which the world cannot hope to see again. The virtue of the Romans, engendered by their horror of tyranny and the crimes of tyrants, and by an innate patriotism, made all their houses so many schools of citizenship; while the unlimited power of fathers over their children made the individual authority so rigid that the father was more feared than the Magistrate, and was in his family tribunal both censor of morals and avenger of the laws.

Thus a careful and well-intentioned government, vigilant incessantly to maintain or restore patriotism and morality among the people, provides beforehand against the evils which sooner or later result from the indifference of the citizens to the fate of the Republic, keeping within narrow bounds that personal interest which so isolates the individual that the State is enfeebled by his power, and has nothing to hope from his goodwill. Wherever men love their country, respect the laws, and live simply, little remains to be done in order to make them happy; and in public administration, where chance has less influence than in the lot of individuals, wisdom is so nearly allied to happiness, that the two objects are confounded.

III. It is not enough to have citizens and to protect them, it is also necessary to consider their subsistence. Provision for the public wants is an obvious inference from the general will, and the third essential duty of government. This duty is not, we should feel, to fill the granaries of individuals and thereby to grant them a dispensation from labour, but to keep plenty so within their reach that labour is always necessary and never useless for its acquisition. It extends also to everything regarding the management of the exchequer, and the expenses of public administration. Having thus treated of general economy with reference to the government of persons, we must now consider it with reference to the administration of property.

This part presents no fewer difficulties to solve, and contradictions to remove, than the preceding. It is certain that the right of property is the most sacred of all the rights of citizenship, and even more important in some respects than liberty itself; either because it more nearly affects the preservation of life, or because, property being more easily usurped and

more difficult to defend than life, the law ought to pay a greater attention to what is most easily taken away; or finally, because property is the true foundation of civil society, and the real guarantee of the undertakings of citizens: for if property were not answerable for personal actions, nothing would be easier than to evade duties and laugh at the laws. On the other hand, it is no less certain that the maintenance of the State and the government involves costs and out-goings; and as every one who agrees to the end must acquiesce in the means, it follows that the members of a society ought to contribute from their property to its support. Besides, it is difficult to secure the property of individuals on one side, without attacking it on another; and it is impossible that all the regulations which govern the order of succession, will, contracts, &c. should not lay individuals under some constraint as to the disposition of their goods, and should not consequently restrict the right of property.

But besides what I have said above of the agreement between the authority of law and the liberty of the citizen, there remains to be made, with respect to the disposition of goods, an important observation which removes many difficulties. As Puffendorf has shown, the right of property, by its very nature, does not extend beyond the life of the proprietor, and the moment a man is dead his goods cease to belong to him. Thus, to prescribe the conditions according to which he can dispose of them, is in reality less to alter his right as it appears, than to extend it in fact.

In general, although the institution of the laws which regulate the power of individuals in the disposition of their own goods belongs only to the Sovereign, the spirit of these laws, which the government ought to follow in their application, is that, from father to son, and from relation to relation, the goods of a family should go as little out of it and be as little alienated as possible. There is a sensible reason for this in favour of children, to whom the right of property would be quite useless, if the father left them nothing, and who besides, having often contributed by their labour to the acquisition of their father's wealth, are in their own right associates with him in his right of property. But another reason, more distant, though not less important, is that nothing is more fatal to morality and to the Republic than the continual shifting of rank and fortune among the citizens: such changes are both the proof and the source of a thousand disorders, and overturn and confound everything; for those who were brought up to one thing find

themselves destined for another; and neither those who rise nor those who fall are able to assume the rules of conduct, or to possess themselves of the qualifications requisite for their new condition, still less to discharge the duties it entails. I proceed to the object of public finance.

If the people governed itself and there were no intermediary between the administration of the State and the citizens, they would have no more to do than to assess themselves occasionally, in proportion to the public needs and the abilities of individuals: and as they would all keep in sight the recovery and employment of such assessments, no fraud or abuse could slip into the management of them; the State would never be involved in debt, or the people over-burdened with taxes; or at least the knowledge of how the money would be used would be a consolation For the severity of the tax. But things cannot be carried on in this manner: on the contrary, however small any State may be, civil societies are always too populous to be under the immediate government of all their members. It is necessary that the public money should go through the hands of the rulers, all of whom have, besides the interests of the State, their own individual interests, which are not the last to be listened to. The people, on its side, perceiving rather the cupidity and ridiculous expenditure of its rulers than the public needs, murmurs at seeing itself stripped of necessaries to furnish others with superfluities; and when once these complaints have reached a certain degree of bitterness, the most upright administration will find it impossible to restore confidence. In such a case, voluntary contributions bring in nothing, and forced contributions are illegitimate. This cruel alternative of letting the State perish, or of violating the sacred right of property, which is its support, constitutes the great difficulty of just and prudent economy.

The first step which the founder of a republic ought to take after the establishment of laws, is to settle a sufficient fund for the maintenance of the Magistrates and other Officials, and for other public expenses. This fund, if it consist of money, is called *ærarium* or *fisc*, and *public demesne* if it consist of lands. This, for obvious reasons, is much to be preferred. Whoever has reflected on this matter must be of the opinion of Bodin, who looks upon the public demesne as the most reputable and certain means of providing for the needs of the State. It is remarkable also that Romulus, in his division of lands, made it his first care to set apart a third for the use of the State. I confess it is not impossible for the produce of the demesne, if it be badly managed, to be reduced to nothing; but it is not of the essence of public demesnes to be badly administered.

Before any use is made of this fund, it should be assigned or accepted by an assembly of the people, or of the estates of the country, which should determine its future use. After this solemnity, which makes such funds inalienable, their very nature is, in a manner, changed, and the revenues become so sacred, that it is not only the most infamous theft, but actual treason, to misapply them or pervert them from the purpose for which they were destined. It reflects great dishonour on Rome that the integrity of Cato the censor was something so very remarkable, and that an Emperor, on rewarding the talents of a singer with a few crowns, thought it necessary to observe that the money came from his own private purse, and not from that of the State. But if we find few Galbas, where are we to look for a Cato? For when vice is no longer dishonourable, what chiefs will be so scrupulous as to abstain from touching the public revenues that are left to their discretion, and even not in time to impose on themselves, by pretending to confound their own expensive and scandalous dissipations with the glory of the State, and the means of extending their own authority with the means of augmenting its power? It is particularly in this delicate part of the administration that virtue is the only effective instrument, and that the integrity of the Magistrate is the only real check upon his avarice. Books and auditing of accounts, instead of exposing frauds, only conceal them; for prudence is never so ready to conceive new precautions as knavery is to elude them. Never mind, then, about account books and papers; place the management of finance in honest hands: that is the only way to get it faithfully conducted.

When public funds are once established, the rulers of the State become of right the administrators of them: for this administration constitutes a part of government which is always essential, though not always equally so. Its influence increases in proportion as that of other resources is diminished; and it may justly be said that a government has reached the last stage of corruption, when it has ceased to have sinews other than money. Now as every government constantly tends to become lax, this is enough to show why no State can subsist unless its revenues constantly increase.

The first sense of the necessity of this increase is also the first sign of the internal disorder of the State; and the prudent administrator, in his endeavours to find means to provide for the present necessity, will neglect nothing to find out the distant cause of the new need; just as a mariner when he finds the water gaining on his vessel, does not neglect, while he is working the pumps, to discover and stop the leak.

From this rule is deduced the most important rule in the administration of finance, which is, to take more pains to guard against needs than to increase revenues. For, whatever diligence be employed, the relief which only comes after, and more slowly than, the evil, always leaves some injury behind. While a remedy is being found for one evil, another is beginning to make itself felt, and even the remedies themselves produce new difficulties: so that at length the nation is involved in debt and the people oppressed, while the government loses its influence and can do very little with a great deal of money. I imagine it was owing to the recognition of this rule that such wonders were done by ancient governments, which did more with their parsimony than ours do with all their treasures; and perhaps from this comes the common use of the word *economy*, which means rather the prudent management of what one has than ways of getting what one has not.

But apart from the public demesne, which is of service to the State in proportion to the uprightness of those who govern, any one sufficiently acquainted with the whole force of the general administration, especially when it confines itself to legitimate methods, would be astonished at the resources the rulers can make use of for guarding against public needs, without trespassing on the goods of individuals. As they are masters of the whole commerce of the State, nothing is easier for them than to direct it into such channels as to provide for every need, without appearing to interfere.

The distribution of provisions, money, and merchandise in just proportions, according to times and places, is the true secret of finance and the source of wealth, provided those who administer it have foresight enough to suffer a present apparent loss, in order really to obtain immense profits in the future. When we see a government paying bounties, instead of receiving duties, on the exportation of corn in time of plenty, and on its importation in time of scarcity, we must have such facts before our eyes if we are to be persuaded of their reality. We should hold such facts to be idle tales, if they had happened in ancient times. Let us suppose that, in order to prevent a scarcity in bad years, a proposal were made to establish public granaries; would not the maintenance of so useful an institution serve in most countries as an excuse for new taxes? At Geneva, such granaries, established and kept up by a prudent administration, are a public resource in bad years, and the principal revenue of the State at all times. *Alit et ditat* is the inscription which stands, rightly and properly, on the front of the building. To set forth in this place the economic system of a good government, I have often turned my eyes to that of this Republic, rejoicing to find in my own country an example of that wisdom and happiness which I should be glad to see prevail in every other.

If we ask how the needs of a State grow, we shall find they generally arise, like the wants of individuals, less from any real necessity than from the increase of useless desires, and that expenses are often augmented only to give a pretext for raising receipts: so that the State would sometimes gain by not being rich, and apparent wealth is in reality more burdensome than poverty itself would be. Rulers may indeed hope to keep the peoples in stricter dependence, by thus giving them with one hand what they take from them with the other; and this was in fact the policy of Joseph towards the Egyptians: but this political sophistry is the more fatal to the State, as the money never returns into the hands it went out of. Such principles only enrich the idle at the expense of the industrious.

A desire for conquest is one of the most evident and dangerous causes of this increase. This desire, occasioned often by a different species of ambition from that which, it seems to proclaim, is not always what it appears to be, and has not so much, for its real motive, the apparent desire to aggrandise the Nation as a secret desire to increase the authority of the

rulers at home, by increasing the number of troops, and by the diversion which the objects of war occasion in the minds of the citizens.

It is at least certain, that no peoples are so oppressed and wretched as conquering nations, and that their successes only increase their misery. Did not history inform us of the fact, reason would suffice to tell us that, the greater a State grows, the heavier and more burdensome in proportion its expenses become: for every province has to furnish its share to the general expense of government, and besides has to be at the expense of its own administration, which is as great as if it were really independent. Add to this that great fortunes are always acquired in one place and spent in another. Production therefore soon ceases to balance consumption, and a whole country is impoverished merely to enrich a single town.

Another source of the increase of public wants, which depends on the foregoing, is this. There may come a time when the citizens, no longer looking upon themselves as interested in the common cause, will cease to be the defenders of their country, and the Magistrates will prefer the command of mercenaries to that of free-men; if for no other reason than that, when the time comes, they may use them to reduce free-men to submission. Such was the state of Rome towards the end of the Republic and under the Emperors: for all the victories of the early Romans, like those of Alexander, had been won by brave citizens, who were ready, at need, to give their blood in the service of their country, but would never sell it. Only at the siege of Veii did the practice of paying the Roman infantry begin. Marius, in the Jugurthine war, dishonoured the legions by introducing freedmen, vagabonds and other mercenaries. Tyrants, the enemies of the very people it was their duty to make happy, maintained regular troops, apparently to withstand the foreigner, but really to enslave their countrymen. To form such troops, it was necessary to take men from the land; the lack of their labour then diminished the amount of provisions, and their maintenance introduced those taxes which increased prices. This first disorder gave rise to murmurs among the people; in order to suppress them, the number of troops had to be increased, and consequently the misery of the people also got worse; and the growing despair led to still further increases in the cause in order to guard against its effects. On the other hand, the mercenaries, whose merit we may judge of by the price at which they sold themselves, proud of their own meanness, and despising the laws

that protected them, as well as their fellows whose bread they ate, imagined themselves more honoured in being Cæsar's satellites than in being defenders of Rome. As they were given over to blind obedience, their swords were always at the throats of their fellow-citizens, and they were prepared for general butchery at the first sign. It would not be difficult to show that this was one of the principal causes of the ruin of the Roman Empire.

The invention of artillery and fortifications has forced the princes of Europe, in modern times, to return to the use of regular troops, in order to garrison their towns; but> however lawful their motives, it is to be feared the effect may be no less fatal. There is no better reason now than formerly for depopulating the country to form armies and garrisons, nor should the people be oppressed to support, them; in a word, these dangerous establishments have increased of late years with such rapidity in this part of the world, that they evidently threaten to depopulate Europe, and sooner or later to ruin its inhabitants.

Be this as it may, it ought to be seen that such institutions necessarily subvert the true economic system, which draws the principal revenue of the State from the public demesne, and leave only the troublesome resource of subsidies and imposts; with which it remains to deal.

It should be remembered that the foundation of the social compact is property; and its first condition, that every one should be maintained in the peaceful possession of what belongs to him. It is true that, by the same treaty, every one binds himself, at least tacitly, to be assessed toward the public wants: but as this undertaking cannot prejudice the fundamental law, and presupposes that the need is clearly recognised by all who contribute to it, it is plain that such assessment, in order to be lawful, must be voluntary; it must depend, not indeed on a particular will, as if it were necessary to have the consent of each individual, and that he should give no more than just what he pleased, but on a general will, decided by vote of a majority, and on the basis of a proportional rating which leaves nothing arbitrary in the imposition of the tax.

That taxes cannot be legitimately established except by the consent of the people or its representatives, is a truth generally admitted by all philosophers and jurists of any repute on questions of public right, not even

excepting Bodin. If any of them have laid down rules which seem to contradict this, their particular motives for doing so may easily be seen; and they introduce so many conditions and restrictions that the argument comes at bottom to the same thing: for whether the people has it in its power to refuse, or the Sovereign ought not to exact, is a matter of indifference with regard to right; and if the point in question concerns only power, it is useless to inquire whether it is legitimate or not. Contributions levied on the people are two kinds; real, levied on commodities, and personal, paid by the head. Both are called taxes or subsidies: when the people fixes the sum to be paid, it is called subsidy; but when it grants the product of an imposition, it is called a tax. We are told in the Spirit of the Laws that a capitation tax is most suited to slavery, and a real tax most in accordance with liberty. This would be incontestable, if the circumstances of every person were equal; for otherwise nothing can be more disproportionate than such a tax; and it is in the observations of exact proportions that the spirit of liberty consists. But if a tax by heads were exactly proportioned to the circumstances of individuals, as what is called the capitation tax in France might be, it would be the most equitable and consequently the most proper for free-men.

These proportions appear at first very easy to note, because, being relative to each man's position in the world, their incidence is always public: but proper regard is seldom paid to all the elements that should enter into such a calculation, even apart from deception arising from avarice, fraud and self-interest. In the first place, we have to consider the relation of quantities, according to which, *ceteris paribus*, the person who has ten times the property of another man ought to pay ten times as much to the State. Secondly, the relation of the use made, that is to say, the distinction between necessaries and superfluities. He who possesses only the common necessaries of life should pay nothing at all, while the tax on him who is in possession of superfluities may justly be extended to everything he has over and above mere necessaries. To this he will possibly object that, when his rank is taken into account, what may be superfluous to a man of inferior station is necessary for him. But this is false: for a grandee has two legs just like a cow-herd, and, like him again, but one belly. Besides, these pretended necessaries are really so little necessary to his rank, that if he should renounce them on any worthy occasion, he would only be the more honoured. The populace would be ready to adore a Minister who went to Council on foot, because he had sold off his carriages to supply a pressing

need of the State. Lastly, to no man does the law prescribe magnificence; and propriety is no argument against right.

A third relation, which is never taken into account, though it ought to be the chief consideration, is the advantage that every person derives from the social confederacy; for this provides a powerful protection for the immense possessions of the rich, and hardly leaves the poor man in quiet possession of the cottage he builds with his own hands. Are not all the advantages of society for the rich and powerful? Are not all lucrative posts in their hands? Are not all privileges and exemptions reserved for them alone? Is not the public authority always on their side? If a man of eminence robs his creditors, or is guilty of other knaveries, is he not always assured of impunity? Are not the assaults, acts of violence, assassinations, and even murders committed by the great, matters that are hushed up in a few months, and of which nothing more is thought? But if a great man himself is robbed or insulted, the whole police force is immediately in motion, and woe even to innocent persons who chance to be suspected. If he has to pass through any dangerous road, the country is up in arms to escort him. If the axle-tree of his chaise breaks, everybody flies to his assistance. If there is a noise at his door, he speaks but a word, and all is silent. If he is incommoded by the crowd, he waves his hand and every one makes way. If his coach is met on the road by a wagon, his servants are ready to beat the driver's brains out, and fifty honest pedestrians going quietly about their business had better be knocked on the head than an idle jackanapes be delayed in his coach. Yet all this respect costs him not a farthing: it is the rich man's right, and not what he buys with his wealth. How different the case of the poor man! the more humanity owes him, the more society denies him. Every door is shut against him, even when he has a right to its being opened: and if ever he obtains justice, it is with much greater difficulty than others obtain favours. If the militia is to be raised or the highway to be mended, he is always given the preference; he always bears the burden which his richer neighbour has influence enough to get exempted from. On the least accident that happens to him, everybody avoids him: if his cart be overturned in the road, so far is he from receiving any assistance, that he is lucky if he does not get horse-whipped by the impudent lackeys of some young Duke; in a word, all gratuitous assistance is denied to the poor when they need it, just because they cannot pay for it. I look upon any poor man

as totally undone, if he has the misfortune to have an honest heart, a fine daughter, and a powerful neighbour.

Another no less important fact is that the losses of the poor are much harder to repair than those of the rich, and that the difficulty of acquisition is always greater in proportion as there is more need for it. "Nothing comes out of nothing," is as true of life as in physics: money is the seed of money, and the first guinea is sometimes more difficult to acquire than the second million. Add to this that what the poor pay is lost to them for ever, and remains in, or returns to, the hands of the rich: and as, to those who share in the government or to their dependents, the whole produce of the taxes must sooner or later pass, although they pay their share, these persons have always a sensible interest in increasing them.

The terms of the social compact between these two estates of men may be summed up in a few words. "You have need of me, because I am rich and you are poor. We will therefore come to an agreement. I will permit you to have the honour of serving me, on condition that you bestow on me the little you have left, in return for the pains I shall take to command you."

Putting all these considerations carefully together, we shall find that, in order to levy taxes in a truly equitable and proportionate manner, the imposition ought not to be in simple ratio to the property of the contributors, but in compound ratio to the difference of their conditions and the superfluity of their possessions. This very important and difficult operation is daily made by numbers of honest clerks, who know their arithmetic; but a Plato or a Montesquieu would not venture to undertake it without the greatest diffidence, or without praying to Heaven for understanding and integrity.

Another disadvantage of personal taxes is that they may be too much felt or raised with too great severity. This, however, does not prevent them from being frequently evaded; for it is much easier for persons to escape a tax than for their possessions.

Of all impositions, that on land, or real taxation, has always been regarded as most advantageous in countries where more attention is paid to what the tax will produce, and to the certainty of recovering the product, than to securing the least discomfort for the people. It has been even maintained that it is necessary to burden the peasant in order to rouse him from

indolence, and that he would never work if he had no taxes to pay. But in all countries experience confutes this ridiculous notion. In England and Holland the farmer pays very little, and in China nothing: yet these are the countries in which the land is best cultivated. On the other hand, in those countries where the husbandman is taxed in proportion to the produce of his lands, he leaves them uncultivated, or reaps just as much from them as suffices for bare subsistence. For to him who loses the fruit of his labour, it is some gain to do nothing. To lay a tax on industry is a very singular expedient for banishing idleness.

Taxes on land or corn, especially when they are excessive, lead to two results so fatal in their effect that they cannot but depopulate and ruin, in the long run, all countries in which they are established.

The first of these arises from the defective circulation of specie; for industry and commerce draw all the money from the country into the capitals: and as the tax destroys the proportion there might otherwise be between the needs of the husbandman and the price of his corn, money is always leaving and never returning. Thus the richer the city the poorer the country. The product of the taxes passes from the hands of the Prince or his financial officers into those of artists and traders; and the husbandman, who receives, only the smallest part of it, is at length exhausted by paying always the same, and receiving constantly less. How could a human body subsist if it had veins and no arteries, or if its arteries conveyed the blood only within four inches of the heart? Chardin tells us that in Persia the royal dues on commodities are paid in kind: this custom, which, Herodotus informs us, prevailed long ago in the same country down to the time of Darius, might prevent the evil of which I have been speaking. But unless Intendants, Directors, Commissioners and Warehousemen in Persia are a different kind of people from what they are elsewhere, I can hardly believe that the smallest part of this produce ever reaches the king, or that the corn is not spoilt in every granary, and the greater part of the warehouses not consumed by fire.

The second evil effect arises from an apparent advantage, which aggravates the evil before it can be perceived. That is that corn is a commodity whose price is not enhanced by taxes in the country producing it, and which, in spite of its absolute necessity, may be diminished in quantity without the price being increased. Hence, many people die of hunger, although corn remains cheap, and the husbandman bears the whole charge of a tax, for

which he cannot indemnify himself by the price of his corn. It must be observed that we ought not to reason about a land-tax in the same manner as about duties laid on various kinds of merchandise; for the effect of such duties is to raise the price, and they are paid by the buyers rather than the sellers. For these duties, however heavy, are still voluntary, and are paid by the merchant only in proportion to the quantity he buys; and as he buys only in proportion to his sale, he himself gives the law its particular application; but the farmer who is obliged to pay his rent at stated times, whether he sells or not, cannot wait till he can get his own price for his commodity: even if he is not forced to sell for mere subsistence, he must sell to pay the taxes; so that it is frequently the heaviness of the tax that keeps the price of corn low.

It is further to be noticed that the resources of commerce and industry are so far from rendering the tax more supportable through abundance of money, that they only render it more burdensome. I shall not insist on what is very evident; *i.e.* that, although a greater or less quantity of money in a State may give it the greater or less credit in the eye of the foreigner, it makes not the least difference to the real fortune of the citizens, and does not make their condition any more or less comfortable. But I must make these two important remarks: first, unless a State possesses superfluous commodities, and abundance of money results from foreign trade, only trading cities are sensible of the abundance; while the peasant only becomes relatively poorer. Secondly, as the price of everything is enhanced by the increase of money, taxes also must be proportionately increased; so that the farmer will find himself still more burdened without having more resources.

It ought to be observed that the tax on land is a real duty on the produce. It is universally agreed, however, that nothing is so dangerous as a tax on corn paid by the purchaser: but how comes it we do not see that it is a hundred times worse when the duty is paid by the cultivator himself? Is not this an attack on the substance of the State at its very source? Is it not the directest possible method of depopulating a country, and therefore in the end ruining it? For the worst kind of scarcity a nation can suffer from is lack of inhabitants.

Only the real statesman can rise, in imposing taxes, above the mere financial object: he alone can transform heavy burdens into useful regulations, and make the people even doubtful whether such

establishments were not calculated rather for the good of the nation in general, than merely for the raising of money.

Duties on the importation of foreign commodities, of which the natives are fond, without the country standing in need of them; on the exportation of those of the growth of the country which are not too plentiful, and which foreigners cannot do without; on the productions of frivolous and all too lucrative arts; on the importation of all pure luxuries; and in general on all objects of luxury; will answer the two-fold end in view. It is by such taxes, indeed, by which the poor are eased, and the burdens thrown on the rich, that it is possible to prevent the continual increase of inequality of fortune; the subjection of such a multitude of artisans and useless servants to the rich, the multiplication of idle persons in our cities, and the depopulation of the country-side.

It is important that the value of any commodity and the duties laid on it should be so proportioned that the avarice of individuals may not be too strongly tempted to fraud by the greatness of the possible profit. To make smuggling difficult, those commodities should be singled out which are hardest to conceal. All duties should be rather paid by the consumer of the commodity taxed than by him who sells it: as the quantity of duty he would be obliged to pay would lay him open to greater temptations, and afford him more opportunities for fraud.

This is the constant custom in China, a country where the taxes are greater and yet better paid than in any other part of the world. The merchant himself there pays no duty; the buyer alone, without murmuring or sedition, meets the whole charge; for as the necessaries of life, such as rice and corn, are absolutely exempt from taxation, the common people is not oppressed, and the duty falls only on those who are well-to-do. Precautions against smuggling ought not to be dictated so much by the fear of it occurring, as by the attention which the government should pay to securing individuals from being seduced by illegitimate profits, which first make them bad citizens, and afterwards soon turn them into dishonest men.

Heavy taxes should be laid on servants in livery, on equipages, rich furniture, fine clothes, on spacious courts and gardens, on public entertainments of all kinds, on useless professions, such as dancers, singers, players, and in a word, on all that multiplicity of objects of luxury,

amusement and idleness, which strike the eyes of all, and can the less be hidden, as their whole purpose is to be seen, without which they would be useless. We need be under no apprehension of the produce of these taxes being arbitrary, because they are laid on things not absolutely necessary. They must know but little of mankind who imagine that, after they have been once seduced by luxury, they can ever renounce it: they would a hundred times sooner renounce common necessaries, and had much rather die of hunger than of shame. The increase in their expense is only an additional reason for supporting them, when the vanity of appearing wealthy reaps its profit from the price of the thing and the charge of the tax. As long as there are rich people in the world, they will be desirous of distinguishing themselves from the poor, nor can the State devise a revenue less burdensome or more certain than what arises from this distinction.

For the same reason, industry would have nothing to suffer from an economic system which increased the revenue, encouraged agriculture by relieving the husbandman, and insensibly tended to bring all fortunes nearer to that middle condition which constitutes the genuine strength of the State. These taxes might, I admit, bring certain fashionable articles of dress and amusement to an untimely end; but it would be only to substitute others, by which the artificer would gain, and the exchequer suffer no loss. In a word, suppose the spirit of government was constantly to tax only the superfluities of the rich, one of two things must happen: either the rich would convert their superfluous expenses into useful ones, which would redound to the profit of the State, and thus the imposition of taxes would have the effect of the best sumptuary laws, the expenses of the State would necessarily diminish with those of individuals, and the treasury would not receive so much less as it would gain by having less to pay; or, if the rich did not become less extravagant, the exchequer would have such resources in the product of taxes on their expenditure as would provide for the needs of the State. In the first case the treasury would be the richer by what it would save, from having the less to do with its money; and in the second, it would be enriched by the useless expenses of individuals.

We may add to all this a very important distinction in matters of political right, to which governments, constantly tenacious of doing everything for themselves, ought to pay great attention. It has been observed that personal taxes and duties on the necessaries of life, as they directly trespass on the

right of property, and consequently on the true foundation of political society, are always liable to have dangerous results, if they are not established with the express consent of the people or its representatives. It is not the same with articles the use of which we can deny ourselves; for as the individual is under no absolute necessity to pay, his contribution may count as voluntary. The particular consent of each contributor then takes the place of the general consent of the whole people: for why should a people oppose the imposition of a tax which falls only on those who desire to pay it? It appears to me certain that everything, which is not proscribed by law, or contrary to morality, and yet may be prohibited by the government, may also be permitted on payment of a certain duty. Thus, for example, if the government may prohibit the use of coaches, it may certainly impose a tax on them; and this is a prudent and useful method of censuring their use without absolutely forbidding it. In this case, the tax may be regarded as a sort of fine, the product of which compensates for the abuse it punishes.

It may perhaps be objected that those, whom Bodin calls *impostors*, *i.e.* those who impose or contrive the taxes, being in the class of the rich, will be far from sparing themselves to relieve the poor. But this is quite beside the point. If, in every nation, those to whom the Sovereign commits the government of the people, were, from their position, its enemies, it would not be worth while to inquire what they ought to do to make the people happy.

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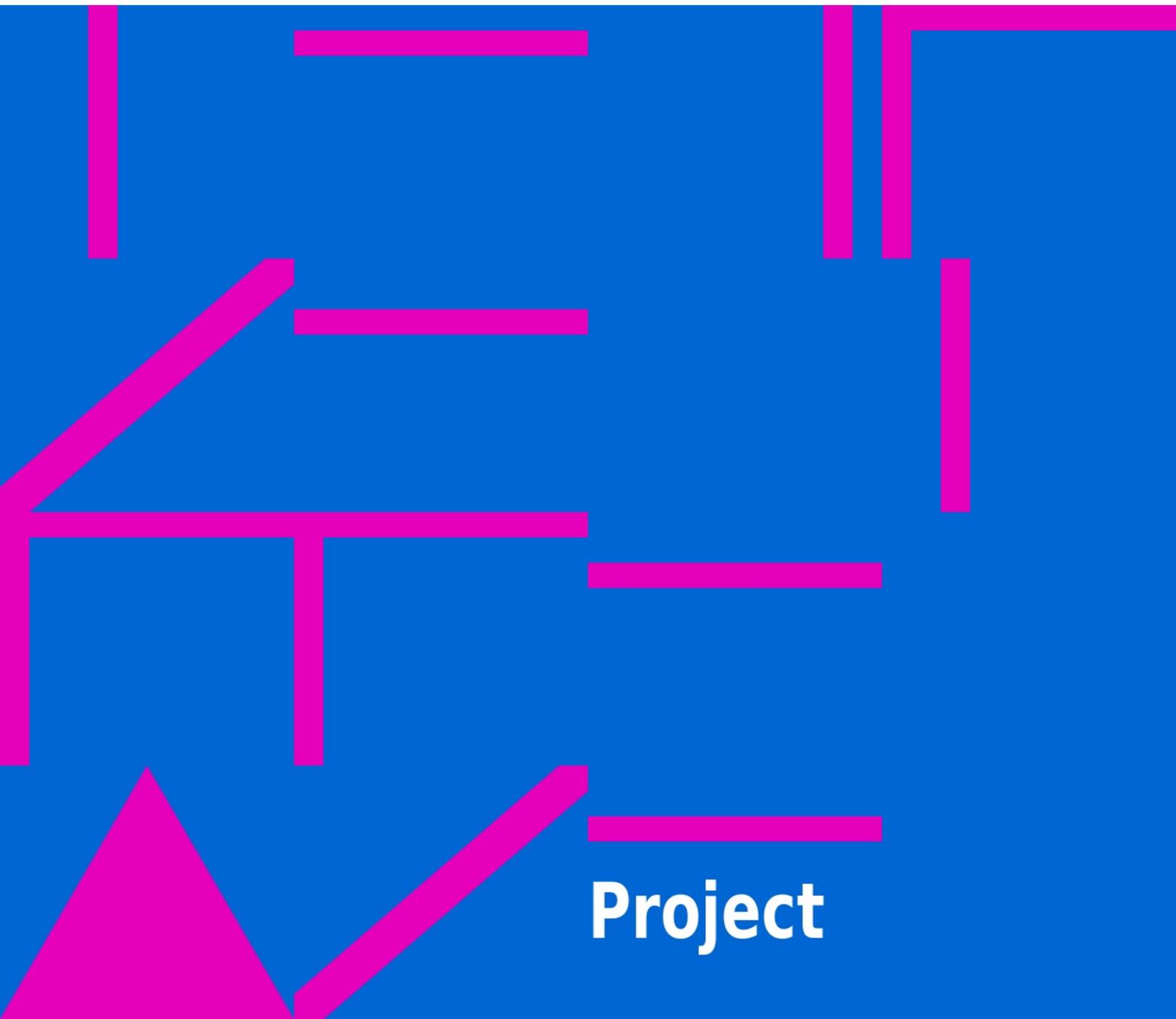
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# Beyond Good and Evil

Friedrich Wilhelm Nietzsche



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# BEYOND GOOD AND EVIL

**By Friedrich Nietzsche**

**Translated by Helen Zimmern**

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The following is a reprint of the Helen Zimmern translation from German into English of "Beyond Good and Evil," as published in The Complete Works of Friedrich Nietzsche (1909-1913). Some adaptations from the original text were made to format it into an e-text. Italics in the original book are capitalized in this e-text, except for most foreign language phrases that were italicized. Original footnotes are put in brackets [ ] at the points where they are cited in the text. Some spellings were altered. "To-day" and "To-morrow" are spelled "today" and "tomorrow." Some words containing the letters "ise" in the original text, such as "idealise," had these letters changed to "ize," such as "idealize." "Sceptic" was changed to "skeptical."

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## FROM THE HEIGHTS

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## PREFACE

SUPPOSING that Truth is a woman—what then? Is there not ground for suspecting that all philosophers, in so far as they have been dogmatists, have failed to understand women—that the terrible seriousness and clumsy importunity with which they have usually paid their addresses to Truth, have been unskilled and unseemly methods for winning a woman? Certainly she has never allowed herself to be won; and at present every kind of dogma stands with sad and discouraged mien—IF, indeed, it stands at all! For there are scoffers who maintain that it has fallen, that all dogma lies on the ground—nay more, that it is at its last gasp. But to speak seriously, there are good grounds for hoping that all dogmatizing in philosophy, whatever solemn, whatever conclusive and decided airs it has assumed, may have been only a noble puerilism and tyronism; and probably the time is at hand when it will be once and again understood WHAT has actually sufficed for the basis of such imposing and absolute philosophical edifices as the dogmatists have hitherto reared: perhaps some popular superstition of immemorial time (such as the soul-superstition, which, in the form of subject- and ego-superstition, has not yet ceased doing mischief): perhaps some play upon words, a deception on the part of grammar, or an audacious generalization of very restricted, very personal, very human—all-too-human facts. The philosophy of the dogmatists, it is to be hoped, was only a promise for thousands of years afterwards, as was astrology in still earlier times, in the service of which probably more labour, gold, acuteness, and patience have been spent than on any actual science hitherto: we owe to it, and to its "super-terrestrial" pretensions in Asia and Egypt, the grand style of architecture. It seems that in order to inscribe themselves upon the heart of humanity with everlasting claims, all great things have first to wander about the earth as enormous and awe-inspiring caricatures: dogmatic philosophy has been a caricature of this kind—for instance, the Vedanta doctrine in Asia, and Platonism in Europe. Let us not be ungrateful to it, although it must certainly be confessed that the worst, the most tiresome, and the most dangerous of errors hitherto has been a dogmatist error—namely, Plato's invention of Pure Spirit and the Good in Itself. But now

when it has been surmounted, when Europe, rid of this nightmare, can again draw breath freely and at least enjoy a healthier—sleep, we, WHOSE DUTY IS WAKEFULNESS ITSELF, are the heirs of all the strength which the struggle against this error has fostered. It amounted to the very inversion of truth, and the denial of the PERSPECTIVE—the fundamental condition—of life, to speak of Spirit and the Good as Plato spoke of them; indeed one might ask, as a physician: "How did such a malady attack that finest product of antiquity, Plato? Had the wicked Socrates really corrupted him? Was Socrates after all a corrupter of youths, and deserved his hemlock?" But the struggle against Plato, or—to speak plainer, and for the "people"—the struggle against the ecclesiastical oppression of millenniums of Christianity (FOR CHRISTIANITY IS PLATONISM FOR THE "PEOPLE"), produced in Europe a magnificent tension of soul, such as had not existed anywhere previously; with such a tensely strained bow one can now aim at the furthest goals. As a matter of fact, the European feels this tension as a state of distress, and twice attempts have been made in grand style to unbend the bow: once by means of Jesuitism, and the second time by means of democratic enlightenment—which, with the aid of liberty of the press and newspaper-reading, might, in fact, bring it about that the spirit would not so easily find itself in "distress"! (The Germans invented gunpowder—all credit to them! but they again made things square—they invented printing.) But we, who are neither Jesuits, nor democrats, nor even sufficiently Germans, we GOOD EUROPEANS, and free, VERY free spirits—we have it still, all the distress of spirit and all the tension of its bow! And perhaps also the arrow, the duty, and, who knows? THE GOAL TO AIM AT....

Sils Maria Upper Engadine, JUNE, 1885.

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## CHAPTER I. PREJUDICES OF PHILOSOPHERS

1. The Will to Truth, which is to tempt us to many a hazardous enterprise, the famous Truthfulness of which all philosophers have hitherto spoken with respect, what questions has this Will to Truth not laid before us! What strange, perplexing, questionable questions! It is already a long story; yet it seems as if it were hardly commenced. Is it any wonder if we at last grow distrustful, lose patience, and turn impatiently away? That this Sphinx teaches us at last to ask questions ourselves? WHO is it really that puts questions to us here? WHAT really is this "Will to Truth" in us? In fact we made a long halt at the question as to the origin of this Will—until at last we came to an absolute standstill before a yet more fundamental question. We inquired about the VALUE of this Will. Granted that we want the truth: WHY NOT RATHER untruth? And uncertainty? Even ignorance? The problem of the value of truth presented itself before us—or was it we who presented ourselves before the problem? Which of us is the Oedipus here? Which the Sphinx? It would seem to be a rendezvous of questions and notes of interrogation. And could it be believed that it at last seems to us as if the problem had never been propounded before, as if we were the first to discern it, get a sight of it, and RISK RAISING it? For there is risk in raising it, perhaps there is no greater risk.

2. "HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own—in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the 'Thing-in-itself—THERE must be their source, and nowhere else!"—This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this "belief"

of theirs, they exert themselves for their "knowledge," for something that is in the end solemnly christened "the Truth." The fundamental belief of metaphysicians is THE BELIEF IN ANTITHESES OF VALUES. It never occurred even to the wariest of them to doubt here on the very threshold (where doubt, however, was most necessary); though they had made a solemn vow, "DE OMNIBUS DUBITANDUM." For it may be doubted, firstly, whether antitheses exist at all; and secondly, whether the popular valuations and antitheses of value upon which metaphysicians have set their seal, are not perhaps merely superficial estimates, merely provisional perspectives, besides being probably made from some corner, perhaps from below—"frog perspectives," as it were, to borrow an expression current among painters. In spite of all the value which may belong to the true, the positive, and the unselfish, it might be possible that a higher and more fundamental value for life generally should be assigned to pretence, to the will to delusion, to selfishness, and cupidity. It might even be possible that WHAT constitutes the value of those good and respected things, consists precisely in their being insidiously related, knotted, and crocheted to these evil and apparently opposed things—perhaps even in being essentially identical with them. Perhaps! But who wishes to concern himself with such dangerous "Perhapses"! For that investigation one must await the advent of a new order of philosophers, such as will have other tastes and inclinations, the reverse of those hitherto prevalent—philosophers of the dangerous "Perhaps" in every sense of the term. And to speak in all seriousness, I see such new philosophers beginning to appear.

3. Having kept a sharp eye on philosophers, and having read between their lines long enough, I now say to myself that the greater part of conscious thinking must be counted among the instinctive functions, and it is so even in the case of philosophical thinking; one has here to learn anew, as one learned anew about heredity and "innateness." As little as the act of birth comes into consideration in the whole process and procedure of heredity, just as little is "being-conscious" OPPOSED to the instinctive in any decisive sense; the greater part of the conscious thinking of a philosopher is secretly influenced by his instincts, and forced into definite channels. And behind all logic and its seeming sovereignty of movement, there are valuations, or to speak more plainly, physiological demands, for the maintenance of a definite mode of life. For example, that the certain is worth more than the uncertain, that illusion is less valuable than "truth"

such valuations, in spite of their regulative importance for US, might notwithstanding be only superficial valuations, special kinds of *niaiserie*, such as may be necessary for the maintenance of beings such as ourselves. Supposing, in effect, that man is not just the "measure of things."

4. The falseness of an opinion is not for us any objection to it: it is here, perhaps, that our new language sounds most strangely. The question is, how far an opinion is life-furthering, life-preserving, species-preserving, perhaps species-rearing, and we are fundamentally inclined to maintain that the falsest opinions (to which the synthetic judgments a priori belong), are the most indispensable to us, that without a recognition of logical fictions, without a comparison of reality with the purely IMAGINED world of the absolute and immutable, without a constant counterfeiting of the world by means of numbers, man could not live—that the renunciation of false opinions would be a renunciation of life, a negation of life. TO RECOGNISE UNTRUTH AS A CONDITION OF LIFE; that is certainly to impugn the traditional ideas of value in a dangerous manner, and a philosophy which ventures to do so, has thereby alone placed itself beyond good and evil.

5. That which causes philosophers to be regarded half-distrustfully and half-mockingly, is not the oft-repeated discovery how innocent they are—how often and easily they make mistakes and lose their way, in short, how childish and childlike they are,—but that there is not enough honest dealing with them, whereas they all raise a loud and virtuous outcry when the problem of truthfulness is even hinted at in the remotest manner. They all pose as though their real opinions had been discovered and attained through the self-evolving of a cold, pure, divinely indifferent dialectic (in contrast to all sorts of mystics, who, fairer and foolisher, talk of "inspiration"), whereas, in fact, a prejudiced proposition, idea, or "suggestion," which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event. They are all advocates who do not wish to be regarded as such, generally astute defenders, also, of their prejudices, which they dub "truths,"—and VERY far from having the conscience which bravely admits this to itself, very far from having the good taste of the courage which goes so far as to let this be understood, perhaps to warn friend or foe, or in cheerful confidence and self-ridicule. The spectacle of the Tartuffery of old Kant, equally stiff and decent, with which he entices us into the dialectic by-ways that lead (more correctly

mislead) to his "categorical imperative"—makes us fastidious ones smile, we who find no small amusement in spying out the subtle tricks of old moralists and ethical preachers. Or, still more so, the hocus-pocus in mathematical form, by means of which Spinoza has, as it were, clad his philosophy in mail and mask—in fact, the "love of HIS wisdom," to translate the term fairly and squarely—in order thereby to strike terror at once into the heart of the assailant who should dare to cast a glance on that invincible maiden, that Pallas Athene:—how much of personal timidity and vulnerability does this masquerade of a sickly recluse betray!

6. It has gradually become clear to me what every great philosophy up till now has consisted of—namely, the confession of its originator, and a species of involuntary and unconscious auto-biography; and moreover that the moral (or immoral) purpose in every philosophy has constituted the true vital germ out of which the entire plant has always grown. Indeed, to understand how the abstrusest metaphysical assertions of a philosopher have been arrived at, it is always well (and wise) to first ask oneself: "What morality do they (or does he) aim at?" Accordingly, I do not believe that an "impulse to knowledge" is the father of philosophy; but that another impulse, here as elsewhere, has only made use of knowledge (and mistaken knowledge!) as an instrument. But whoever considers the fundamental impulses of man with a view to determining how far they may have here acted as INSPIRING GENII (or as demons and cobolds), will find that they have all practiced philosophy at one time or another, and that each one of them would have been only too glad to look upon itself as the ultimate end of existence and the legitimate LORD over all the other impulses. For every impulse is imperious, and as SUCH, attempts to philosophize. To be sure, in the case of scholars, in the case of really scientific men, it may be otherwise—"better," if you will; there there may really be such a thing as an "impulse to knowledge," some kind of small, independent clock-work, which, when well wound up, works away industriously to that end, WITHOUT the rest of the scholarly impulses taking any material part therein. The actual "interests" of the scholar, therefore, are generally in quite another direction—in the family, perhaps, or in money-making, or in politics; it is, in fact, almost indifferent at what point of research his little machine is placed, and whether the hopeful young worker becomes a good philologist, a mushroom specialist, or a chemist; he is not CHARACTERISED by becoming this or that. In the philosopher, on the contrary, there is absolutely nothing

impersonal; and above all, his morality furnishes a decided and decisive testimony as to WHO HE IS,—that is to say, in what order the deepest impulses of his nature stand to each other.

7. How malicious philosophers can be! I know of nothing more stinging than the joke Epicurus took the liberty of making on Plato and the Platonists; he called them Dionysiokolakes. In its original sense, and on the face of it, the word signifies "Flatterers of Dionysius"—consequently, tyrants' accessories and lick-spittles; besides this, however, it is as much as to say, "They are all ACTORS, there is nothing genuine about them" (for Dionysiokolax was a popular name for an actor). And the latter is really the malignant reproach that Epicurus cast upon Plato: he was annoyed by the grandiose manner, the *mise en scene* style of which Plato and his scholars were masters—of which Epicurus was not a master! He, the old school-teacher of Samos, who sat concealed in his little garden at Athens, and wrote three hundred books, perhaps out of rage and ambitious envy of Plato, who knows! Greece took a hundred years to find out who the garden-god Epicurus really was. Did she ever find out?

8. There is a point in every philosophy at which the "conviction" of the philosopher appears on the scene; or, to put it in the words of an ancient mystery:

*Adventavit asinus, Pulcher et fortissimus.*

9. You desire to LIVE "according to Nature"? Oh, you noble Stoics, what fraud of words! Imagine to yourselves a being like Nature, boundlessly extravagant, boundlessly indifferent, without purpose or consideration, without pity or justice, at once fruitful and barren and uncertain: imagine to yourselves INDIFFERENCE as a power—how COULD you live in accordance with such indifference? To live—is not that just endeavouring to be otherwise than this Nature? Is not living valuing, preferring, being unjust, being limited, endeavouring to be different? And granted that your imperative, "living according to Nature," means actually the same as "living according to life"—how could you do DIFFERENTLY? Why should you make a principle out of what you yourselves are, and must be? In reality, however, it is quite otherwise with you: while you pretend to read with rapture the canon of your law in Nature, you want something quite the contrary, you extraordinary stage-players and self-deluders! In your pride you wish to dictate your morals and ideals to Nature, to Nature herself, and

to incorporate them therein; you insist that it shall be Nature "according to the Stoa," and would like everything to be made after your own image, as a vast, eternal glorification and generalism of Stoicism! With all your love for truth, you have forced yourselves so long, so persistently, and with such hypnotic rigidity to see Nature FALSELY, that is to say, Stoically, that you are no longer able to see it otherwise—and to crown all, some unfathomable superciliousness gives you the Bedlamite hope that BECAUSE you are able to tyrannize over yourselves—Stoicism is self-tyranny—Nature will also allow herself to be tyrannized over: is not the Stoic a PART of Nature?... But this is an old and everlasting story: what happened in old times with the Stoics still happens today, as soon as ever a philosophy begins to believe in itself. It always creates the world in its own image; it cannot do otherwise; philosophy is this tyrannical impulse itself, the most spiritual Will to Power, the will to "creation of the world," the will to the causa prima.

10. The eagerness and subtlety, I should even say craftiness, with which the problem of "the real and the apparent world" is dealt with at present throughout Europe, furnishes food for thought and attention; and he who hears only a "Will to Truth" in the background, and nothing else, cannot certainly boast of the sharpest ears. In rare and isolated cases, it may really have happened that such a Will to Truth—a certain extravagant and adventurous pluck, a metaphysician's ambition of the forlorn hope—has participated therein: that which in the end always prefers a handful of "certainty" to a whole cartload of beautiful possibilities; there may even be puritanical fanatics of conscience, who prefer to put their last trust in a sure nothing, rather than in an uncertain something. But that is Nihilism, and the sign of a despairing, mortally wearied soul, notwithstanding the courageous bearing such a virtue may display. It seems, however, to be otherwise with stronger and livelier thinkers who are still eager for life. In that they side AGAINST appearance, and speak superciliously of "perspective," in that they rank the credibility of their own bodies about as low as the credibility of the ocular evidence that "the earth stands still," and thus, apparently, allowing with complacency their securest possession to escape (for what does one at present believe in more firmly than in one's body?),—who knows if they are not really trying to win back something which was formerly an even securer possession, something of the old domain of the faith of former times, perhaps the "immortal soul," perhaps "the old God," in short, ideas by which they could live better, that is to say, more

vigorously and more joyously, than by "modern ideas"? There is DISTRUST of these modern ideas in this mode of looking at things, a disbelief in all that has been constructed yesterday and today; there is perhaps some slight admixture of satiety and scorn, which can no longer endure the BRIC-A-BRAC of ideas of the most varied origin, such as so-called Positivism at present throws on the market; a disgust of the more refined taste at the village-fair motley and patchiness of all these reality-philosophasters, in whom there is nothing either new or true, except this motley. Therein it seems to me that we should agree with those skeptical anti-realists and knowledge-microscopists of the present day; their instinct, which repels them from MODERN reality, is unrefuted... what do their retrograde by-paths concern us! The main thing about them is NOT that they wish to go "back," but that they wish to get AWAY therefrom. A little MORE strength, swing, courage, and artistic power, and they would be OFF—and not back!

11. It seems to me that there is everywhere an attempt at present to divert attention from the actual influence which Kant exercised on German philosophy, and especially to ignore prudently the value which he set upon himself. Kant was first and foremost proud of his Table of Categories; with it in his hand he said: "This is the most difficult thing that could ever be undertaken on behalf of metaphysics." Let us only understand this "could be"! He was proud of having DISCOVERED a new faculty in man, the faculty of synthetic judgment a priori. Granting that he deceived himself in this matter; the development and rapid flourishing of German philosophy depended nevertheless on his pride, and on the eager rivalry of the younger generation to discover if possible something—at all events "new faculties"—of which to be still prouder!—But let us reflect for a moment—it is high time to do so. "How are synthetic judgments a priori POSSIBLE?" Kant asks himself—and what is really his answer? "BY MEANS OF A MEANS (faculty)"—but unfortunately not in five words, but so circumstantially, imposingly, and with such display of German profundity and verbal flourishes, that one altogether loses sight of the comical niaiserie allemande involved in such an answer. People were beside themselves with delight over this new faculty, and the jubilation reached its climax when Kant further discovered a moral faculty in man—for at that time Germans were still moral, not yet dabbling in the "Politics of hard fact." Then came the honeymoon of German philosophy. All the young theologians of the

Tubingen institution went immediately into the groves—all seeking for "faculties." And what did they not find—in that innocent, rich, and still youthful period of the German spirit, to which Romanticism, the malicious fairy, piped and sang, when one could not yet distinguish between "finding" and "inventing"! Above all a faculty for the "transcendental"; Schelling christened it, intellectual intuition, and thereby gratified the most earnest longings of the naturally pious-inclined Germans. One can do no greater wrong to the whole of this exuberant and eccentric movement (which was really youthfulness, notwithstanding that it disguised itself so boldly, in hoary and senile conceptions), than to take it seriously, or even treat it with moral indignation. Enough, however—the world grew older, and the dream vanished. A time came when people rubbed their foreheads, and they still rub them today. People had been dreaming, and first and foremost—old Kant. "By means of a means (faculty)"—he had said, or at least meant to say. But, is that—an answer? An explanation? Or is it not rather merely a repetition of the question? How does opium induce sleep? "By means of a means (faculty)," namely the *virtus dormitiva*, replies the doctor in Moliere,

*Quia est in eo virtus dormitiva,  
Cujus est natura sensus assoupire.*

But such replies belong to the realm of comedy, and it is high time to replace the Kantian question, "How are synthetic judgments a *PRIORI* possible?" by another question, "Why is belief in such judgments necessary?"—in effect, it is high time that we should understand that such judgments must be believed to be true, for the sake of the preservation of creatures like ourselves; though they still might naturally be false judgments! Or, more plainly spoken, and roughly and readily—synthetic judgments a priori should not "be possible" at all; we have no right to them; in our mouths they are nothing but false judgments. Only, of course, the belief in their truth is necessary, as plausible belief and ocular evidence belonging to the perspective view of life. And finally, to call to mind the enormous influence which "German philosophy"—I hope you understand its right to inverted commas (goosefeet)?—has exercised throughout the whole of Europe, there is no doubt that a certain *VIRTUS DORMITIVA* had a share in it; thanks to German philosophy, it was a delight to the noble idlers, the virtuous, the mystics, the artiste, the three-fourths Christians, and the political obscurantists of all nations, to find an antidote to the still

overwhelming sensualism which overflowed from the last century into this, in short—"sensus assoupire."...

12. As regards materialistic atomism, it is one of the best-refuted theories that have been advanced, and in Europe there is now perhaps no one in the learned world so unscholarly as to attach serious signification to it, except for convenient everyday use (as an abbreviation of the means of expression)—thanks chiefly to the Pole Boscovich: he and the Pole Copernicus have hitherto been the greatest and most successful opponents of ocular evidence. For while Copernicus has persuaded us to believe, contrary to all the senses, that the earth does NOT stand fast, Boscovich has taught us to abjure the belief in the last thing that "stood fast" of the earth—the belief in "substance," in "matter," in the earth-residuum, and particle-atom: it is the greatest triumph over the senses that has hitherto been gained on earth. One must, however, go still further, and also declare war, relentless war to the knife, against the "atomistic requirements" which still lead a dangerous after-life in places where no one suspects them, like the more celebrated "metaphysical requirements": one must also above all give the finishing stroke to that other and more portentous atomism which Christianity has taught best and longest, the SOUL-ATOMISM. Let it be permitted to designate by this expression the belief which regards the soul as something indestructible, eternal, indivisible, as a monad, as an atomon: this belief ought to be expelled from science! Between ourselves, it is not at all necessary to get rid of "the soul" thereby, and thus renounce one of the oldest and most venerated hypotheses—as happens frequently to the clumsiness of naturalists, who can hardly touch on the soul without immediately losing it. But the way is open for new acceptations and refinements of the soul-hypothesis; and such conceptions as "mortal soul," and "soul of subjective multiplicity," and "soul as social structure of the instincts and passions," want henceforth to have legitimate rights in science. In that the NEW psychologist is about to put an end to the superstitions which have hitherto flourished with almost tropical luxuriance around the idea of the soul, he is really, as it were, thrusting himself into a new desert and a new distrust—it is possible that the older psychologists had a merrier and more comfortable time of it; eventually, however, he finds that precisely thereby he is also condemned to INVENT—and, who knows? perhaps to DISCOVER the new.

13. Psychologists should bethink themselves before putting down the instinct of self-preservation as the cardinal instinct of an organic being. A living thing seeks above all to DISCHARGE its strength—life itself is WILL TO POWER; self-preservation is only one of the indirect and most frequent RESULTS thereof. In short, here, as everywhere else, let us beware of SUPERFLUOUS teleological principles!—one of which is the instinct of self-preservation (we owe it to Spinoza's inconsistency). It is thus, in effect, that method ordains, which must be essentially economy of principles.

14. It is perhaps just dawning on five or six minds that natural philosophy is only a world-exposition and world-arrangement (according to us, if I may say so!) and NOT a world-explanation; but in so far as it is based on belief in the senses, it is regarded as more, and for a long time to come must be regarded as more—namely, as an explanation. It has eyes and fingers of its own, it has ocular evidence and palpableness of its own: this operates fascinatingly, persuasively, and CONVINCINGLY upon an age with fundamentally plebeian tastes—in fact, it follows instinctively the canon of truth of eternal popular sensualism. What is clear, what is "explained"? Only that which can be seen and felt—one must pursue every problem thus far. Obversely, however, the charm of the Platonic mode of thought, which was an ARISTOCRATIC mode, consisted precisely in RESISTANCE to obvious sense-evidence—perhaps among men who enjoyed even stronger and more fastidious senses than our contemporaries, but who knew how to find a higher triumph in remaining masters of them: and this by means of pale, cold, grey conceptional networks which they threw over the motley whirl of the senses—the mob of the senses, as Plato said. In this overcoming of the world, and interpreting of the world in the manner of Plato, there was an ENJOYMENT different from that which the physicists of today offer us—and likewise the Darwinists and anti-teleologists among the physiological workers, with their principle of the "smallest possible effort," and the greatest possible blunder. "Where there is nothing more to see or to grasp, there is also nothing more for men to do"—that is certainly an imperative different from the Platonic one, but it may notwithstanding be the right imperative for a hardy, laborious race of machinists and bridge-builders of the future, who have nothing but ROUGH work to perform.

15. To study physiology with a clear conscience, one must insist on the fact that the sense-organs are not phenomena in the sense of the idealistic philosophy; as such they certainly could not be causes! Sensualism,

therefore, at least as regulative hypothesis, if not as heuristic principle. What? And others say even that the external world is the work of our organs? But then our body, as a part of this external world, would be the work of our organs! But then our organs themselves would be the work of our organs! It seems to me that this is a complete REDUCTIO AD ABSURDUM, if the conception CAUSA SUI is something fundamentally absurd. Consequently, the external world is NOT the work of our organs—?

16. There are still harmless self-observers who believe that there are "immediate certainties"; for instance, "I think," or as the superstition of Schopenhauer puts it, "I will"; as though cognition here got hold of its object purely and simply as "the thing in itself," without any falsification taking place either on the part of the subject or the object. I would repeat it, however, a hundred times, that "immediate certainty," as well as "absolute knowledge" and the "thing in itself," involve a CONTRADICTION IN ADJECTO; we really ought to free ourselves from the misleading significance of words! The people on their part may think that cognition is knowing all about things, but the philosopher must say to himself: "When I analyze the process that is expressed in the sentence, 'I think,' I find a whole series of daring assertions, the argumentative proof of which would be difficult, perhaps impossible: for instance, that it is *I* who think, that there must necessarily be something that thinks, that thinking is an activity and operation on the part of a being who is thought of as a cause, that there is an 'ego,' and finally, that it is already determined what is to be designated by thinking—that I KNOW what thinking is. For if I had not already decided within myself what it is, by what standard could I determine whether that which is just happening is not perhaps 'willing' or 'feeling'? In short, the assertion 'I think,' assumes that I COMPARE my state at the present moment with other states of myself which I know, in order to determine what it is; on account of this retrospective connection with further 'knowledge,' it has, at any rate, no immediate certainty for me."—In place of the "immediate certainty" in which the people may believe in the special case, the philosopher thus finds a series of metaphysical questions presented to him, veritable conscience questions of the intellect, to wit: "Whence did I get the notion of 'thinking'? Why do I believe in cause and effect? What gives me the right to speak of an 'ego,' and even of an 'ego' as cause, and finally of an 'ego' as cause of thought?" He who ventures to answer these metaphysical questions at once by an appeal to a sort of INTUITIVE

perception, like the person who says, "I think, and know that this, at least, is true, actual, and certain"—will encounter a smile and two notes of interrogation in a philosopher nowadays. "Sir," the philosopher will perhaps give him to understand, "it is improbable that you are not mistaken, but why should it be the truth?"

17. With regard to the superstitions of logicians, I shall never tire of emphasizing a small, terse fact, which is unwillingly recognized by these credulous minds—namely, that a thought comes when "it" wishes, and not when "I" wish; so that it is a PERVERSION of the facts of the case to say that the subject "I" is the condition of the predicate "think." ONE thinks; but that this "one" is precisely the famous old "ego," is, to put it mildly, only a supposition, an assertion, and assuredly not an "immediate certainty." After all, one has even gone too far with this "one thinks"—even the "one" contains an INTERPRETATION of the process, and does not belong to the process itself. One infers here according to the usual grammatical formula—"To think is an activity; every activity requires an agency that is active; consequently"... It was pretty much on the same lines that the older atomism sought, besides the operating "power," the material particle wherein it resides and out of which it operates—the atom. More rigorous minds, however, learnt at last to get along without this "earth-residuum," and perhaps some day we shall accustom ourselves, even from the logician's point of view, to get along without the little "one" (to which the worthy old "ego" has refined itself).

18. It is certainly not the least charm of a theory that it is refutable; it is precisely thereby that it attracts the more subtle minds. It seems that the hundred-times-refuted theory of the "free will" owes its persistence to this charm alone; some one is always appearing who feels himself strong enough to refute it.

19. Philosophers are accustomed to speak of the will as though it were the best-known thing in the world; indeed, Schopenhauer has given us to understand that the will alone is really known to us, absolutely and completely known, without deduction or addition. But it again and again seems to me that in this case Schopenhauer also only did what philosophers are in the habit of doing—he seems to have adopted a POPULAR PREJUDICE and exaggerated it. Willing seems to me to be above all something COMPLICATED, something that is a unity only in name—and it

is precisely in a name that popular prejudice lurks, which has got the mastery over the inadequate precautions of philosophers in all ages. So let us for once be more cautious, let us be "unphilosophical": let us say that in all willing there is firstly a plurality of sensations, namely, the sensation of the condition "AWAY FROM WHICH we go," the sensation of the condition "TOWARDS WHICH we go," the sensation of this "FROM" and "TOWARDS" itself, and then besides, an accompanying muscular sensation, which, even without our putting in motion "arms and legs," commences its action by force of habit, directly we "will" anything. Therefore, just as sensations (and indeed many kinds of sensations) are to be recognized as ingredients of the will, so, in the second place, thinking is also to be recognized; in every act of the will there is a ruling thought;—and let us not imagine it possible to sever this thought from the "willing," as if the will would then remain over! In the third place, the will is not only a complex of sensation and thinking, but it is above all an EMOTION, and in fact the emotion of the command. That which is termed "freedom of the will" is essentially the emotion of supremacy in respect to him who must obey: "I am free, 'he' must obey"—this consciousness is inherent in every will; and equally so the straining of the attention, the straight look which fixes itself exclusively on one thing, the unconditional judgment that "this and nothing else is necessary now," the inward certainty that obedience will be rendered—and whatever else pertains to the position of the commander. A man who WILLS commands something within himself which renders obedience, or which he believes renders obedience. But now let us notice what is the strangest thing about the will,—this affair so extremely complex, for which the people have only one name. Inasmuch as in the given circumstances we are at the same time the commanding AND the obeying parties, and as the obeying party we know the sensations of constraint, impulsion, pressure, resistance, and motion, which usually commence immediately after the act of will; inasmuch as, on the other hand, we are accustomed to disregard this duality, and to deceive ourselves about it by means of the synthetic term "I": a whole series of erroneous conclusions, and consequently of false judgments about the will itself, has become attached to the act of willing—to such a degree that he who wills believes firmly that willing SUFFICES for action. Since in the majority of cases there has only been exercise of will when the effect of the command—consequently obedience, and therefore action—was to be EXPECTED,

the APPEARANCE has translated itself into the sentiment, as if there were a NECESSITY OF EFFECT; in a word, he who wills believes with a fair amount of certainty that will and action are somehow one; he ascribes the success, the carrying out of the willing, to the will itself, and thereby enjoys an increase of the sensation of power which accompanies all success. "Freedom of Will"—that is the expression for the complex state of delight of the person exercising volition, who commands and at the same time identifies himself with the executor of the order—who, as such, enjoys also the triumph over obstacles, but thinks within himself that it was really his own will that overcame them. In this way the person exercising volition adds the feelings of delight of his successful executive instruments, the useful "underwills" or under-souls—indeed, our body is but a social structure composed of many souls—to his feelings of delight as commander. L'EFFET C'EST MOI. what happens here is what happens in every well-constructed and happy commonwealth, namely, that the governing class identifies itself with the successes of the commonwealth. In all willing it is absolutely a question of commanding and obeying, on the basis, as already said, of a social structure composed of many "souls", on which account a philosopher should claim the right to include willing-as-such within the sphere of morals—regarded as the doctrine of the relations of supremacy under which the phenomenon of "life" manifests itself.

20. That the separate philosophical ideas are not anything optional or autonomously evolving, but grow up in connection and relationship with each other, that, however suddenly and arbitrarily they seem to appear in the history of thought, they nevertheless belong just as much to a system as the collective members of the fauna of a Continent—is betrayed in the end by the circumstance: how unfailingly the most diverse philosophers always fill in again a definite fundamental scheme of POSSIBLE philosophies. Under an invisible spell, they always revolve once more in the same orbit, however independent of each other they may feel themselves with their critical or systematic wills, something within them leads them, something impels them in definite order the one after the other—to wit, the innate methodology and relationship of their ideas. Their thinking is, in fact, far less a discovery than a re-recognizing, a remembering, a return and a home-coming to a far-off, ancient common-household of the soul, out of which those ideas formerly grew: philosophizing is so far a kind of atavism of the highest order. The wonderful family resemblance of all Indian, Greek, and

German philosophizing is easily enough explained. In fact, where there is affinity of language, owing to the common philosophy of grammar—I mean owing to the unconscious domination and guidance of similar grammatical functions—it cannot but be that everything is prepared at the outset for a similar development and succession of philosophical systems, just as the way seems barred against certain other possibilities of world-interpretation. It is highly probable that philosophers within the domain of the Ural-Altaic languages (where the conception of the subject is least developed) look otherwise "into the world," and will be found on paths of thought different from those of the Indo-Germans and Mussulmans, the spell of certain grammatical functions is ultimately also the spell of PHYSIOLOGICAL valuations and racial conditions.—So much by way of rejecting Locke's superficiality with regard to the origin of ideas.

21. The CAUSA SUI is the best self-contradiction that has yet been conceived, it is a sort of logical violation and unnaturalness; but the extravagant pride of man has managed to entangle itself profoundly and frightfully with this very folly. The desire for "freedom of will" in the superlative, metaphysical sense, such as still holds sway, unfortunately, in the minds of the half-educated, the desire to bear the entire and ultimate responsibility for one's actions oneself, and to absolve God, the world, ancestors, chance, and society therefrom, involves nothing less than to be precisely this CAUSA SUI, and, with more than Munchausen daring, to pull oneself up into existence by the hair, out of the slough of nothingness. If any one should find out in this manner the crass stupidity of the celebrated conception of "free will" and put it out of his head altogether, I beg of him to carry his "enlightenment" a step further, and also put out of his head the contrary of this monstrous conception of "free will": I mean "non-free will," which is tantamount to a misuse of cause and effect. One should not wrongly MATERIALISE "cause" and "effect," as the natural philosophers do (and whoever like them naturalize in thinking at present), according to the prevailing mechanical doltishness which makes the cause press and push until it "effects" its end; one should use "cause" and "effect" only as pure CONCEPTIONS, that is to say, as conventional fictions for the purpose of designation and mutual understanding,—NOT for explanation. In "being-in-itself" there is nothing of "casual-connection," of "necessity," or of "psychological non-freedom"; there the effect does NOT follow the cause, there "law" does not obtain. It is WE alone who have devised cause,

sequence, reciprocity, relativity, constraint, number, law, freedom, motive, and purpose; and when we interpret and intermix this symbol-world, as "being-in-itself," with things, we act once more as we have always acted—MYTHOLOGICALLY. The "non-free will" is mythology; in real life it is only a question of STRONG and WEAK wills.—It is almost always a symptom of what is lacking in himself, when a thinker, in every "causal-connection" and "psychological necessity," manifests something of compulsion, indigence, obsequiousness, oppression, and non-freedom; it is suspicious to have such feelings—the person betrays himself. And in general, if I have observed correctly, the "non-freedom of the will" is regarded as a problem from two entirely opposite standpoints, but always in a profoundly PERSONAL manner: some will not give up their "responsibility," their belief in THEMSELVES, the personal right to THEIR merits, at any price (the vain races belong to this class); others on the contrary, do not wish to be answerable for anything, or blamed for anything, and owing to an inward self-contempt, seek to GET OUT OF THE BUSINESS, no matter how. The latter, when they write books, are in the habit at present of taking the side of criminals; a sort of socialistic sympathy is their favourite disguise. And as a matter of fact, the fatalism of the weak-willed embellishes itself surprisingly when it can pose as "la religion de la souffrance humaine"; that is ITS "good taste."

22. Let me be pardoned, as an old philologist who cannot desist from the mischief of putting his finger on bad modes of interpretation, but "Nature's conformity to law," of which you physicists talk so proudly, as though—why, it exists only owing to your interpretation and bad "philology." It is no matter of fact, no "text," but rather just a naively humanitarian adjustment and perversion of meaning, with which you make abundant concessions to the democratic instincts of the modern soul! "Everywhere equality before the law—Nature is not different in that respect, nor better than we": a fine instance of secret motive, in which the vulgar antagonism to everything privileged and autocratic—likewise a second and more refined atheism—is once more disguised. "Ni dieu, ni maitre"—that, also, is what you want; and therefore "Cheers for natural law!"—is it not so? But, as has been said, that is interpretation, not text; and somebody might come along, who, with opposite intentions and modes of interpretation, could read out of the same "Nature," and with regard to the same phenomena, just the tyrannically inconsiderate and relentless enforcement of the claims of power—an

interpreter who should so place the unexceptionalness and unconditionalness of all "Will to Power" before your eyes, that almost every word, and the word "tyranny" itself, would eventually seem unsuitable, or like a weakening and softening metaphor—as being too human; and who should, nevertheless, end by asserting the same about this world as you do, namely, that it has a "necessary" and "calculable" course, NOT, however, because laws obtain in it, but because they are absolutely LACKING, and every power effects its ultimate consequences every moment. Granted that this also is only interpretation—and you will be eager enough to make this objection?—well, so much the better.

23. All psychology hitherto has run aground on moral prejudices and timidities, it has not dared to launch out into the depths. In so far as it is allowable to recognize in that which has hitherto been written, evidence of that which has hitherto been kept silent, it seems as if nobody had yet harboured the notion of psychology as the Morphology and DEVELOPMENT-DOCTRINE OF THE WILL TO POWER, as I conceive of it. The power of moral prejudices has penetrated deeply into the most intellectual world, the world apparently most indifferent and unprejudiced, and has obviously operated in an injurious, obstructive, blinding, and distorting manner. A proper physio-psychology has to contend with unconscious antagonism in the heart of the investigator, it has "the heart" against it even a doctrine of the reciprocal conditionality of the "good" and the "bad" impulses, causes (as refined immorality) distress and aversion in a still strong and manly conscience—still more so, a doctrine of the derivation of all good impulses from bad ones. If, however, a person should regard even the emotions of hatred, envy, covetousness, and imperiousness as life-conditioning emotions, as factors which must be present, fundamentally and essentially, in the general economy of life (which must, therefore, be further developed if life is to be further developed), he will suffer from such a view of things as from sea-sickness. And yet this hypothesis is far from being the strangest and most painful in this immense and almost new domain of dangerous knowledge, and there are in fact a hundred good reasons why every one should keep away from it who CAN do so! On the other hand, if one has once drifted hither with one's bark, well! very good! now let us set our teeth firmly! let us open our eyes and keep our hand fast on the helm! We sail away right OVER morality, we crush out, we destroy perhaps the remains of our own morality by daring to

make our voyage thither—but what do WE matter. Never yet did a PROFOUNDER world of insight reveal itself to daring travelers and adventurers, and the psychologist who thus "makes a sacrifice"—it is not the sacrificio dell' intelletto, on the contrary!—will at least be entitled to demand in return that psychology shall once more be recognized as the queen of the sciences, for whose service and equipment the other sciences exist. For psychology is once more the path to the fundamental problems.



## CHAPTER II. THE FREE SPIRIT

24. O sancta simplicitas! In what strange simplification and falsification man lives! One can never cease wondering when once one has got eyes for beholding this marvel! How we have made everything around us clear and free and easy and simple! how we have been able to give our senses a passport to everything superficial, our thoughts a godlike desire for wanton pranks and wrong inferences!—how from the beginning, we have contrived to retain our ignorance in order to enjoy an almost inconceivable freedom, thoughtlessness, imprudence, heartiness, and gaiety—in order to enjoy life! And only on this solidified, granite-like foundation of ignorance could knowledge rear itself hitherto, the will to knowledge on the foundation of a far more powerful will, the will to ignorance, to the uncertain, to the untrue! Not as its opposite, but—as its refinement! It is to be hoped, indeed, that LANGUAGE, here as elsewhere, will not get over its awkwardness, and that it will continue to talk of opposites where there are only degrees and many refinements of gradation; it is equally to be hoped that the incarnated Tartuffery of morals, which now belongs to our unconquerable "flesh and blood," will turn the words round in the mouths of us discerning ones. Here and there we understand it, and laugh at the way in which precisely the best knowledge seeks most to retain us in this SIMPLIFIED, thoroughly artificial, suitably imagined, and suitably falsified world: at the way in which, whether it will or not, it loves error, because, as living itself, it loves life!

25. After such a cheerful commencement, a serious word would fain be heard; it appeals to the most serious minds. Take care, ye philosophers and friends of knowledge, and beware of martyrdom! Of suffering "for the truth's sake"! even in your own defense! It spoils all the innocence and fine neutrality of your conscience; it makes you headstrong against objections and red rags; it stupefies, animalizes, and brutalizes, when in the struggle with danger, slander, suspicion, expulsion, and even worse consequences of enmity, ye have at last to play your last card as protectors of truth upon earth—as though "the Truth" were such an innocent and incompetent creature as to require protectors! and you of all people, ye knights of the

sorrowful countenance, Messrs Loafers and Cobweb-spinners of the spirit! Finally, ye know sufficiently well that it cannot be of any consequence if YE just carry your point; ye know that hitherto no philosopher has carried his point, and that there might be a more laudable truthfulness in every little interrogative mark which you place after your special words and favourite doctrines (and occasionally after yourselves) than in all the solemn pantomime and trumping games before accusers and law-courts! Rather go out of the way! Flee into concealment! And have your masks and your ruses, that ye may be mistaken for what you are, or somewhat feared! And pray, don't forget the garden, the garden with golden trellis-work! And have people around you who are as a garden—or as music on the waters at eventide, when already the day becomes a memory. Choose the GOOD solitude, the free, wanton, lightsome solitude, which also gives you the right still to remain good in any sense whatsoever! How poisonous, how crafty, how bad, does every long war make one, which cannot be waged openly by means of force! How PERSONAL does a long fear make one, a long watching of enemies, of possible enemies! These pariahs of society, these long-pursued, badly-persecuted ones—also the compulsory recluses, the Spinozas or Giordano Brunos—always become in the end, even under the most intellectual masquerade, and perhaps without being themselves aware of it, refined vengeance-seekers and poison-Brewers (just lay bare the foundation of Spinoza's ethics and theology!), not to speak of the stupidity of moral indignation, which is the unfailing sign in a philosopher that the sense of philosophical humour has left him. The martyrdom of the philosopher, his "sacrifice for the sake of truth," forces into the light whatever of the agitator and actor lurks in him; and if one has hitherto contemplated him only with artistic curiosity, with regard to many a philosopher it is easy to understand the dangerous desire to see him also in his deterioration (deteriorated into a "martyr," into a stage-and-tribune-bawler). Only, that it is necessary with such a desire to be clear WHAT spectacle one will see in any case—merely a satyric play, merely an epilogue farce, merely the continued proof that the long, real tragedy IS AT AN END, supposing that every philosophy has been a long tragedy in its origin.

26. Every select man strives instinctively for a citadel and a privacy, where he is FREE from the crowd, the many, the majority—where he may forget "men who are the rule," as their exception;—exclusive only of the

case in which he is pushed straight to such men by a still stronger instinct, as a discerner in the great and exceptional sense. Whoever, in intercourse with men, does not occasionally glisten in all the green and grey colours of distress, owing to disgust, satiety, sympathy, gloominess, and solitariness, is assuredly not a man of elevated tastes; supposing, however, that he does not voluntarily take all this burden and disgust upon himself, that he persistently avoids it, and remains, as I said, quietly and proudly hidden in his citadel, one thing is then certain: he was not made, he was not predestined for knowledge. For as such, he would one day have to say to himself: "The devil take my good taste! but 'the rule' is more interesting than the exception—than myself, the exception!" And he would go DOWN, and above all, he would go "inside." The long and serious study of the AVERAGE man—and consequently much disguise, self-overcoming, familiarity, and bad intercourse (all intercourse is bad intercourse except with one's equals):—that constitutes a necessary part of the life-history of every philosopher; perhaps the most disagreeable, odious, and disappointing part. If he is fortunate, however, as a favourite child of knowledge should be, he will meet with suitable auxiliaries who will shorten and lighten his task; I mean so-called cynics, those who simply recognize the animal, the commonplace and "the rule" in themselves, and at the same time have so much spirituality and ticklishness as to make them talk of themselves and their like BEFORE WITNESSES—sometimes they wallow, even in books, as on their own dung-hill. Cynicism is the only form in which base souls approach what is called honesty; and the higher man must open his ears to all the coarser or finer cynicism, and congratulate himself when the clown becomes shameless right before him, or the scientific satyr speaks out. There are even cases where enchantment mixes with the disgust—namely, where by a freak of nature, genius is bound to some such indiscreet billy-goat and ape, as in the case of the Abbe Galiani, the profoundest, acutest, and perhaps also filthiest man of his century—he was far profounder than Voltaire, and consequently also, a good deal more silent. It happens more frequently, as has been hinted, that a scientific head is placed on an ape's body, a fine exceptional understanding in a base soul, an occurrence by no means rare, especially among doctors and moral physiologists. And whenever anyone speaks without bitterness, or rather quite innocently, of man as a belly with two requirements, and a head with one; whenever any one sees, seeks, and WANTS to see only hunger, sexual

instinct, and vanity as the real and only motives of human actions; in short, when any one speaks "badly"—and not even "ill"—of man, then ought the lover of knowledge to hearken attentively and diligently; he ought, in general, to have an open ear wherever there is talk without indignation. For the indignant man, and he who perpetually tears and lacerates himself with his own teeth (or, in place of himself, the world, God, or society), may indeed, morally speaking, stand higher than the laughing and self-satisfied satyr, but in every other sense he is the more ordinary, more indifferent, and less instructive case. And no one is such a LIAR as the indignant man.

27. It is difficult to be understood, especially when one thinks and lives gangasrotogati [Footnote: Like the river Ganges: presto.] among those only who think and live otherwise—namely, kurmagati [Footnote: Like the tortoise: lento.], or at best "froglike," mandeikagati [Footnote: Like the frog: staccato.] (I do everything to be "difficultly understood" myself!)—and one should be heartily grateful for the good will to some refinement of interpretation. As regards "the good friends," however, who are always too easy-going, and think that as friends they have a right to ease, one does well at the very first to grant them a play-ground and romping-place for misunderstanding—one can thus laugh still; or get rid of them altogether, these good friends—and laugh then also!

28. What is most difficult to render from one language into another is the TEMPO of its style, which has its basis in the character of the race, or to speak more physiologically, in the average TEMPO of the assimilation of its nutriment. There are honestly meant translations, which, as involuntary vulgarizations, are almost falsifications of the original, merely because its lively and merry TEMPO (which overleaps and obviates all dangers in word and expression) could not also be rendered. A German is almost incapacitated for PRESTO in his language; consequently also, as may be reasonably inferred, for many of the most delightful and daring NUANCES of free, free-spirited thought. And just as the buffoon and satyr are foreign to him in body and conscience, so Aristophanes and Petronius are untranslatable for him. Everything ponderous, viscous, and pompously clumsy, all long-winded and wearying species of style, are developed in profuse variety among Germans—pardon me for stating the fact that even Goethe's prose, in its mixture of stiffness and elegance, is no exception, as a reflection of the "good old time" to which it belongs, and as an expression of German taste at a time when there was still a "German taste," which was

a rococo-taste in moribus et artibus. Lessing is an exception, owing to his histrionic nature, which understood much, and was versed in many things; he who was not the translator of Bayle to no purpose, who took refuge willingly in the shadow of Diderot and Voltaire, and still more willingly among the Roman comedy-writers—Lessing loved also free-spiritism in the TEMPO, and flight out of Germany. But how could the German language, even in the prose of Lessing, imitate the TEMPO of Machiavelli, who in his "Principe" makes us breathe the dry, fine air of Florence, and cannot help presenting the most serious events in a boisterous allegrissimo, perhaps not without a malicious artistic sense of the contrast he ventures to present—long, heavy, difficult, dangerous thoughts, and a TEMPO of the gallop, and of the best, wantonest humour? Finally, who would venture on a German translation of Petronius, who, more than any great musician hitherto, was a master of PRESTO in invention, ideas, and words? What matter in the end about the swamps of the sick, evil world, or of the "ancient world," when like him, one has the feet of a wind, the rush, the breath, the emancipating scorn of a wind, which makes everything healthy, by making everything RUN! And with regard to Aristophanes—that transfiguring, complementary genius, for whose sake one PARDONS all Hellenism for having existed, provided one has understood in its full profundity ALL that there requires pardon and transfiguration; there is nothing that has caused me to meditate more on PLATO'S secrecy and sphinx-like nature, than the happily preserved petit fait that under the pillow of his death-bed there was found no "Bible," nor anything Egyptian, Pythagorean, or Platonic—but a book of Aristophanes. How could even Plato have endured life—a Greek life which he repudiated—without an Aristophanes!

29. It is the business of the very few to be independent; it is a privilege of the strong. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it; not the least of which is that no one can see how and where he loses his way, becomes isolated, and is torn piecemeal by some minotaur of conscience. Supposing such a one comes to grief, it is so far from the comprehension of men that they neither feel it, nor sympathize with it. And he cannot any longer go back! He cannot even go back again to the sympathy of men!

30. Our deepest insights must—and should—appear as follies, and under certain circumstances as crimes, when they come unauthorizedly to the ears of those who are not disposed and predestined for them. The exoteric and the esoteric, as they were formerly distinguished by philosophers—among the Indians, as among the Greeks, Persians, and Mussulmans, in short, wherever people believed in gradations of rank and NOT in equality and equal rights—are not so much in contradistinction to one another in respect to the exoteric class, standing without, and viewing, estimating, measuring, and judging from the outside, and not from the inside; the more essential distinction is that the class in question views things from below upwards—while the esoteric class views things FROM ABOVE DOWNWARDS. There are heights of the soul from which tragedy itself no longer appears to operate tragically; and if all the woe in the world were taken together, who would dare to decide whether the sight of it would NECESSARILY seduce and constrain to sympathy, and thus to a doubling of the woe?... That which serves the higher class of men for nourishment or refreshment, must be almost poison to an entirely different and lower order of human beings. The virtues of the common man would perhaps mean vice and weakness in a philosopher; it might be possible for a highly developed man, supposing him to degenerate and go to ruin, to acquire qualities thereby alone, for the sake of which he would have to be honoured as a saint in the lower world into which he had sunk. There are books which have an inverse value for the soul and the health according as the inferior soul and the lower vitality, or the higher and more powerful, make use of them. In the former case they are dangerous, disturbing, unsettling books, in the latter case they are herald-calls which summon the bravest to THEIR bravery. Books for the general reader are always ill-smelling books, the odour of paltry people clings to them. Where the populace eat and drink, and even where they reverence, it is accustomed to stink. One should not go into churches if one wishes to breathe PURE air.

31. In our youthful years we still venerate and despise without the art of NUANCE, which is the best gain of life, and we have rightly to do hard penance for having fallen upon men and things with Yea and Nay. Everything is so arranged that the worst of all tastes, THE TASTE FOR THE UNCONDITIONAL, is cruelly befooled and abused, until a man learns to introduce a little art into his sentiments, and prefers to try conclusions with the artificial, as do the real artists of life. The angry and

reverent spirit peculiar to youth appears to allow itself no peace, until it has suitably falsified men and things, to be able to vent its passion upon them: youth in itself even, is something falsifying and deceptive. Later on, when the young soul, tortured by continual disillusion, finally turns suspiciously against itself—still ardent and savage even in its suspicion and remorse of conscience: how it upbraids itself, how impatiently it tears itself, how it revenges itself for its long self-blinding, as though it had been a voluntary blindness! In this transition one punishes oneself by distrust of one's sentiments; one tortures one's enthusiasm with doubt, one feels even the good conscience to be a danger, as if it were the self-concealment and lassitude of a more refined uprightness; and above all, one espouses upon principle the cause AGAINST "youth."—A decade later, and one comprehends that all this was also still—youth!

32. Throughout the longest period of human history—one calls it the prehistoric period—the value or non-value of an action was inferred from its CONSEQUENCES; the action in itself was not taken into consideration, any more than its origin; but pretty much as in China at present, where the distinction or disgrace of a child redounds to its parents, the retro-operating power of success or failure was what induced men to think well or ill of an action. Let us call this period the PRE-MORAL period of mankind; the imperative, "Know thyself!" was then still unknown.—In the last ten thousand years, on the other hand, on certain large portions of the earth, one has gradually got so far, that one no longer lets the consequences of an action, but its origin, decide with regard to its worth: a great achievement as a whole, an important refinement of vision and of criterion, the unconscious effect of the supremacy of aristocratic values and of the belief in "origin," the mark of a period which may be designated in the narrower sense as the MORAL one: the first attempt at self-knowledge is thereby made. Instead of the consequences, the origin—what an inversion of perspective! And assuredly an inversion effected only after long struggle and wavering! To be sure, an ominous new superstition, a peculiar narrowness of interpretation, attained supremacy precisely thereby: the origin of an action was interpreted in the most definite sense possible, as origin out of an INTENTION; people were agreed in the belief that the value of an action lay in the value of its intention. The intention as the sole origin and antecedent history of an action: under the influence of this prejudice moral praise and blame have been bestowed, and men have judged and even

philosophized almost up to the present day.—Is it not possible, however, that the necessity may now have arisen of again making up our minds with regard to the reversing and fundamental shifting of values, owing to a new self-consciousness and acuteness in man—is it not possible that we may be standing on the threshold of a period which to begin with, would be distinguished negatively as ULTRA-MORAL: nowadays when, at least among us immoralists, the suspicion arises that the decisive value of an action lies precisely in that which is NOT INTENTIONAL, and that all its intentionality, all that is seen, sensible, or "sensed" in it, belongs to its surface or skin—which, like every skin, betrays something, but CONCEALS still more? In short, we believe that the intention is only a sign or symptom, which first requires an explanation—a sign, moreover, which has too many interpretations, and consequently hardly any meaning in itself alone: that morality, in the sense in which it has been understood hitherto, as intention-morality, has been a prejudice, perhaps a prematureness or preliminariness, probably something of the same rank as astrology and alchemy, but in any case something which must be surmounted. The surmounting of morality, in a certain sense even the self-mounting of morality—let that be the name for the long-secret labour which has been reserved for the most refined, the most upright, and also the most wicked consciences of today, as the living touchstones of the soul.

33. It cannot be helped: the sentiment of surrender, of sacrifice for one's neighbour, and all self-renunciation-morality, must be mercilessly called to account, and brought to judgment; just as the aesthetics of "disinterested contemplation," under which the emasculation of art nowadays seeks insidiously enough to create itself a good conscience. There is far too much witchery and sugar in the sentiments "for others" and "NOT for myself," for one not needing to be doubly distrustful here, and for one asking promptly: "Are they not perhaps—DECEPTIONS?"—That they PLEASE—him who has them, and him who enjoys their fruit, and also the mere spectator—that is still no argument in their FAVOUR, but just calls for caution. Let us therefore be cautious!

34. At whatever standpoint of philosophy one may place oneself nowadays, seen from every position, the ERRONEOUSNESS of the world in which we think we live is the surest and most certain thing our eyes can light upon: we find proof after proof thereof, which would fain allure us into surmises concerning a deceptive principle in the "nature of things." He,

however, who makes thinking itself, and consequently "the spirit," responsible for the falseness of the world—an honourable exit, which every conscious or unconscious advocatus dei avails himself of—he who regards this world, including space, time, form, and movement, as falsely DEDUCED, would have at least good reason in the end to become distrustful also of all thinking; has it not hitherto been playing upon us the worst of scurvy tricks? and what guarantee would it give that it would not continue to do what it has always been doing? In all seriousness, the innocence of thinkers has something touching and respect-inspiring in it, which even nowadays permits them to wait upon consciousness with the request that it will give them HONEST answers: for example, whether it be "real" or not, and why it keeps the outer world so resolutely at a distance, and other questions of the same description. The belief in "immediate certainties" is a MORAL NAIVETE which does honour to us philosophers; but—we have now to cease being "MERELY moral" men! Apart from morality, such belief is a folly which does little honour to us! If in middle-class life an ever-ready distrust is regarded as the sign of a "bad character," and consequently as an imprudence, here among us, beyond the middle-class world and its Yeas and Nays, what should prevent our being imprudent and saying: the philosopher has at length a RIGHT to "bad character," as the being who has hitherto been most befooled on earth—he is now under OBLIGATION to distrustfulness, to the wickedest squinting out of every abyss of suspicion.—Forgive me the joke of this gloomy grimace and turn of expression; for I myself have long ago learned to think and estimate differently with regard to deceiving and being deceived, and I keep at least a couple of pokes in the ribs ready for the blind rage with which philosophers struggle against being deceived. Why NOT? It is nothing more than a moral prejudice that truth is worth more than semblance; it is, in fact, the worst proved supposition in the world. So much must be conceded: there could have been no life at all except upon the basis of perspective estimates and semblances; and if, with the virtuous enthusiasm and stupidity of many philosophers, one wished to do away altogether with the "seeming world"—well, granted that YOU could do that,—at least nothing of your "truth" would thereby remain! Indeed, what is it that forces us in general to the supposition that there is an essential opposition of "true" and "false"? Is it not enough to suppose degrees of seemingness, and as it were lighter and darker shades and tones of

semblance—different valeurs, as the painters say? Why might not the world WHICH CONCERNS US—be a fiction? And to any one who suggested: "But to a fiction belongs an originator?"—might it not be bluntly replied: WHY? May not this "belong" also belong to the fiction? Is it not at length permitted to be a little ironical towards the subject, just as towards the predicate and object? Might not the philosopher elevate himself above faith in grammar? All respect to governesses, but is it not time that philosophy should renounce governess-faith?

35. O Voltaire! O humanity! O idiocy! There is something ticklish in "the truth," and in the SEARCH for the truth; and if man goes about it too humanely—"il ne cherche le vrai que pour faire le bien"—I wager he finds nothing!

36. Supposing that nothing else is "given" as real but our world of desires and passions, that we cannot sink or rise to any other "reality" but just that of our impulses—for thinking is only a relation of these impulses to one another:—are we not permitted to make the attempt and to ask the question whether this which is "given" does not SUFFICE, by means of our counterparts, for the understanding even of the so-called mechanical (or "material") world? I do not mean as an illusion, a "semblance," a "representation" (in the Berkeleyan and Schopenhauerian sense), but as possessing the same degree of reality as our emotions themselves—as a more primitive form of the world of emotions, in which everything still lies locked in a mighty unity, which afterwards branches off and develops itself in organic processes (naturally also, refines and debilitates)—as a kind of instinctive life in which all organic functions, including self-regulation, assimilation, nutrition, secretion, and change of matter, are still synthetically united with one another—as a PRIMARY FORM of life?—In the end, it is not only permitted to make this attempt, it is commanded by the conscience of LOGICAL METHOD. Not to assume several kinds of causality, so long as the attempt to get along with a single one has not been pushed to its furthest extent (to absurdity, if I may be allowed to say so): that is a morality of method which one may not repudiate nowadays—it follows "from its definition," as mathematicians say. The question is ultimately whether we really recognize the will as OPERATING, whether we believe in the causality of the will; if we do so—and fundamentally our belief IN THIS is just our belief in causality itself—we MUST make the attempt to posit hypothetically the causality of the will as the only causality.

"Will" can naturally only operate on "will"—and not on "matter" (not on "nerves," for instance): in short, the hypothesis must be hazarded, whether will does not operate on will wherever "effects" are recognized—and whether all mechanical action, inasmuch as a power operates therein, is not just the power of will, the effect of will. Granted, finally, that we succeeded in explaining our entire instinctive life as the development and ramification of one fundamental form of will—namely, the Will to Power, as my thesis puts it; granted that all organic functions could be traced back to this Will to Power, and that the solution of the problem of generation and nutrition—it is one problem—could also be found therein: one would thus have acquired the right to define ALL active force unequivocally as WILL TO POWER. The world seen from within, the world defined and designated according to its "intelligible character"—it would simply be "Will to Power," and nothing else.

37. "What? Does not that mean in popular language: God is disproved, but not the devil?"—On the contrary! On the contrary, my friends! And who the devil also compels you to speak popularly!

38. As happened finally in all the enlightenment of modern times with the French Revolution (that terrible farce, quite superfluous when judged close at hand, into which, however, the noble and visionary spectators of all Europe have interpreted from a distance their own indignation and enthusiasm so long and passionately, UNTIL THE TEXT HAS DISAPPEARED UNDER THE INTERPRETATION), so a noble posterity might once more misunderstand the whole of the past, and perhaps only thereby make ITS aspect enduring.—Or rather, has not this already happened? Have not we ourselves been—that "noble posterity"? And, in so far as we now comprehend this, is it not—thereby already past?

39. Nobody will very readily regard a doctrine as true merely because it makes people happy or virtuous—excepting, perhaps, the amiable "Idealists," who are enthusiastic about the good, true, and beautiful, and let all kinds of motley, coarse, and good-natured desirabilities swim about promiscuously in their pond. Happiness and virtue are no arguments. It is willingly forgotten, however, even on the part of thoughtful minds, that to make unhappy and to make bad are just as little counter-arguments. A thing could be TRUE, although it were in the highest degree injurious and dangerous; indeed, the fundamental constitution of existence might be such

that one succumbed by a full knowledge of it—so that the strength of a mind might be measured by the amount of "truth" it could endure—or to speak more plainly, by the extent to which it REQUIRED truth attenuated, veiled, sweetened, damped, and falsified. But there is no doubt that for the discovery of certain PORTIONS of truth the wicked and unfortunate are more favourably situated and have a greater likelihood of success; not to speak of the wicked who are happy—a species about whom moralists are silent. Perhaps severity and craft are more favourable conditions for the development of strong, independent spirits and philosophers than the gentle, refined, yielding good-nature, and habit of taking things easily, which are prized, and rightly prized in a learned man. Presupposing always, to begin with, that the term "philosopher" be not confined to the philosopher who writes books, or even introduces HIS philosophy into books!—Stendhal furnishes a last feature of the portrait of the free-spirited philosopher, which for the sake of German taste I will not omit to underline—for it is OPPOSED to German taste. "Pour etre bon philosophe," says this last great psychologist, "il faut etre sec, clair, sans illusion. Un banquier, qui a fait fortune, a une partie du caractere requis pour faire des decouvertes en philosophie, c'est-a-dire pour voir clair dans ce qui est."

40. Everything that is profound loves the mask: the profoundest things have a hatred even of figure and likeness. Should not the CONTRARY only be the right disguise for the shame of a God to go about in? A question worth asking!—it would be strange if some mystic has not already ventured on the same kind of thing. There are proceedings of such a delicate nature that it is well to overwhelm them with coarseness and make them unrecognizable; there are actions of love and of an extravagant magnanimity after which nothing can be wiser than to take a stick and thrash the witness soundly: one thereby obscures his recollection. Many a one is able to obscure and abuse his own memory, in order at least to have vengeance on this sole party in the secret: shame is inventive. They are not the worst things of which one is most ashamed: there is not only deceit behind a mask—there is so much goodness in craft. I could imagine that a man with something costly and fragile to conceal, would roll through life clumsily and rotundly like an old, green, heavily-hooped wine-cask: the refinement of his shame requiring it to be so. A man who has depths in his shame meets his destiny and his delicate decisions upon paths which few ever reach, and with regard to the existence of which his nearest and most

intimate friends may be ignorant; his mortal danger conceals itself from their eyes, and equally so his regained security. Such a hidden nature, which instinctively employs speech for silence and concealment, and is inexhaustible in evasion of communication, DESIRES and insists that a mask of himself shall occupy his place in the hearts and heads of his friends; and supposing he does not desire it, his eyes will some day be opened to the fact that there is nevertheless a mask of him there—and that it is well to be so. Every profound spirit needs a mask; nay, more, around every profound spirit there continually grows a mask, owing to the constantly false, that is to say, SUPERFICIAL interpretation of every word he utters, every step he takes, every sign of life he manifests.

41. One must subject oneself to one's own tests that one is destined for independence and command, and do so at the right time. One must not avoid one's tests, although they constitute perhaps the most dangerous game one can play, and are in the end tests made only before ourselves and before no other judge. Not to cleave to any person, be it even the dearest—every person is a prison and also a recess. Not to cleave to a fatherland, be it even the most suffering and necessitous—it is even less difficult to detach one's heart from a victorious fatherland. Not to cleave to a sympathy, be it even for higher men, into whose peculiar torture and helplessness chance has given us an insight. Not to cleave to a science, though it tempt one with the most valuable discoveries, apparently specially reserved for us. Not to cleave to one's own liberation, to the voluptuous distance and remoteness of the bird, which always flies further aloft in order always to see more under it—the danger of the flier. Not to cleave to our own virtues, nor become as a whole a victim to any of our specialties, to our "hospitality" for instance, which is the danger of dangers for highly developed and wealthy souls, who deal prodigally, almost indifferently with themselves, and push the virtue of liberality so far that it becomes a vice. One must know how TO CONSERVE ONESELF—the best test of independence.

42. A new order of philosophers is appearing; I shall venture to baptize them by a name not without danger. As far as I understand them, as far as they allow themselves to be understood—for it is their nature to WISH to remain something of a puzzle—these philosophers of the future might rightly, perhaps also wrongly, claim to be designated as "tempters." This name itself is after all only an attempt, or, if it be preferred, a temptation.

43. Will they be new friends of "truth," these coming philosophers? Very probably, for all philosophers hitherto have loved their truths. But assuredly they will not be dogmatists. It must be contrary to their pride, and also contrary to their taste, that their truth should still be truth for every one—that which has hitherto been the secret wish and ultimate purpose of all dogmatic efforts. "My opinion is MY opinion: another person has not easily a right to it"—such a philosopher of the future will say, perhaps. One must renounce the bad taste of wishing to agree with many people. "Good" is no longer good when one's neighbour takes it into his mouth. And how could there be a "common good"! The expression contradicts itself; that which can be common is always of small value. In the end things must be as they are and have always been—the great things remain for the great, the abysses for the profound, the delicacies and thrills for the refined, and, to sum up shortly, everything rare for the rare.

44. Need I say expressly after all this that they will be free, VERY free spirits, these philosophers of the future—as certainly also they will not be merely free spirits, but something more, higher, greater, and fundamentally different, which does not wish to be misunderstood and mistaken? But while I say this, I feel under OBLIGATION almost as much to them as to ourselves (we free spirits who are their heralds and forerunners), to sweep away from ourselves altogether a stupid old prejudice and misunderstanding, which, like a fog, has too long made the conception of "free spirit" obscure. In every country of Europe, and the same in America, there is at present something which makes an abuse of this name a very narrow, prepossessed, enchained class of spirits, who desire almost the opposite of what our intentions and instincts prompt—not to mention that in respect to the NEW philosophers who are appearing, they must still more be closed windows and bolted doors. Briefly and regrettably, they belong to the LEVELLERS, these wrongly named "free spirits"—as glib-tongued and scribe-fingered slaves of the democratic taste and its "modern ideas" all of them men without solitude, without personal solitude, blunt honest fellows to whom neither courage nor honourable conduct ought to be denied, only, they are not free, and are ludicrously superficial, especially in their innate partiality for seeing the cause of almost ALL human misery and failure in the old forms in which society has hitherto existed—a notion which happily inverts the truth entirely! What they would fain attain with all their strength, is the universal, green-meadow happiness of the herd, together with

security, safety, comfort, and alleviation of life for every one, their two most frequently chanted songs and doctrines are called "Equality of Rights" and "Sympathy with All Sufferers"—and suffering itself is looked upon by them as something which must be DONE AWAY WITH. We opposite ones, however, who have opened our eye and conscience to the question how and where the plant "man" has hitherto grown most vigorously, believe that this has always taken place under the opposite conditions, that for this end the dangerousness of his situation had to be increased enormously, his inventive faculty and dissembling power (his "spirit") had to develop into subtlety and daring under long oppression and compulsion, and his Will to Life had to be increased to the unconditioned Will to Power—we believe that severity, violence, slavery, danger in the street and in the heart, secrecy, stoicism, tempter's art and devilry of every kind,—that everything wicked, terrible, tyrannical, predatory, and serpentine in man, serves as well for the elevation of the human species as its opposite—we do not even say enough when we only say THIS MUCH, and in any case we find ourselves here, both with our speech and our silence, at the OTHER extreme of all modern ideology and gregarious desirability, as their antipodes perhaps? What wonder that we "free spirits" are not exactly the most communicative spirits? that we do not wish to betray in every respect WHAT a spirit can free itself from, and WHERE perhaps it will then be driven? And as to the import of the dangerous formula, "Beyond Good and Evil," with which we at least avoid confusion, we ARE something else than "libres-penseurs," "liben pensatori" "free-thinkers," and whatever these honest advocates of "modern ideas" like to call themselves. Having been at home, or at least guests, in many realms of the spirit, having escaped again and again from the gloomy, agreeable nooks in which preferences and prejudices, youth, origin, the accident of men and books, or even the weariness of travel seemed to confine us, full of malice against the seductions of dependency which he concealed in honours, money, positions, or exaltation of the senses, grateful even for distress and the vicissitudes of illness, because they always free us from some rule, and its "prejudice," grateful to the God, devil, sheep, and worm in us, inquisitive to a fault, investigators to the point of cruelty, with unhesitating fingers for the intangible, with teeth and stomachs for the most indigestible, ready for any business that requires sagacity and acute senses, ready for every adventure, owing to an excess of "free will", with anterior and posterior souls, into the ultimate intentions of

which it is difficult to pry, with foregrounds and backgrounds to the end of which no foot may run, hidden ones under the mantles of light, appropriators, although we resemble heirs and spendthrifts, arrangers and collectors from morning till night, misers of our wealth and our full-crammed drawers, economical in learning and forgetting, inventive in scheming, sometimes proud of tables of categories, sometimes pedants, sometimes night-owls of work even in full day, yea, if necessary, even scarecrows—and it is necessary nowadays, that is to say, inasmuch as we are the born, sworn, jealous friends of SOLITUDE, of our own profoundest midnight and midday solitude—such kind of men are we, we free spirits! And perhaps ye are also something of the same kind, ye coming ones? ye NEW philosophers?

## CHAPTER III. THE RELIGIOUS MOOD

45. The human soul and its limits, the range of man's inner experiences hitherto attained, the heights, depths, and distances of these experiences, the entire history of the soul UP TO THE PRESENT TIME, and its still unexhausted possibilities: this is the preordained hunting-domain for a born psychologist and lover of a "big hunt". But how often must he say despairingly to himself: "A single individual! alas, only a single individual! and this great forest, this virgin forest!" So he would like to have some hundreds of hunting assistants, and fine trained hounds, that he could send into the history of the human soul, to drive HIS game together. In vain: again and again he experiences, profoundly and bitterly, how difficult it is to find assistants and dogs for all the things that directly excite his curiosity. The evil of sending scholars into new and dangerous hunting-domains, where courage, sagacity, and subtlety in every sense are required, is that they are no longer serviceable just when the "BIG hunt," and also the great danger commences,—it is precisely then that they lose their keen eye and nose. In order, for instance, to divine and determine what sort of history the problem of KNOWLEDGE AND CONSCIENCE has hitherto had in the souls of homines religiosi, a person would perhaps himself have to possess as profound, as bruised, as immense an experience as the intellectual conscience of Pascal; and then he would still require that wide-spread heaven of clear, wicked spirituality, which, from above, would be able to oversee, arrange, and effectively formulize this mass of dangerous and painful experiences.—But who could do me this service! And who would have time to wait for such servants!—they evidently appear too rarely, they are so improbable at all times! Eventually one must do everything ONESELF in order to know something; which means that one has MUCH to do!—But a curiosity like mine is once for all the most agreeable of vices—pardon me! I mean to say that the love of truth has its reward in heaven, and already upon earth.

46. Faith, such as early Christianity desired, and not infrequently achieved in the midst of a skeptical and southernly free-spirited world, which had centuries of struggle between philosophical schools behind it and

in it, counting besides the education in tolerance which the Imperium Romanum gave—this faith is NOT that sincere, austere slave-faith by which perhaps a Luther or a Cromwell, or some other northern barbarian of the spirit remained attached to his God and Christianity, it is much rather the faith of Pascal, which resembles in a terrible manner a continuous suicide of reason—a tough, long-lived, worm-like reason, which is not to be slain at once and with a single blow. The Christian faith from the beginning, is sacrifice the sacrifice of all freedom, all pride, all self-confidence of spirit, it is at the same time subjection, self-derision, and self-mutilation. There is cruelty and religious Phoenicianism in this faith, which is adapted to a tender, many-sided, and very fastidious conscience, it takes for granted that the subjection of the spirit is indescribably PAINFUL, that all the past and all the habits of such a spirit resist the absurdissimum, in the form of which "faith" comes to it. Modern men, with their obtuseness as regards all Christian nomenclature, have no longer the sense for the terribly superlative conception which was implied to an antique taste by the paradox of the formula, "God on the Cross". Hitherto there had never and nowhere been such boldness in inversion, nor anything at once so dreadful, questioning, and questionable as this formula: it promised a transvaluation of all ancient values—It was the Orient, the PROFOUND Orient, it was the Oriental slave who thus took revenge on Rome and its noble, light-minded toleration, on the Roman "Catholicism" of non-faith, and it was always not the faith, but the freedom from the faith, the half-stoical and smiling indifference to the seriousness of the faith, which made the slaves indignant at their masters and revolt against them. "Enlightenment" causes revolt, for the slave desires the unconditioned, he understands nothing but the tyrannous, even in morals, he loves as he hates, without NUANCE, to the very depths, to the point of pain, to the point of sickness—his many HIDDEN sufferings make him revolt against the noble taste which seems to DENY suffering. The skepticism with regard to suffering, fundamentally only an attitude of aristocratic morality, was not the least of the causes, also, of the last great slave-insurrection which began with the French Revolution.

47. Wherever the religious neurosis has appeared on the earth so far, we find it connected with three dangerous prescriptions as to regimen: solitude, fasting, and sexual abstinence—but without its being possible to determine with certainty which is cause and which is effect, or IF any relation at all of cause and effect exists there. This latter doubt is justified by the fact that

one of the most regular symptoms among savage as well as among civilized peoples is the most sudden and excessive sensuality, which then with equal suddenness transforms into penitential paroxysms, world-renunciation, and will-renunciation, both symptoms perhaps explainable as disguised epilepsy? But nowhere is it MORE obligatory to put aside explanations around no other type has there grown such a mass of absurdity and superstition, no other type seems to have been more interesting to men and even to philosophers—perhaps it is time to become just a little indifferent here, to learn caution, or, better still, to look AWAY, TO GO AWAY—Yet in the background of the most recent philosophy, that of Schopenhauer, we find almost as the problem in itself, this terrible note of interrogation of the religious crisis and awakening. How is the negation of will POSSIBLE? how is the saint possible?—that seems to have been the very question with which Schopenhauer made a start and became a philosopher. And thus it was a genuine Schopenhauerian consequence, that his most convinced adherent (perhaps also his last, as far as Germany is concerned), namely, Richard Wagner, should bring his own life-work to an end just here, and should finally put that terrible and eternal type upon the stage as Kundry, type vecu, and as it loved and lived, at the very time that the mad-doctors in almost all European countries had an opportunity to study the type close at hand, wherever the religious neurosis—or as I call it, "the religious mood"—made its latest epidemical outbreak and display as the "Salvation Army"—If it be a question, however, as to what has been so extremely interesting to men of all sorts in all ages, and even to philosophers, in the whole phenomenon of the saint, it is undoubtedly the appearance of the miraculous therein—namely, the immediate SUCCESSION OF OPPOSITES, of states of the soul regarded as morally antithetical: it was believed here to be self-evident that a "bad man" was all at once turned into a "saint," a good man. The hitherto existing psychology was wrecked at this point, is it not possible it may have happened principally because psychology had placed itself under the dominion of morals, because it BELIEVED in oppositions of moral values, and saw, read, and INTERPRETED these oppositions into the text and facts of the case? What? "Miracle" only an error of interpretation? A lack of philology?

48. It seems that the Latin races are far more deeply attached to their Catholicism than we Northerners are to Christianity generally, and that consequently unbelief in Catholic countries means something quite different

from what it does among Protestants—namely, a sort of revolt against the spirit of the race, while with us it is rather a return to the spirit (or non-spirit) of the race.

We Northerners undoubtedly derive our origin from barbarous races, even as regards our talents for religion—we have POOR talents for it. One may make an exception in the case of the Celts, who have theretofore furnished also the best soil for Christian infection in the North: the Christian ideal blossomed forth in France as much as ever the pale sun of the north would allow it. How strangely pious for our taste are still these later French skeptics, whenever there is any Celtic blood in their origin! How Catholic, how un-German does Auguste Comte's Sociology seem to us, with the Roman logic of its instincts! How Jesuitical, that amiable and shrewd cicerone of Port Royal, Sainte-Beuve, in spite of all his hostility to Jesuits! And even Ernest Renan: how inaccessible to us Northerners does the language of such a Renan appear, in whom every instant the merest touch of religious thrill throws his refined voluptuous and comfortably couching soul off its balance! Let us repeat after him these fine sentences—and what wickedness and haughtiness is immediately aroused by way of answer in our probably less beautiful but harder souls, that is to say, in our more German souls!—"DISONS DONC HARDIMENT QUE LA RELIGION EST UN PRODUIT DE L'HOMME NORMAL, QUE L'HOMME EST LE PLUS DANS LE VRAI QUANT IL EST LE PLUS RELIGIEUX ET LE PLUS ASSURE D'UNE DESTINEE INFINIE.... C'EST QUAND IL EST BON QU'IL VEUT QUE LA VIRTU CORRESPONDE A UN ORDER ETERNAL, C'EST QUAND IL CONTEMPE LES CHOSES D'UNE MANIERE DESINTERESSEE QU'IL TROUVE LA MORT REVOLTANTE ET ABSURDE. COMMENT NE PAS SUPPOSER QUE C'EST DANS CES MOMENTS-LA, QUE L'HOMME VOIT LE MIEUX?"... These sentences are so extremely ANTIPODAL to my ears and habits of thought, that in my first impulse of rage on finding them, I wrote on the margin, "LA NIAISERIE RELIGIEUSE PAR EXCELLENCE!"—until in my later rage I even took a fancy to them, these sentences with their truth absolutely inverted! It is so nice and such a distinction to have one's own antipodes!

49. That which is so astonishing in the religious life of the ancient Greeks is the irrestrainable stream of GRATITUDE which it pours forth—it is a very superior kind of man who takes SUCH an attitude towards nature and

life.—Later on, when the populace got the upper hand in Greece, FEAR became rampant also in religion; and Christianity was preparing itself.

50. The passion for God: there are churlish, honest-hearted, and importunate kinds of it, like that of Luther—the whole of Protestantism lacks the southern DELICATEZZA. There is an Oriental exaltation of the mind in it, like that of an undeservedly favoured or elevated slave, as in the case of St. Augustine, for instance, who lacks in an offensive manner, all nobility in bearing and desires. There is a feminine tenderness and sensuality in it, which modestly and unconsciously longs for a UNIO MYSTICA ET PHYSICA, as in the case of Madame de Guyon. In many cases it appears, curiously enough, as the disguise of a girl's or youth's puberty; here and there even as the hysteria of an old maid, also as her last ambition. The Church has frequently canonized the woman in such a case.

51. The mightiest men have hitherto always bowed reverently before the saint, as the enigma of self-subjugation and utter voluntary privation—why did they thus bow? They divined in him—and as it were behind the questionableness of his frail and wretched appearance—the superior force which wished to test itself by such a subjugation; the strength of will, in which they recognized their own strength and love of power, and knew how to honour it: they honoured something in themselves when they honoured the saint. In addition to this, the contemplation of the saint suggested to them a suspicion: such an enormity of self-negation and anti-naturalness will not have been coveted for nothing—they have said, inquiringly. There is perhaps a reason for it, some very great danger, about which the ascetic might wish to be more accurately informed through his secret interlocutors and visitors? In a word, the mighty ones of the world learned to have a new fear before him, they divined a new power, a strange, still unconquered enemy:—it was the "Will to Power" which obliged them to halt before the saint. They had to question him.

52. In the Jewish "Old Testament," the book of divine justice, there are men, things, and sayings on such an immense scale, that Greek and Indian literature has nothing to compare with it. One stands with fear and reverence before those stupendous remains of what man was formerly, and one has sad thoughts about old Asia and its little out-pushed peninsula Europe, which would like, by all means, to figure before Asia as the "Progress of Mankind." To be sure, he who is himself only a slender, tame

house-animal, and knows only the wants of a house-animal (like our cultured people of today, including the Christians of "cultured" Christianity), need neither be amazed nor even sad amid those ruins—the taste for the Old Testament is a touchstone with respect to "great" and "small": perhaps he will find that the New Testament, the book of grace, still appeals more to his heart (there is much of the odour of the genuine, tender, stupid beadsman and petty soul in it). To have bound up this New Testament (a kind of ROCOCO of taste in every respect) along with the Old Testament into one book, as the "Bible," as "The Book in Itself," is perhaps the greatest audacity and "sin against the Spirit" which literary Europe has upon its conscience.

53. Why Atheism nowadays? "The father" in God is thoroughly refuted; equally so "the judge," "the rewarder." Also his "free will": he does not hear—and even if he did, he would not know how to help. The worst is that he seems incapable of communicating himself clearly; is he uncertain?—This is what I have made out (by questioning and listening at a variety of conversations) to be the cause of the decline of European theism; it appears to me that though the religious instinct is in vigorous growth,—it rejects the theistic satisfaction with profound distrust.

54. What does all modern philosophy mainly do? Since Descartes—and indeed more in defiance of him than on the basis of his procedure—an ATTENTAT has been made on the part of all philosophers on the old conception of the soul, under the guise of a criticism of the subject and predicate conception—that is to say, an ATTENTAT on the fundamental presupposition of Christian doctrine. Modern philosophy, as epistemological skepticism, is secretly or openly ANTI-CHRISTIAN, although (for keener ears, be it said) by no means anti-religious. Formerly, in effect, one believed in "the soul" as one believed in grammar and the grammatical subject: one said, "I" is the condition, "think" is the predicate and is conditioned—to think is an activity for which one MUST suppose a subject as cause. The attempt was then made, with marvelous tenacity and subtlety, to see if one could not get out of this net,—to see if the opposite was not perhaps true: "think" the condition, and "I" the conditioned; "I," therefore, only a synthesis which has been MADE by thinking itself. KANT really wished to prove that, starting from the subject, the subject could not be proved—nor the object either: the possibility of an APPARENT EXISTENCE of the subject, and therefore of "the soul," may not always

have been strange to him,—the thought which once had an immense power on earth as the Vedanta philosophy.

55. There is a great ladder of religious cruelty, with many rounds; but three of these are the most important. Once on a time men sacrificed human beings to their God, and perhaps just those they loved the best—to this category belong the firstling sacrifices of all primitive religions, and also the sacrifice of the Emperor Tiberius in the Mithra-Grotto on the Island of Capri, that most terrible of all Roman anachronisms. Then, during the moral epoch of mankind, they sacrificed to their God the strongest instincts they possessed, their "nature"; THIS festal joy shines in the cruel glances of ascetics and "anti-natural" fanatics. Finally, what still remained to be sacrificed? Was it not necessary in the end for men to sacrifice everything comforting, holy, healing, all hope, all faith in hidden harmonies, in future blessedness and justice? Was it not necessary to sacrifice God himself, and out of cruelty to themselves to worship stone, stupidity, gravity, fate, nothingness? To sacrifice God for nothingness—this paradoxical mystery of the ultimate cruelty has been reserved for the rising generation; we all know something thereof already.

56. Whoever, like myself, prompted by some enigmatical desire, has long endeavoured to go to the bottom of the question of pessimism and free it from the half-Christian, half-German narrowness and stupidity in which it has finally presented itself to this century, namely, in the form of Schopenhauer's philosophy; whoever, with an Asiatic and super-Asiatic eye, has actually looked inside, and into the most world-renouncing of all possible modes of thought—beyond good and evil, and no longer like Buddha and Schopenhauer, under the dominion and delusion of morality,—whoever has done this, has perhaps just thereby, without really desiring it, opened his eyes to behold the opposite ideal: the ideal of the most world-approving, exuberant, and vivacious man, who has not only learnt to compromise and arrange with that which was and is, but wishes to have it again AS IT WAS AND IS, for all eternity, insatiably calling out *da capo*, not only to himself, but to the whole piece and play; and not only the play, but actually to him who requires the play—and makes it necessary; because he always requires himself anew—and makes himself necessary.—What? And this would not be—*circulus vitiosus deus*?

57. The distance, and as it were the space around man, grows with the strength of his intellectual vision and insight: his world becomes profounder; new stars, new enigmas, and notions are ever coming into view. Perhaps everything on which the intellectual eye has exercised its acuteness and profundity has just been an occasion for its exercise, something of a game, something for children and childish minds. Perhaps the most solemn conceptions that have caused the most fighting and suffering, the conceptions "God" and "sin," will one day seem to us of no more importance than a child's plaything or a child's pain seems to an old man;—and perhaps another plaything and another pain will then be necessary once more for "the old man"—always childish enough, an eternal child!

58. Has it been observed to what extent outward idleness, or semi-idleness, is necessary to a real religious life (alike for its favourite microscopic labour of self-examination, and for its soft placidity called "prayer," the state of perpetual readiness for the "coming of God"), I mean the idleness with a good conscience, the idleness of olden times and of blood, to which the aristocratic sentiment that work is DISHONOURING—that it vulgarizes body and soul—is not quite unfamiliar? And that consequently the modern, noisy, time-engrossing, conceited, foolishly proud laboriousness educates and prepares for "unbelief" more than anything else? Among these, for instance, who are at present living apart from religion in Germany, I find "free-thinkers" of diversified species and origin, but above all a majority of those in whom laboriousness from generation to generation has dissolved the religious instincts; so that they no longer know what purpose religions serve, and only note their existence in the world with a kind of dull astonishment. They feel themselves already fully occupied, these good people, be it by their business or by their pleasures, not to mention the "Fatherland," and the newspapers, and their "family duties"; it seems that they have no time whatever left for religion; and above all, it is not obvious to them whether it is a question of a new business or a new pleasure—for it is impossible, they say to themselves, that people should go to church merely to spoil their tempers. They are by no means enemies of religious customs; should certain circumstances, State affairs perhaps, require their participation in such customs, they do what is required, as so many things are done—with a patient and unassuming seriousness, and without much curiosity or discomfort;—they live too much apart and outside to feel even the necessity for a FOR or AGAINST in such

matters. Among those indifferent persons may be reckoned nowadays the majority of German Protestants of the middle classes, especially in the great laborious centres of trade and commerce; also the majority of laborious scholars, and the entire University personnel (with the exception of the theologians, whose existence and possibility there always gives psychologists new and more subtle puzzles to solve). On the part of pious, or merely church-going people, there is seldom any idea of HOW MUCH good-will, one might say arbitrary will, is now necessary for a German scholar to take the problem of religion seriously; his whole profession (and as I have said, his whole workmanlike laboriousness, to which he is compelled by his modern conscience) inclines him to a lofty and almost charitable serenity as regards religion, with which is occasionally mingled a slight disdain for the "uncleanliness" of spirit which he takes for granted wherever any one still professes to belong to the Church. It is only with the help of history (NOT through his own personal experience, therefore) that the scholar succeeds in bringing himself to a respectful seriousness, and to a certain timid deference in presence of religions; but even when his sentiments have reached the stage of gratitude towards them, he has not personally advanced one step nearer to that which still maintains itself as Church or as piety; perhaps even the contrary. The practical indifference to religious matters in the midst of which he has been born and brought up, usually sublimates itself in his case into circumspection and cleanliness, which shuns contact with religious men and things; and it may be just the depth of his tolerance and humanity which prompts him to avoid the delicate trouble which tolerance itself brings with it.—Every age has its own divine type of naivete, for the discovery of which other ages may envy it: and how much naivete—adorable, childlike, and boundlessly foolish naivete is involved in this belief of the scholar in his superiority, in the good conscience of his tolerance, in the unsuspecting, simple certainty with which his instinct treats the religious man as a lower and less valuable type, beyond, before, and ABOVE which he himself has developed—he, the little arrogant dwarf and mob-man, the sedulously alert, head-and-hand drudge of "ideas," of "modern ideas"!

59. Whoever has seen deeply into the world has doubtless divined what wisdom there is in the fact that men are superficial. It is their preservative instinct which teaches them to be flighty, lightsome, and false. Here and there one finds a passionate and exaggerated adoration of "pure forms" in

philosophers as well as in artists: it is not to be doubted that whoever has NEED of the cult of the superficial to that extent, has at one time or another made an unlucky dive BENEATH it. Perhaps there is even an order of rank with respect to those burnt children, the born artists who find the enjoyment of life only in trying to FALSIFY its image (as if taking wearisome revenge on it), one might guess to what degree life has disgusted them, by the extent to which they wish to see its image falsified, attenuated, ultrified, and deified,—one might reckon the *homines religiosi* among the artists, as their HIGHEST rank. It is the profound, suspicious fear of an incurable pessimism which compels whole centuries to fasten their teeth into a religious interpretation of existence: the fear of the instinct which divines that truth might be attained TOO soon, before man has become strong enough, hard enough, artist enough.... Piety, the "Life in God," regarded in this light, would appear as the most elaborate and ultimate product of the FEAR of truth, as artist-adoration and artist-intoxication in presence of the most logical of all falsifications, as the will to the inversion of truth, to untruth at any price. Perhaps there has hitherto been no more effective means of beautifying man than piety, by means of it man can become so artful, so superficial, so iridescent, and so good, that his appearance no longer offends.

60. To love mankind FOR GOD'S SAKE—this has so far been the noblest and remotest sentiment to which mankind has attained. That love to mankind, without any redeeming intention in the background, is only an ADDITIONAL folly and brutishness, that the inclination to this love has first to get its proportion, its delicacy, its gram of salt and sprinkling of ambergris from a higher inclination—whoever first perceived and "experienced" this, however his tongue may have stammered as it attempted to express such a delicate matter, let him for all time be holy and respected, as the man who has so far flown highest and gone astray in the finest fashion!

61. The philosopher, as WE free spirits understand him—as the man of the greatest responsibility, who has the conscience for the general development of mankind,—will use religion for his disciplining and educating work, just as he will use the contemporary political and economic conditions. The selecting and disciplining influence—destructive, as well as creative and fashioning—which can be exercised by means of religion is manifold and varied, according to the sort of people placed under its spell

and protection. For those who are strong and independent, destined and trained to command, in whom the judgment and skill of a ruling race is incorporated, religion is an additional means for overcoming resistance in the exercise of authority—as a bond which binds rulers and subjects in common, betraying and surrendering to the former the conscience of the latter, their inmost heart, which would fain escape obedience. And in the case of the unique natures of noble origin, if by virtue of superior spirituality they should incline to a more retired and contemplative life, reserving to themselves only the more refined forms of government (over chosen disciples or members of an order), religion itself may be used as a means for obtaining peace from the noise and trouble of managing GROSSER affairs, and for securing immunity from the UNAVOIDABLE filth of all political agitation. The Brahmins, for instance, understood this fact. With the help of a religious organization, they secured to themselves the power of nominating kings for the people, while their sentiments prompted them to keep apart and outside, as men with a higher and super-regal mission. At the same time religion gives inducement and opportunity to some of the subjects to qualify themselves for future ruling and commanding the slowly ascending ranks and classes, in which, through fortunate marriage customs, volitional power and delight in self-control are on the increase. To them religion offers sufficient incentives and temptations to aspire to higher intellectuality, and to experience the sentiments of authoritative self-control, of silence, and of solitude. Asceticism and Puritanism are almost indispensable means of educating and ennobling a race which seeks to rise above its hereditary baseness and work itself upwards to future supremacy. And finally, to ordinary men, to the majority of the people, who exist for service and general utility, and are only so far entitled to exist, religion gives invaluable contentedness with their lot and condition, peace of heart, ennoblement of obedience, additional social happiness and sympathy, with something of transfiguration and embellishment, something of justification of all the commonplaceness, all the meanness, all the semi-animal poverty of their souls. Religion, together with the religious significance of life, sheds sunshine over such perpetually harassed men, and makes even their own aspect endurable to them, it operates upon them as the Epicurean philosophy usually operates upon sufferers of a higher order, in a refreshing and refining manner, almost TURNING suffering TO ACCOUNT, and in the end even hallowing and

vindicating it. There is perhaps nothing so admirable in Christianity and Buddhism as their art of teaching even the lowest to elevate themselves by piety to a seemingly higher order of things, and thereby to retain their satisfaction with the actual world in which they find it difficult enough to live—this very difficulty being necessary.

62. To be sure—to make also the bad counter-reckoning against such religions, and to bring to light their secret dangers—the cost is always excessive and terrible when religions do NOT operate as an educational and disciplinary medium in the hands of the philosopher, but rule voluntarily and PARAMOUNTLY, when they wish to be the final end, and not a means along with other means. Among men, as among all other animals, there is a surplus of defective, diseased, degenerating, infirm, and necessarily suffering individuals; the successful cases, among men also, are always the exception; and in view of the fact that man is THE ANIMAL NOT YET PROPERLY ADAPTED TO HIS ENVIRONMENT, the rare exception. But worse still. The higher the type a man represents, the greater is the improbability that he will SUCCEED; the accidental, the law of irrationality in the general constitution of mankind, manifests itself most terribly in its destructive effect on the higher orders of men, the conditions of whose lives are delicate, diverse, and difficult to determine. What, then, is the attitude of the two greatest religions above-mentioned to the SURPLUS of failures in life? They endeavour to preserve and keep alive whatever can be preserved; in fact, as the religions FOR SUFFERERS, they take the part of these upon principle; they are always in favour of those who suffer from life as from a disease, and they would fain treat every other experience of life as false and impossible. However highly we may esteem this indulgent and preservative care (inasmuch as in applying to others, it has applied, and applies also to the highest and usually the most suffering type of man), the hitherto PARAMOUNT religions—to give a general appreciation of them—are among the principal causes which have kept the type of "man" upon a lower level—they have preserved too much THAT WHICH SHOULD HAVE PERISHED. One has to thank them for invaluable services; and who is sufficiently rich in gratitude not to feel poor at the contemplation of all that the "spiritual men" of Christianity have done for Europe hitherto! But when they had given comfort to the sufferers, courage to the oppressed and despairing, a staff and support to the helpless, and when they had allured from society into convents and spiritual penitentiaries the broken-hearted

and distracted: what else had they to do in order to work systematically in that fashion, and with a good conscience, for the preservation of all the sick and suffering, which means, in deed and in truth, to work for the DETERIORATION OF THE EUROPEAN RACE? To REVERSE all estimates of value—THAT is what they had to do! And to shatter the strong, to spoil great hopes, to cast suspicion on the delight in beauty, to break down everything autonomous, manly, conquering, and imperious—all instincts which are natural to the highest and most successful type of "man"—into uncertainty, distress of conscience, and self-destruction; forsooth, to invert all love of the earthly and of supremacy over the earth, into hatred of the earth and earthly things—THAT is the task the Church imposed on itself, and was obliged to impose, until, according to its standard of value, "unworldliness," "unsensuousness," and "higher man" fused into one sentiment. If one could observe the strangely painful, equally coarse and refined comedy of European Christianity with the derisive and impartial eye of an Epicurean god, I should think one would never cease marvelling and laughing; does it not actually seem that some single will has ruled over Europe for eighteen centuries in order to make a SUBLIME ABORTION of man? He, however, who, with opposite requirements (no longer Epicurean) and with some divine hammer in his hand, could approach this almost voluntary degeneration and stunting of mankind, as exemplified in the European Christian (Pascal, for instance), would he not have to cry aloud with rage, pity, and horror: "Oh, you bunglers, presumptuous pitiful bunglers, what have you done! Was that a work for your hands? How you have hacked and botched my finest stone! What have you presumed to do!"—I should say that Christianity has hitherto been the most portentous of presumptions. Men, not great enough, nor hard enough, to be entitled as artists to take part in fashioning MAN; men, not sufficiently strong and far-sighted to ALLOW, with sublime self-constraint, the obvious law of the thousandfold failures and perishings to prevail; men, not sufficiently noble to see the radically different grades of rank and intervals of rank that separate man from man:—SUCH men, with their "equality before God," have hitherto swayed the destiny of Europe; until at last a dwarfed, almost ludicrous species has been produced, a gregarious animal, something obliging, sickly, mediocre, the European of the present day.



## CHAPTER IV. APOPTHEGMS AND INTERLUDES

63. He who is a thorough teacher takes things seriously—and even himself—only in relation to his pupils.

64. "Knowledge for its own sake"—that is the last snare laid by morality: we are thereby completely entangled in morals once more.

65. The charm of knowledge would be small, were it not so much shame has to be overcome on the way to it.

65A. We are most dishonourable towards our God: he is not PERMITTED to sin.

66. The tendency of a person to allow himself to be degraded, robbed, deceived, and exploited might be the diffidence of a God among men.

67. Love to one only is a barbarity, for it is exercised at the expense of all others. Love to God also!

68. "I did that," says my memory. "I could not have done that," says my pride, and remains inexorable. Eventually—the memory yields.

69. One has regarded life carelessly, if one has failed to see the hand that—kills with leniency.

70. If a man has character, he has also his typical experience, which always recurs.

71. THE SAGE AS ASTRONOMER.—So long as thou feelest the stars as an "above thee," thou lackest the eye of the discerning one.

72. It is not the strength, but the duration of great sentiments that makes great men.

73. He who attains his ideal, precisely thereby surpasses it.

73A. Many a peacock hides his tail from every eye—and calls it his pride.

74. A man of genius is unbearable, unless he possess at least two things besides: gratitude and purity.

75. The degree and nature of a man's sensuality extends to the highest altitudes of his spirit.

76. Under peaceful conditions the militant man attacks himself.

77. With his principles a man seeks either to dominate, or justify, or honour, or reproach, or conceal his habits: two men with the same principles probably seek fundamentally different ends therewith.

78. He who despises himself, nevertheless esteems himself thereby, as a despiser.

79. A soul which knows that it is loved, but does not itself love, betrays its sediment: its dregs come up.

80. A thing that is explained ceases to concern us—What did the God mean who gave the advice, "Know thyself!" Did it perhaps imply "Cease to be concerned about thyself! become objective!"—And Socrates?—And the "scientific man"?

81. It is terrible to die of thirst at sea. Is it necessary that you should so salt your truth that it will no longer—quench thirst?

82. "Sympathy for all"—would be harshness and tyranny for THEE, my good neighbour.

83. INSTINCT—When the house is on fire one forgets even the dinner—Yes, but one recovers it from among the ashes.

84. Woman learns how to hate in proportion as she—forgets how to charm.

85. The same emotions are in man and woman, but in different TEMPO, on that account man and woman never cease to misunderstand each other.

86. In the background of all their personal vanity, women themselves have still their impersonal scorn—for "woman".

87. FETTERED HEART, FREE SPIRIT—When one firmly fetters one's heart and keeps it prisoner, one can allow one's spirit many liberties: I said this once before But people do not believe it when I say so, unless they know it already.

88. One begins to distrust very clever persons when they become embarrassed.

89. Dreadful experiences raise the question whether he who experiences them is not something dreadful also.

90. Heavy, melancholy men turn lighter, and come temporarily to their surface, precisely by that which makes others heavy—by hatred and love.

91. So cold, so icy, that one burns one's finger at the touch of him! Every hand that lays hold of him shrinks back!—And for that very reason many think him red-hot.

92. Who has not, at one time or another—sacrificed himself for the sake of his good name?

93. In affability there is no hatred of men, but precisely on that account a great deal too much contempt of men.

94. The maturity of man—that means, to have reacquired the seriousness that one had as a child at play.

95. To be ashamed of one's immorality is a step on the ladder at the end of which one is ashamed also of one's morality.

96. One should part from life as Ulysses parted from Nausicaa—blessing it rather than in love with it.

97. What? A great man? I always see merely the play-actor of his own ideal.

98. When one trains one's conscience, it kisses one while it bites.

99. THE DISAPPOINTED ONE SPEAKS—"I listened for the echo and I heard only praise."

100. We all feign to ourselves that we are simpler than we are, we thus relax ourselves away from our fellows.

101. A discerning one might easily regard himself at present as the animalization of God.

102. Discovering reciprocal love should really disenchant the lover with regard to the beloved. "What! She is modest enough to love even you? Or stupid enough? Or—or—"

103. THE DANGER IN HAPPINESS.—"Everything now turns out best for me, I now love every fate:—who would like to be my fate?"

104. Not their love of humanity, but the impotence of their love, prevents the Christians of today—burning us.

105. The pia fraus is still more repugnant to the taste (the "piety") of the free spirit (the "pious man of knowledge") than the impia fraus. Hence the

profound lack of judgment, in comparison with the Church, characteristic of the type "free spirit"—as ITS non-freedom.

106. By means of music the very passions enjoy themselves.

107. A sign of strong character, when once the resolution has been taken, to shut the ear even to the best counter-arguments. Occasionally, therefore, a will to stupidity.

108. There is no such thing as moral phenomena, but only a moral interpretation of phenomena.

109. The criminal is often enough not equal to his deed: he extenuates and maligns it.

110. The advocates of a criminal are seldom artists enough to turn the beautiful terribleness of the deed to the advantage of the doer.

111. Our vanity is most difficult to wound just when our pride has been wounded.

112. To him who feels himself preordained to contemplation and not to belief, all believers are too noisy and obtrusive; he guards against them.

113. "You want to prepossess him in your favour? Then you must be embarrassed before him."

114. The immense expectation with regard to sexual love, and the coyness in this expectation, spoils all the perspectives of women at the outset.

115. Where there is neither love nor hatred in the game, woman's play is mediocre.

116. The great epochs of our life are at the points when we gain courage to rebaptize our badness as the best in us.

117. The will to overcome an emotion, is ultimately only the will of another, or of several other, emotions.

118. There is an innocence of admiration: it is possessed by him to whom it has not yet occurred that he himself may be admired some day.

119. Our loathing of dirt may be so great as to prevent our cleaning ourselves—"justifying" ourselves.

120. Sensuality often forces the growth of love too much, so that its root remains weak, and is easily torn up.

121. It is a curious thing that God learned Greek when he wished to turn author—and that he did not learn it better.

122. To rejoice on account of praise is in many cases merely politeness of heart—and the very opposite of vanity of spirit.

123. Even concubinage has been corrupted—by marriage.

124. He who exults at the stake, does not triumph over pain, but because of the fact that he does not feel pain where he expected it. A parable.

125. When we have to change an opinion about any one, we charge heavily to his account the inconvenience he thereby causes us.

126. A nation is a detour of nature to arrive at six or seven great men.—Yes, and then to get round them.

127. In the eyes of all true women science is hostile to the sense of shame. They feel as if one wished to peep under their skin with it—or worse still! under their dress and finery.

128. The more abstract the truth you wish to teach, the more must you allure the senses to it.

129. The devil has the most extensive perspectives for God; on that account he keeps so far away from him:—the devil, in effect, as the oldest friend of knowledge.

130. What a person IS begins to betray itself when his talent decreases,—when he ceases to show what he CAN do. Talent is also an adornment; an adornment is also a concealment.

131. The sexes deceive themselves about each other: the reason is that in reality they honour and love only themselves (or their own ideal, to express it more agreeably). Thus man wishes woman to be peaceable: but in fact woman is ESSENTIALLY unpeaceable, like the cat, however well she may have assumed the peaceable demeanour.

132. One is punished best for one's virtues.

133. He who cannot find the way to HIS ideal, lives more frivolously and shamelessly than the man without an ideal.

134. From the senses originate all trustworthiness, all good conscience, all evidence of truth.

135. Pharisaism is not a deterioration of the good man; a considerable part of it is rather an essential condition of being good.

136. The one seeks an accoucheur for his thoughts, the other seeks some one whom he can assist: a good conversation thus originates.

137. In intercourse with scholars and artists one readily makes mistakes of opposite kinds: in a remarkable scholar one not infrequently finds a mediocre man; and often, even in a mediocre artist, one finds a very remarkable man.

138. We do the same when awake as when dreaming: we only invent and imagine him with whom we have intercourse—and forget it immediately.

139. In revenge and in love woman is more barbarous than man.

140. ADVICE AS A RIDDLE.—"If the band is not to break, bite it first—secure to make!"

141. The belly is the reason why man does not so readily take himself for a God.

142. The chastest utterance I ever heard: "Dans le veritable amour c'est l'ame qui enveloppe le corps."

143. Our vanity would like what we do best to pass precisely for what is most difficult to us.—Concerning the origin of many systems of morals.

144. When a woman has scholarly inclinations there is generally something wrong with her sexual nature. Barrenness itself conduces to a certain virility of taste; man, indeed, if I may say so, is "the barren animal."

145. Comparing man and woman generally, one may say that woman would not have the genius for adornment, if she had not the instinct for the SECONDARY role.

146. He who fights with monsters should be careful lest he thereby become a monster. And if thou gaze long into an abyss, the abyss will also gaze into thee.

147. From old Florentine novels—moreover, from life: Buona femmina e mala femmina vuol bastone.—Sacchetti, Nov. 86.

148. To seduce their neighbour to a favourable opinion, and afterwards to believe implicitly in this opinion of their neighbour—who can do this conjuring trick so well as women?

149. That which an age considers evil is usually an unseasonable echo of what was formerly considered good—the atavism of an old ideal.

150. Around the hero everything becomes a tragedy; around the demigod everything becomes a satyr-play; and around God everything becomes—what? perhaps a "world"?

151. It is not enough to possess a talent: one must also have your permission to possess it;—eh, my friends?

152. "Where there is the tree of knowledge, there is always Paradise": so say the most ancient and the most modern serpents.

153. What is done out of love always takes place beyond good and evil.

154. Objection, evasion, joyous distrust, and love of irony are signs of health; everything absolute belongs to pathology.

155. The sense of the tragic increases and declines with sensuousness.

156. Insanity in individuals is something rare—but in groups, parties, nations, and epochs it is the rule.

157. The thought of suicide is a great consolation: by means of it one gets successfully through many a bad night.

158. Not only our reason, but also our conscience, truckles to our strongest impulse—the tyrant in us.

159. One MUST repay good and ill; but why just to the person who did us good or ill?

160. One no longer loves one's knowledge sufficiently after one has communicated it.

161. Poets act shamelessly towards their experiences: they exploit them.

162. "Our fellow-creature is not our neighbour, but our neighbour's neighbour":—so thinks every nation.

163. Love brings to light the noble and hidden qualities of a lover—his rare and exceptional traits: it is thus liable to be deceptive as to his normal character.

164. Jesus said to his Jews: "The law was for servants;—love God as I love him, as his Son! What have we Sons of God to do with morals!"

165. IN SIGHT OF EVERY PARTY.—A shepherd has always need of a bell-wether—or he has himself to be a wether occasionally.

166. One may indeed lie with the mouth; but with the accompanying grimace one nevertheless tells the truth.

167. To vigorous men intimacy is a matter of shame—and something precious.

168. Christianity gave Eros poison to drink; he did not die of it, certainly, but degenerated to Vice.

169. To talk much about oneself may also be a means of concealing oneself.

170. In praise there is more obtrusiveness than in blame.

171. Pity has an almost ludicrous effect on a man of knowledge, like tender hands on a Cyclops.

172. One occasionally embraces some one or other, out of love to mankind (because one cannot embrace all); but this is what one must never confess to the individual.

173. One does not hate as long as one disesteems, but only when one esteems equal or superior.

174. Ye Utilitarians—ye, too, love the UTILE only as a VEHICLE for your inclinations,—ye, too, really find the noise of its wheels insupportable!

175. One loves ultimately one's desires, not the thing desired.

176. The vanity of others is only counter to our taste when it is counter to our vanity.

177. With regard to what "truthfulness" is, perhaps nobody has ever been sufficiently truthful.

178. One does not believe in the follies of clever men: what a forfeiture of the rights of man!

179. The consequences of our actions seize us by the forelock, very indifferent to the fact that we have meanwhile "reformed."

180. There is an innocence in lying which is the sign of good faith in a cause.

181. It is inhuman to bless when one is being cursed.

182. The familiarity of superiors embitters one, because it may not be returned.

183. "I am affected, not because you have deceived me, but because I can no longer believe in you."

184. There is a haughtiness of kindness which has the appearance of wickedness.

185. "I dislike him."—Why?—"I am not a match for him."—Did any one ever answer so?

## CHAPTER V. THE NATURAL HISTORY OF MORALS

186. The moral sentiment in Europe at present is perhaps as subtle, belated, diverse, sensitive, and refined, as the "Science of Morals" belonging thereto is recent, initial, awkward, and coarse-fingered:—an interesting contrast, which sometimes becomes incarnate and obvious in the very person of a moralist. Indeed, the expression, "Science of Morals" is, in respect to what is designated thereby, far too presumptuous and counter to GOOD taste,—which is always a foretaste of more modest expressions. One ought to avow with the utmost fairness WHAT is still necessary here for a long time, WHAT is alone proper for the present: namely, the collection of material, the comprehensive survey and classification of an immense domain of delicate sentiments of worth, and distinctions of worth, which live, grow, propagate, and perish—and perhaps attempts to give a clear idea of the recurring and more common forms of these living crystallizations—as preparation for a THEORY OF TYPES of morality. To be sure, people have not hitherto been so modest. All the philosophers, with a pedantic and ridiculous seriousness, demanded of themselves something very much higher, more pretentious, and ceremonious, when they concerned themselves with morality as a science: they wanted to GIVE A BASIC to morality—and every philosopher hitherto has believed that he has given it a basis; morality itself, however, has been regarded as something "given." How far from their awkward pride was the seemingly insignificant problem—left in dust and decay—of a description of forms of morality, notwithstanding that the finest hands and senses could hardly be fine enough for it! It was precisely owing to moral philosophers' knowing the moral facts imperfectly, in an arbitrary epitome, or an accidental abridgement—perhaps as the morality of their environment, their position, their church, their Zeitgeist, their climate and zone—it was precisely because they were badly instructed with regard to nations, eras, and past ages, and were by no means eager to know about these matters, that they did not even come in sight of the real problems of morals—problems which only disclose themselves by a comparison of MANY kinds of morality. In

every "Science of Morals" hitherto, strange as it may sound, the problem of morality itself has been OMITTED: there has been no suspicion that there was anything problematic there! That which philosophers called "giving a basis to morality," and endeavoured to realize, has, when seen in a right light, proved merely a learned form of good FAITH in prevailing morality, a new means of its EXPRESSION, consequently just a matter-of-fact within the sphere of a definite morality, yea, in its ultimate motive, a sort of denial that it is LAWFUL for this morality to be called in question—and in any case the reverse of the testing, analyzing, doubting, and vivisectioning of this very faith. Hear, for instance, with what innocence—almost worthy of honour—Schopenhauer represents his own task, and draw your conclusions concerning the scientificness of a "Science" whose latest master still talks in the strain of children and old wives: "The principle," he says (page 136 of the *Grundprobleme der Ethik*), [Footnote: Pages 54-55 of Schopenhauer's *Basis of Morality*, translated by Arthur B. Bullock, M.A. (1903).] "the axiom about the purport of which all moralists are PRACTICALLY agreed: *neminem laede, immo omnes quantum potes juva*—is REALLY the proposition which all moral teachers strive to establish, ... the REAL basis of ethics which has been sought, like the philosopher's stone, for centuries."—The difficulty of establishing the proposition referred to may indeed be great—it is well known that Schopenhauer also was unsuccessful in his efforts; and whoever has thoroughly realized how absurdly false and sentimental this proposition is, in a world whose essence is Will to Power, may be reminded that Schopenhauer, although a pessimist, ACTUALLY—played the flute... daily after dinner: one may read about the matter in his biography. A question by the way: a pessimist, a repudiator of God and of the world, who MAKES A HALT at morality—who assents to morality, and plays the flute to *laede-neminem* morals, what? Is that really—a pessimist?

187. Apart from the value of such assertions as "there is a categorical imperative in us," one can always ask: What does such an assertion indicate about him who makes it? There are systems of morals which are meant to justify their author in the eyes of other people; other systems of morals are meant to tranquilize him, and make him self-satisfied; with other systems he wants to crucify and humble himself, with others he wishes to take revenge, with others to conceal himself, with others to glorify himself and gave superiority and distinction,—this system of morals helps its author to forget, that system makes him, or something of him, forgotten, many a

moralist would like to exercise power and creative arbitrariness over mankind, many another, perhaps, Kant especially, gives us to understand by his morals that "what is estimable in me, is that I know how to obey—and with you it SHALL not be otherwise than with me!" In short, systems of morals are only a SIGN-LANGUAGE OF THE EMOTIONS.

188. In contrast to *laissez-aller*, every system of morals is a sort of tyranny against "nature" and also against "reason", that is, however, no objection, unless one should again decree by some system of morals, that all kinds of tyranny and unreasonableness are unlawful. What is essential and invaluable in every system of morals, is that it is a long constraint. In order to understand Stoicism, or Port Royal, or Puritanism, one should remember the constraint under which every language has attained to strength and freedom—the metrical constraint, the tyranny of rhyme and rhythm. How much trouble have the poets and orators of every nation given themselves!—not excepting some of the prose writers of today, in whose ear dwells an inexorable conscientiousness—"for the sake of a folly," as utilitarian bunglers say, and thereby deem themselves wise—"from submission to arbitrary laws," as the anarchists say, and thereby fancy themselves "free," even free-spirited. The singular fact remains, however, that everything of the nature of freedom, elegance, boldness, dance, and masterly certainty, which exists or has existed, whether it be in thought itself, or in administration, or in speaking and persuading, in art just as in conduct, has only developed by means of the tyranny of such arbitrary law, and in all seriousness, it is not at all improbable that precisely this is "nature" and "natural"—and not *laissez-aller*! Every artist knows how different from the state of letting himself go, is his "most natural" condition, the free arranging, locating, disposing, and constructing in the moments of "inspiration"—and how strictly and delicately he then obeys a thousand laws, which, by their very rigidity and precision, defy all formulation by means of ideas (even the most stable idea has, in comparison therewith, something floating, manifold, and ambiguous in it). The essential thing "in heaven and in earth" is, apparently (to repeat it once more), that there should be long OBEDIENCE in the same direction, there thereby results, and has always resulted in the long run, something which has made life worth living; for instance, virtue, art, music, dancing, reason, spirituality—anything whatever that is transfiguring, refined, foolish, or divine. The long bondage of the spirit, the distrustful constraint in the communicability of

ideas, the discipline which the thinker imposed on himself to think in accordance with the rules of a church or a court, or conformable to Aristotelian premises, the persistent spiritual will to interpret everything that happened according to a Christian scheme, and in every occurrence to rediscover and justify the Christian God:—all this violence, arbitrariness, severity, dreadfulness, and unreasonableness, has proved itself the disciplinary means whereby the European spirit has attained its strength, its remorseless curiosity and subtle mobility; granted also that much irrecoverable strength and spirit had to be stifled, suffocated, and spoilt in the process (for here, as everywhere, "nature" shows herself as she is, in all her extravagant and INDIFFERENT magnificence, which is shocking, but nevertheless noble). That for centuries European thinkers only thought in order to prove something—nowadays, on the contrary, we are suspicious of every thinker who "wishes to prove something"—that it was always settled beforehand what WAS TO BE the result of their strictest thinking, as it was perhaps in the Asiatic astrology of former times, or as it is still at the present day in the innocent, Christian-moral explanation of immediate personal events "for the glory of God," or "for the good of the soul":—this tyranny, this arbitrariness, this severe and magnificent stupidity, has EDUCATED the spirit; slavery, both in the coarser and the finer sense, is apparently an indispensable means even of spiritual education and discipline. One may look at every system of morals in this light: it is "nature" therein which teaches to hate the *laissez-aller*, the too great freedom, and implants the need for limited horizons, for immediate duties—it teaches the NARROWING OF PERSPECTIVES, and thus, in a certain sense, that stupidity is a condition of life and development. "Thou must obey some one, and for a long time; OTHERWISE thou wilt come to grief, and lose all respect for thyself"—this seems to me to be the moral imperative of nature, which is certainly neither "categorical," as old Kant wished (consequently the "otherwise"), nor does it address itself to the individual (what does nature care for the individual!), but to nations, races, ages, and ranks; above all, however, to the animal "man" generally, to MANKIND.

189. Industrious races find it a great hardship to be idle: it was a master stroke of ENGLISH instinct to hallow and begloom Sunday to such an extent that the Englishman unconsciously hankers for his week—and work-day again:—as a kind of cleverly devised, cleverly intercalated FAST, such

as is also frequently found in the ancient world (although, as is appropriate in southern nations, not precisely with respect to work). Many kinds of fasts are necessary; and wherever powerful influences and habits prevail, legislators have to see that intercalary days are appointed, on which such impulses are fettered, and learn to hunger anew. Viewed from a higher standpoint, whole generations and epochs, when they show themselves infected with any moral fanaticism, seem like those intercalated periods of restraint and fasting, during which an impulse learns to humble and submit itself—at the same time also to PURIFY and SHARPEN itself; certain philosophical sects likewise admit of a similar interpretation (for instance, the Stoa, in the midst of Hellenic culture, with the atmosphere rank and overcharged with Aphrodisiacal odours).—Here also is a hint for the explanation of the paradox, why it was precisely in the most Christian period of European history, and in general only under the pressure of Christian sentiments, that the sexual impulse sublimated into love (amour-passion).

190. There is something in the morality of Plato which does not really belong to Plato, but which only appears in his philosophy, one might say, in spite of him: namely, Socratism, for which he himself was too noble. "No one desires to injure himself, hence all evil is done unwittingly. The evil man inflicts injury on himself; he would not do so, however, if he knew that evil is evil. The evil man, therefore, is only evil through error; if one free him from error one will necessarily make him—good."—This mode of reasoning savours of the POPULACE, who perceive only the unpleasant consequences of evil-doing, and practically judge that "it is STUPID to do wrong"; while they accept "good" as identical with "useful and pleasant," without further thought. As regards every system of utilitarianism, one may at once assume that it has the same origin, and follow the scent: one will seldom err.—Plato did all he could to interpret something refined and noble into the tenets of his teacher, and above all to interpret himself into them—he, the most daring of all interpreters, who lifted the entire Socrates out of the street, as a popular theme and song, to exhibit him in endless and impossible modifications—namely, in all his own disguises and multiplicities. In jest, and in Homeric language as well, what is the Platonic Socrates, if not—[Greek words inserted here.]

191. The old theological problem of "Faith" and "Knowledge," or more plainly, of instinct and reason—the question whether, in respect to the

valuation of things, instinct deserves more authority than rationality, which wants to appreciate and act according to motives, according to a "Why," that is to say, in conformity to purpose and utility—it is always the old moral problem that first appeared in the person of Socrates, and had divided men's minds long before Christianity. Socrates himself, following, of course, the taste of his talent—that of a surpassing dialectician—took first the side of reason; and, in fact, what did he do all his life but laugh at the awkward incapacity of the noble Athenians, who were men of instinct, like all noble men, and could never give satisfactory answers concerning the motives of their actions? In the end, however, though silently and secretly, he laughed also at himself: with his finer conscience and introspection, he found in himself the same difficulty and incapacity. "But why"—he said to himself—"should one on that account separate oneself from the instincts! One must set them right, and the reason ALSO—one must follow the instincts, but at the same time persuade the reason to support them with good arguments." This was the real FALSENESS of that great and mysterious ironist; he brought his conscience up to the point that he was satisfied with a kind of self-outwitting: in fact, he perceived the irrationality in the moral judgment.—Plato, more innocent in such matters, and without the craftiness of the plebeian, wished to prove to himself, at the expenditure of all his strength—the greatest strength a philosopher had ever expended—that reason and instinct lead spontaneously to one goal, to the good, to "God"; and since Plato, all theologians and philosophers have followed the same path—which means that in matters of morality, instinct (or as Christians call it, "Faith," or as I call it, "the herd") has hitherto triumphed. Unless one should make an exception in the case of Descartes, the father of rationalism (and consequently the grandfather of the Revolution), who recognized only the authority of reason: but reason is only a tool, and Descartes was superficial.

192. Whoever has followed the history of a single science, finds in its development a clue to the understanding of the oldest and commonest processes of all "knowledge and cognizance": there, as here, the premature hypotheses, the fictions, the good stupid will to "belief," and the lack of distrust and patience are first developed—our senses learn late, and never learn completely, to be subtle, reliable, and cautious organs of knowledge. Our eyes find it easier on a given occasion to produce a picture already often produced, than to seize upon the divergence and novelty of an

impression: the latter requires more force, more "morality." It is difficult and painful for the ear to listen to anything new; we hear strange music badly. When we hear another language spoken, we involuntarily attempt to form the sounds into words with which we are more familiar and conversant—it was thus, for example, that the Germans modified the spoken word ARCUBALISTA into ARMBRUST (cross-bow). Our senses are also hostile and averse to the new; and generally, even in the "simplest" processes of sensation, the emotions DOMINATE—such as fear, love, hatred, and the passive emotion of indolence.—As little as a reader nowadays reads all the single words (not to speak of syllables) of a page—he rather takes about five out of every twenty words at random, and "guesses" the probably appropriate sense to them—just as little do we see a tree correctly and completely in respect to its leaves, branches, colour, and shape; we find it so much easier to fancy the chance of a tree. Even in the midst of the most remarkable experiences, we still do just the same; we fabricate the greater part of the experience, and can hardly be made to contemplate any event, EXCEPT as "inventors" thereof. All this goes to prove that from our fundamental nature and from remote ages we have been—ACCUSTOMED TO LYING. Or, to express it more politely and hypocritically, in short, more pleasantly—one is much more of an artist than one is aware of.—In an animated conversation, I often see the face of the person with whom I am speaking so clearly and sharply defined before me, according to the thought he expresses, or which I believe to be evoked in his mind, that the degree of distinctness far exceeds the STRENGTH of my visual faculty—the delicacy of the play of the muscles and of the expression of the eyes MUST therefore be imagined by me. Probably the person put on quite a different expression, or none at all.

193. Quidquid luce fuit, tenebris agit: but also contrariwise. What we experience in dreams, provided we experience it often, pertains at last just as much to the general belongings of our soul as anything "actually" experienced; by virtue thereof we are richer or poorer, we have a requirement more or less, and finally, in broad daylight, and even in the brightest moments of our waking life, we are ruled to some extent by the nature of our dreams. Supposing that someone has often flown in his dreams, and that at last, as soon as he dreams, he is conscious of the power and art of flying as his privilege and his peculiarly enviable happiness; such a person, who believes that on the slightest impulse, he can actualize all

sorts of curves and angles, who knows the sensation of a certain divine levity, an "upwards" without effort or constraint, a "downwards" without descending or lowering—without TROUBLE!—how could the man with such dream-experiences and dream-habits fail to find "happiness" differently coloured and defined, even in his waking hours! How could he fail—to long DIFFERENTLY for happiness? "Flight," such as is described by poets, must, when compared with his own "flying," be far too earthly, muscular, violent, far too "troublesome" for him.

194. The difference among men does not manifest itself only in the difference of their lists of desirable things—in their regarding different good things as worth striving for, and being disagreed as to the greater or less value, the order of rank, of the commonly recognized desirable things:—it manifests itself much more in what they regard as actually HAVING and POSSESSING a desirable thing. As regards a woman, for instance, the control over her body and her sexual gratification serves as an amply sufficient sign of ownership and possession to the more modest man; another with a more suspicious and ambitious thirst for possession, sees the "questionableness," the mere apparentness of such ownership, and wishes to have finer tests in order to know especially whether the woman not only gives herself to him, but also gives up for his sake what she has or would like to have—only THEN does he look upon her as "possessed." A third, however, has not even here got to the limit of his distrust and his desire for possession: he asks himself whether the woman, when she gives up everything for him, does not perhaps do so for a phantom of him; he wishes first to be thoroughly, indeed, profoundly well known; in order to be loved at all he ventures to let himself be found out. Only then does he feel the beloved one fully in his possession, when she no longer deceives herself about him, when she loves him just as much for the sake of his devilry and concealed insatiability, as for his goodness, patience, and spirituality. One man would like to possess a nation, and he finds all the higher arts of Cagliostro and Catalina suitable for his purpose. Another, with a more refined thirst for possession, says to himself: "One may not deceive where one desires to possess"—he is irritated and impatient at the idea that a mask of him should rule in the hearts of the people: "I must, therefore, MAKE myself known, and first of all learn to know myself!" Among helpful and charitable people, one almost always finds the awkward craftiness which first gets up suitably him who has to be helped, as though, for instance, he

should "merit" help, seek just THEIR help, and would show himself deeply grateful, attached, and subservient to them for all help. With these conceits, they take control of the needy as a property, just as in general they are charitable and helpful out of a desire for property. One finds them jealous when they are crossed or forestalled in their charity. Parents involuntarily make something like themselves out of their children—they call that "education"; no mother doubts at the bottom of her heart that the child she has borne is thereby her property, no father hesitates about his right to HIS OWN ideas and notions of worth. Indeed, in former times fathers deemed it right to use their discretion concerning the life or death of the newly born (as among the ancient Germans). And like the father, so also do the teacher, the class, the priest, and the prince still see in every new individual an unobjectionable opportunity for a new possession. The consequence is...

195. The Jews—a people "born for slavery," as Tacitus and the whole ancient world say of them; "the chosen people among the nations," as they themselves say and believe—the Jews performed the miracle of the inversion of valuations, by means of which life on earth obtained a new and dangerous charm for a couple of millenniums. Their prophets fused into one the expressions "rich," "godless," "wicked," "violent," "sensual," and for the first time coined the word "world" as a term of reproach. In this inversion of valuations (in which is also included the use of the word "poor" as synonymous with "saint" and "friend") the significance of the Jewish people is to be found; it is with THEM that the SLAVE-INSURRECTION IN MORALS commences.

196. It is to be INFERRED that there are countless dark bodies near the sun—such as we shall never see. Among ourselves, this is an allegory; and the psychologist of morals reads the whole star-writing merely as an allegorical and symbolic language in which much may be unexpressed.

197. The beast of prey and the man of prey (for instance, Caesar Borgia) are fundamentally misunderstood, "nature" is misunderstood, so long as one seeks a "morbidness" in the constitution of these healthiest of all tropical monsters and growths, or even an innate "hell" in them—as almost all moralists have done hitherto. Does it not seem that there is a hatred of the virgin forest and of the tropics among moralists? And that the "tropical man" must be discredited at all costs, whether as disease and deterioration of mankind, or as his own hell and self-torture? And why? In favour of the

"temperate zones"? In favour of the temperate men? The "moral"? The mediocre?—This for the chapter: "Morals as Timidity."

198. All the systems of morals which address themselves with a view to their "happiness," as it is called—what else are they but suggestions for behaviour adapted to the degree of DANGER from themselves in which the individuals live; recipes for their passions, their good and bad propensities, insofar as such have the Will to Power and would like to play the master; small and great expediencies and elaborations, permeated with the musty odour of old family medicines and old-wife wisdom; all of them grotesque and absurd in their form—because they address themselves to "all," because they generalize where generalization is not authorized; all of them speaking unconditionally, and taking themselves unconditionally; all of them flavoured not merely with one grain of salt, but rather endurable only, and sometimes even seductive, when they are over-spiced and begin to smell dangerously, especially of "the other world." That is all of little value when estimated intellectually, and is far from being "science," much less "wisdom"; but, repeated once more, and three times repeated, it is expediency, expediency, expediency, mixed with stupidity, stupidity, stupidity—whether it be the indifference and statuesque coldness towards the heated folly of the emotions, which the Stoics advised and fostered; or the no-more-laughing and no-more-weeping of Spinoza, the destruction of the emotions by their analysis and vivisection, which he recommended so naively; or the lowering of the emotions to an innocent mean at which they may be satisfied, the Aristotelianism of morals; or even morality as the enjoyment of the emotions in a voluntary attenuation and spiritualization by the symbolism of art, perhaps as music, or as love of God, and of mankind for God's sake—for in religion the passions are once more enfranchised, provided that...; or, finally, even the complaisant and wanton surrender to the emotions, as has been taught by Hafis and Goethe, the bold letting-go of the reins, the spiritual and corporeal licentia morum in the exceptional cases of wise old codgers and drunkards, with whom it "no longer has much danger."—This also for the chapter: "Morals as Timidity."

199. Inasmuch as in all ages, as long as mankind has existed, there have also been human herds (family alliances, communities, tribes, peoples, states, churches), and always a great number who obey in proportion to the small number who command—in view, therefore, of the fact that obedience has been most practiced and fostered among mankind hitherto, one may

reasonably suppose that, generally speaking, the need thereof is now innate in every one, as a kind of FORMAL CONSCIENCE which gives the command "Thou shalt unconditionally do something, unconditionally refrain from something", in short, "Thou shalt". This need tries to satisfy itself and to fill its form with a content, according to its strength, impatience, and eagerness, it at once seizes as an omnivorous appetite with little selection, and accepts whatever is shouted into its ear by all sorts of commanders—parents, teachers, laws, class prejudices, or public opinion. The extraordinary limitation of human development, the hesitation, protractedness, frequent retrogression, and turning thereof, is attributable to the fact that the herd-instinct of obedience is transmitted best, and at the cost of the art of command. If one imagine this instinct increasing to its greatest extent, commanders and independent individuals will finally be lacking altogether, or they will suffer inwardly from a bad conscience, and will have to impose a deception on themselves in the first place in order to be able to command just as if they also were only obeying. This condition of things actually exists in Europe at present—I call it the moral hypocrisy of the commanding class. They know no other way of protecting themselves from their bad conscience than by playing the role of executors of older and higher orders (of predecessors, of the constitution, of justice, of the law, or of God himself), or they even justify themselves by maxims from the current opinions of the herd, as "first servants of their people," or "instruments of the public weal". On the other hand, the gregarious European man nowadays assumes an air as if he were the only kind of man that is allowable, he glorifies his qualities, such as public spirit, kindness, deference, industry, temperance, modesty, indulgence, sympathy, by virtue of which he is gentle, endurable, and useful to the herd, as the peculiarly human virtues. In cases, however, where it is believed that the leader and bell-wether cannot be dispensed with, attempt after attempt is made nowadays to replace commanders by the summing together of clever gregarious men all representative constitutions, for example, are of this origin. In spite of all, what a blessing, what a deliverance from a weight becoming unendurable, is the appearance of an absolute ruler for these gregarious Europeans—of this fact the effect of the appearance of Napoleon was the last great proof the history of the influence of Napoleon is almost the history of the higher happiness to which the entire century has attained in its worthiest individuals and periods.

200. The man of an age of dissolution which mixes the races with one another, who has the inheritance of a diversified descent in his body—that is to say, contrary, and often not only contrary, instincts and standards of value, which struggle with one another and are seldom at peace—such a man of late culture and broken lights, will, on an average, be a weak man. His fundamental desire is that the war which is IN HIM should come to an end; happiness appears to him in the character of a soothing medicine and mode of thought (for instance, Epicurean or Christian); it is above all things the happiness of repose, of undisturbedness, of repletion, of final unity—it is the "Sabbath of Sabbaths," to use the expression of the holy rhetorician, St. Augustine, who was himself such a man.—Should, however, the contrariety and conflict in such natures operate as an ADDITIONAL incentive and stimulus to life—and if, on the other hand, in addition to their powerful and irreconcilable instincts, they have also inherited and indoctrinated into them a proper mastery and subtlety for carrying on the conflict with themselves (that is to say, the faculty of self-control and self-deception), there then arise those marvelously incomprehensible and inexplicable beings, those enigmatical men, predestined for conquering and circumventing others, the finest examples of which are Alcibiades and Caesar (with whom I should like to associate the FIRST of Europeans according to my taste, the Hohenstaufen, Frederick the Second), and among artists, perhaps Leonardo da Vinci. They appear precisely in the same periods when that weaker type, with its longing for repose, comes to the front; the two types are complementary to each other, and spring from the same causes.

201. As long as the utility which determines moral estimates is only gregarious utility, as long as the preservation of the community is only kept in view, and the immoral is sought precisely and exclusively in what seems dangerous to the maintenance of the community, there can be no "morality of love to one's neighbour." Granted even that there is already a little constant exercise of consideration, sympathy, fairness, gentleness, and mutual assistance, granted that even in this condition of society all those instincts are already active which are latterly distinguished by honourable names as "virtues," and eventually almost coincide with the conception "morality": in that period they do not as yet belong to the domain of moral valuations—they are still ULTRA-MORAL. A sympathetic action, for instance, is neither called good nor bad, moral nor immoral, in the best

period of the Romans; and should it be praised, a sort of resentful disdain is compatible with this praise, even at the best, directly the sympathetic action is compared with one which contributes to the welfare of the whole, to the RES PUBLICA. After all, "love to our neighbour" is always a secondary matter, partly conventional and arbitrarily manifested in relation to our FEAR OF OUR NEIGHBOUR. After the fabric of society seems on the whole established and secured against external dangers, it is this fear of our neighbour which again creates new perspectives of moral valuation. Certain strong and dangerous instincts, such as the love of enterprise, foolhardiness, revengefulness, astuteness, rapacity, and love of power, which up till then had not only to be honoured from the point of view of general utility—under other names, of course, than those here given—but had to be fostered and cultivated (because they were perpetually required in the common danger against the common enemies), are now felt in their dangerousness to be doubly strong—when the outlets for them are lacking—and are gradually branded as immoral and given over to calumny. The contrary instincts and inclinations now attain to moral honour, the gregarious instinct gradually draws its conclusions. How much or how little dangerousness to the community or to equality is contained in an opinion, a condition, an emotion, a disposition, or an endowment—that is now the moral perspective, here again fear is the mother of morals. It is by the loftiest and strongest instincts, when they break out passionately and carry the individual far above and beyond the average, and the low level of the gregarious conscience, that the self-reliance of the community is destroyed, its belief in itself, its backbone, as it were, breaks, consequently these very instincts will be most branded and defamed. The lofty independent spirituality, the will to stand alone, and even the cogent reason, are felt to be dangers, everything that elevates the individual above the herd, and is a source of fear to the neighbour, is henceforth called EVIL, the tolerant, unassuming, self-adapting, self-equalizing disposition, the MEDIOCRITY of desires, attains to moral distinction and honour. Finally, under very peaceful circumstances, there is always less opportunity and necessity for training the feelings to severity and rigour, and now every form of severity, even in justice, begins to disturb the conscience, a lofty and rigorous nobleness and self-responsibility almost offends, and awakens distrust, "the lamb," and still more "the sheep," wins respect. There is a point of diseased mellowness and effeminacy in the history of society, at which society itself

takes the part of him who injures it, the part of the CRIMINAL, and does so, in fact, seriously and honestly. To punish, appears to it to be somehow unfair—it is certain that the idea of "punishment" and "the obligation to punish" are then painful and alarming to people. "Is it not sufficient if the criminal be rendered HARMLESS? Why should we still punish? Punishment itself is terrible!"—with these questions gregarious morality, the morality of fear, draws its ultimate conclusion. If one could at all do away with danger, the cause of fear, one would have done away with this morality at the same time, it would no longer be necessary, it WOULD NOT CONSIDER ITSELF any longer necessary!—Whoever examines the conscience of the present-day European, will always elicit the same imperative from its thousand moral folds and hidden recesses, the imperative of the timidity of the herd "we wish that some time or other there may be NOTHING MORE TO FEAR!" Some time or other—the will and the way THERETO is nowadays called "progress" all over Europe.

202. Let us at once say again what we have already said a hundred times, for people's ears nowadays are unwilling to hear such truths—OUR truths. We know well enough how offensive it sounds when any one plainly, and without metaphor, counts man among the animals, but it will be accounted to us almost a CRIME, that it is precisely in respect to men of "modern ideas" that we have constantly applied the terms "herd," "herd-instincts," and such like expressions. What avail is it? We cannot do otherwise, for it is precisely here that our new insight is. We have found that in all the principal moral judgments, Europe has become unanimous, including likewise the countries where European influence prevails in Europe people evidently KNOW what Socrates thought he did not know, and what the famous serpent of old once promised to teach—they "know" today what is good and evil. It must then sound hard and be distasteful to the ear, when we always insist that that which here thinks it knows, that which here glorifies itself with praise and blame, and calls itself good, is the instinct of the herding human animal, the instinct which has come and is ever coming more and more to the front, to preponderance and supremacy over other instincts, according to the increasing physiological approximation and resemblance of which it is the symptom. MORALITY IN EUROPE AT PRESENT IS HERDING-ANIMAL MORALITY, and therefore, as we understand the matter, only one kind of human morality, beside which, before which, and after which many other moralities, and above all

HIGHER moralities, are or should be possible. Against such a "possibility," against such a "should be," however, this morality defends itself with all its strength, it says obstinately and inexorably "I am morality itself and nothing else is morality!" Indeed, with the help of a religion which has humoured and flattered the sublimest desires of the herding-animal, things have reached such a point that we always find a more visible expression of this morality even in political and social arrangements: the DEMOCRATIC movement is the inheritance of the Christian movement. That its TEMPO, however, is much too slow and sleepy for the more impatient ones, for those who are sick and distracted by the herding-instinct, is indicated by the increasingly furious howling, and always less disguised teeth-gnashing of the anarchist dogs, who are now roving through the highways of European culture. Apparently in opposition to the peacefully industrious democrats and Revolution-ideologues, and still more so to the awkward philosophasters and fraternity-visionaries who call themselves Socialists and want a "free society," those are really at one with them all in their thorough and instinctive hostility to every form of society other than that of the AUTONOMOUS herd (to the extent even of repudiating the notions "master" and "servant"—ni dieu ni maitre, says a socialist formula); at one in their tenacious opposition to every special claim, every special right and privilege (this means ultimately opposition to EVERY right, for when all are equal, no one needs "rights" any longer); at one in their distrust of punitive justice (as though it were a violation of the weak, unfair to the NECESSARY consequences of all former society); but equally at one in their religion of sympathy, in their compassion for all that feels, lives, and suffers (down to the very animals, up even to "God"—the extravagance of "sympathy for God" belongs to a democratic age); altogether at one in the cry and impatience of their sympathy, in their deadly hatred of suffering generally, in their almost feminine incapacity for witnessing it or ALLOWING it; at one in their involuntary begloom and heart-softening, under the spell of which Europe seems to be threatened with a new Buddhism; at one in their belief in the morality of MUTUAL sympathy, as though it were morality in itself, the climax, the ATTAINED climax of mankind, the sole hope of the future, the consolation of the present, the great discharge from all the obligations of the past; altogether at one in their belief in the community as the DELIVERER, in the herd, and therefore in "themselves."

203. We, who hold a different belief—we, who regard the democratic movement, not only as a degenerating form of political organization, but as equivalent to a degenerating, a waning type of man, as involving his mediocrising and depreciation: where have WE to fix our hopes? In NEW PHILOSOPHERS—there is no other alternative: in minds strong and original enough to initiate opposite estimates of value, to transvalue and invert "eternal valuations"; in forerunners, in men of the future, who in the present shall fix the constraints and fasten the knots which will compel millenniums to take NEW paths. To teach man the future of humanity as his WILL, as depending on human will, and to make preparation for vast hazardous enterprises and collective attempts in rearing and educating, in order thereby to put an end to the frightful rule of folly and chance which has hitherto gone by the name of "history" (the folly of the "greatest number" is only its last form)—for that purpose a new type of philosopher and commander will some time or other be needed, at the very idea of which everything that has existed in the way of occult, terrible, and benevolent beings might look pale and dwarfed. The image of such leaders hovers before OUR eyes:—is it lawful for me to say it aloud, ye free spirits? The conditions which one would partly have to create and partly utilize for their genesis; the presumptive methods and tests by virtue of which a soul should grow up to such an elevation and power as to feel a CONSTRAINT to these tasks; a transvaluation of values, under the new pressure and hammer of which a conscience should be steeled and a heart transformed into brass, so as to bear the weight of such responsibility; and on the other hand the necessity for such leaders, the dreadful danger that they might be lacking, or miscarry and degenerate:—these are OUR real anxieties and glooms, ye know it well, ye free spirits! these are the heavy distant thoughts and storms which sweep across the heaven of OUR life. There are few pains so grievous as to have seen, divined, or experienced how an exceptional man has missed his way and deteriorated; but he who has the rare eye for the universal danger of "man" himself DETERIORATING, he who like us has recognized the extraordinary fortuitousness which has hitherto played its game in respect to the future of mankind—a game in which neither the hand, nor even a "finger of God" has participated!—he who divines the fate that is hidden under the idiotic unwariness and blind confidence of "modern ideas," and still more under the whole of Christo-European morality—suffers from an anguish with

which no other is to be compared. He sees at a glance all that could still BE MADE OUT OF MAN through a favourable accumulation and augmentation of human powers and arrangements; he knows with all the knowledge of his conviction how unexhausted man still is for the greatest possibilities, and how often in the past the type man has stood in presence of mysterious decisions and new paths:—he knows still better from his painfulest recollections on what wretched obstacles promising developments of the highest rank have hitherto usually gone to pieces, broken down, sunk, and become contemptible. The UNIVERSAL DEGENERACY OF MANKIND to the level of the "man of the future"—as idealized by the socialistic fools and shallow-pates—this degeneracy and dwarfing of man to an absolutely gregarious animal (or as they call it, to a man of "free society"), this brutalizing of man into a pigmy with equal rights and claims, is undoubtedly POSSIBLE! He who has thought out this possibility to its ultimate conclusion knows ANOTHER loathing unknown to the rest of mankind—and perhaps also a new MISSION!



## CHAPTER VI. WE SCHOLARS

204. At the risk that moralizing may also reveal itself here as that which it has always been—namely, resolutely MONTRER SES PLAIES, according to Balzac—I would venture to protest against an improper and injurious alteration of rank, which quite unnoticed, and as if with the best conscience, threatens nowadays to establish itself in the relations of science and philosophy. I mean to say that one must have the right out of one's own EXPERIENCE—experience, as it seems to me, always implies unfortunate experience?—to treat of such an important question of rank, so as not to speak of colour like the blind, or AGAINST science like women and artists ("Ah! this dreadful science!" sigh their instinct and their shame, "it always FINDS THINGS OUT!"). The declaration of independence of the scientific man, his emancipation from philosophy, is one of the subtler after-effects of democratic organization and disorganization: the self-glorification and self-conceitedness of the learned man is now everywhere in full bloom, and in its best springtime—which does not mean to imply that in this case self-praise smells sweet. Here also the instinct of the populace cries, "Freedom from all masters!" and after science has, with the happiest results, resisted theology, whose "hand-maid" it had been too long, it now proposes in its wantonness and indiscretion to lay down laws for philosophy, and in its turn to play the "master"—what am I saying! to play the PHILOSOPHER on its own account. My memory—the memory of a scientific man, if you please!—teems with the naivetes of insolence which I have heard about philosophy and philosophers from young naturalists and old physicians (not to mention the most cultured and most conceited of all learned men, the philologists and schoolmasters, who are both the one and the other by profession). On one occasion it was the specialist and the Jack Horner who instinctively stood on the defensive against all synthetic tasks and capabilities; at another time it was the industrious worker who had got a scent of OTIUM and refined luxuriousness in the internal economy of the philosopher, and felt himself aggrieved and belittled thereby. On another occasion it was the colour-blindness of the utilitarian, who sees nothing in philosophy but a series of REFUTED systems, and an extravagant expenditure which "does

nobody any good". At another time the fear of disguised mysticism and of the boundary-adjustment of knowledge became conspicuous, at another time the disregard of individual philosophers, which had involuntarily extended to disregard of philosophy generally. In fine, I found most frequently, behind the proud disdain of philosophy in young scholars, the evil after-effect of some particular philosopher, to whom on the whole obedience had been foresworn, without, however, the spell of his scornful estimates of other philosophers having been got rid of—the result being a general ill-will to all philosophy. (Such seems to me, for instance, the after-effect of Schopenhauer on the most modern Germany: by his unintelligent rage against Hegel, he has succeeded in severing the whole of the last generation of Germans from its connection with German culture, which culture, all things considered, has been an elevation and a divining refinement of the HISTORICAL SENSE, but precisely at this point Schopenhauer himself was poor, irreceptive, and un-German to the extent of ingeniousness.) On the whole, speaking generally, it may just have been the humanness, all-too-humanness of the modern philosophers themselves, in short, their contemptibleness, which has injured most radically the reverence for philosophy and opened the doors to the instinct of the populace. Let it but be acknowledged to what an extent our modern world diverges from the whole style of the world of Heraclitus, Plato, Empedocles, and whatever else all the royal and magnificent anchorites of the spirit were called, and with what justice an honest man of science MAY feel himself of a better family and origin, in view of such representatives of philosophy, who, owing to the fashion of the present day, are just as much aloft as they are down below—in Germany, for instance, the two lions of Berlin, the anarchist Eugen Duhring and the amalgamist Eduard von Hartmann. It is especially the sight of those hotch-potch philosophers, who call themselves "realists," or "positivists," which is calculated to implant a dangerous distrust in the soul of a young and ambitious scholar those philosophers, at the best, are themselves but scholars and specialists, that is very evident! All of them are persons who have been vanquished and BROUGHT BACK AGAIN under the dominion of science, who at one time or another claimed more from themselves, without having a right to the "more" and its responsibility—and who now, creditably, rancorously, and vindictively, represent in word and deed, DISBELIEF in the master-task and supremacy of philosophy After all, how could it be otherwise?

Science flourishes nowadays and has the good conscience clearly visible on its countenance, while that to which the entire modern philosophy has gradually sunk, the remnant of philosophy of the present day, excites distrust and displeasure, if not scorn and pity. Philosophy reduced to a "theory of knowledge," no more in fact than a diffident science of epochs and doctrine of forbearance a philosophy that never even gets beyond the threshold, and rigorously DENIES itself the right to enter—that is philosophy in its last throes, an end, an agony, something that awakens pity. How could such a philosophy—RULE!

205. The dangers that beset the evolution of the philosopher are, in fact, so manifold nowadays, that one might doubt whether this fruit could still come to maturity. The extent and towering structure of the sciences have increased enormously, and therewith also the probability that the philosopher will grow tired even as a learner, or will attach himself somewhere and "specialize" so that he will no longer attain to his elevation, that is to say, to his superspection, his circumspection, and his DESPECTION. Or he gets aloft too late, when the best of his maturity and strength is past, or when he is impaired, coarsened, and deteriorated, so that his view, his general estimate of things, is no longer of much importance. It is perhaps just the refinement of his intellectual conscience that makes him hesitate and linger on the way, he dreads the temptation to become a dilettante, a millepede, a milleantenna, he knows too well that as a discerner, one who has lost his self-respect no longer commands, no longer LEADS, unless he should aspire to become a great play-actor, a philosophical Cagliostro and spiritual rat-catcher—in short, a misleader. This is in the last instance a question of taste, if it has not really been a question of conscience. To double once more the philosopher's difficulties, there is also the fact that he demands from himself a verdict, a Yea or Nay, not concerning science, but concerning life and the worth of life—he learns unwillingly to believe that it is his right and even his duty to obtain this verdict, and he has to seek his way to the right and the belief only through the most extensive (perhaps disturbing and destroying) experiences, often hesitating, doubting, and dumbfounded. In fact, the philosopher has long been mistaken and confused by the multitude, either with the scientific man and ideal scholar, or with the religiously elevated, desensualized, desecularized visionary and God-intoxicated man; and even yet when one hears anybody praised, because he lives "wisely," or "as a philosopher," it

hardly means anything more than "prudently and apart." Wisdom: that seems to the populace to be a kind of flight, a means and artifice for withdrawing successfully from a bad game; but the GENUINE philosopher—does it not seem so to US, my friends?—lives "unphilosophically" and "unwisely," above all, IMPRUDENTLY, and feels the obligation and burden of a hundred attempts and temptations of life—he risks HIMSELF constantly, he plays THIS bad game.

206. In relation to the genius, that is to say, a being who either ENGENDERS or PRODUCES—both words understood in their fullest sense—the man of learning, the scientific average man, has always something of the old maid about him; for, like her, he is not conversant with the two principal functions of man. To both, of course, to the scholar and to the old maid, one concedes respectability, as if by way of indemnification—in these cases one emphasizes the respectability—and yet, in the compulsion of this concession, one has the same admixture of vexation. Let us examine more closely: what is the scientific man? Firstly, a commonplace type of man, with commonplace virtues: that is to say, a non-ruling, non-authoritative, and non-self-sufficient type of man; he possesses industry, patient adaptableness to rank and file, equability and moderation in capacity and requirement; he has the instinct for people like himself, and for that which they require—for instance: the portion of independence and green meadow without which there is no rest from labour, the claim to honour and consideration (which first and foremost presupposes recognition and recognisability), the sunshine of a good name, the perpetual ratification of his value and usefulness, with which the inward DISTRUST which lies at the bottom of the heart of all dependent men and gregarious animals, has again and again to be overcome. The learned man, as is appropriate, has also maladies and faults of an ignoble kind: he is full of petty envy, and has a lynx-eye for the weak points in those natures to whose elevations he cannot attain. He is confiding, yet only as one who lets himself go, but does not FLOW; and precisely before the man of the great current he stands all the colder and more reserved—his eye is then like a smooth and irresponsive lake, which is no longer moved by rapture or sympathy. The worst and most dangerous thing of which a scholar is capable results from the instinct of mediocrity of his type, from the Jesuitism of mediocrity, which labours instinctively for the destruction of the exceptional man, and endeavours to break—or still better, to relax—every bent bow To relax, of

course, with consideration, and naturally with an indulgent hand—to RELAX with confiding sympathy that is the real art of Jesuitism, which has always understood how to introduce itself as the religion of sympathy.

207. However gratefully one may welcome the OBJECTIVE spirit—and who has not been sick to death of all subjectivity and its confounded IPSISIMOSITY!—in the end, however, one must learn caution even with regard to one's gratitude, and put a stop to the exaggeration with which the unselfing and depersonalizing of the spirit has recently been celebrated, as if it were the goal in itself, as if it were salvation and glorification—as is especially accustomed to happen in the pessimist school, which has also in its turn good reasons for paying the highest honours to "disinterested knowledge" The objective man, who no longer curses and scolds like the pessimist, the IDEAL man of learning in whom the scientific instinct blossoms forth fully after a thousand complete and partial failures, is assuredly one of the most costly instruments that exist, but his place is in the hand of one who is more powerful He is only an instrument, we may say, he is a MIRROR—he is no "purpose in himself" The objective man is in truth a mirror accustomed to prostration before everything that wants to be known, with such desires only as knowing or "reflecting" implies—he waits until something comes, and then expands himself sensitively, so that even the light footsteps and gliding-past of spiritual beings may not be lost on his surface and film Whatever "personality" he still possesses seems to him accidental, arbitrary, or still oftener, disturbing, so much has he come to regard himself as the passage and reflection of outside forms and events He calls up the recollection of "himself" with an effort, and not infrequently wrongly, he readily confounds himself with other persons, he makes mistakes with regard to his own needs, and here only is he unrefined and negligent Perhaps he is troubled about the health, or the pettiness and confined atmosphere of wife and friend, or the lack of companions and society—indeed, he sets himself to reflect on his suffering, but in vain! His thoughts already rove away to the MORE GENERAL case, and tomorrow he knows as little as he knew yesterday how to help himself He does not now take himself seriously and devote time to himself he is serene, NOT from lack of trouble, but from lack of capacity for grasping and dealing with HIS trouble The habitual complaisance with respect to all objects and experiences, the radiant and impartial hospitality with which he receives everything that comes his way, his habit of inconsiderate good-nature, of

dangerous indifference as to Yea and Nay: alas! there are enough of cases in which he has to atone for these virtues of his!—and as man generally, he becomes far too easily the CAPUT MORTUUM of such virtues. Should one wish love or hatred from him—I mean love and hatred as God, woman, and animal understand them—he will do what he can, and furnish what he can. But one must not be surprised if it should not be much—if he should show himself just at this point to be false, fragile, questionable, and deteriorated. His love is constrained, his hatred is artificial, and rather UN TOUR DE FORCE, a slight ostentation and exaggeration. He is only genuine so far as he can be objective; only in his serene totality is he still "nature" and "natural." His mirroring and eternally self-polishing soul no longer knows how to affirm, no longer how to deny; he does not command; neither does he destroy. "JE NE MEPRISE PRESQUE RIEN"—he says, with Leibniz: let us not overlook nor undervalue the PRESQUE! Neither is he a model man; he does not go in advance of any one, nor after, either; he places himself generally too far off to have any reason for espousing the cause of either good or evil. If he has been so long confounded with the PHILOSOPHER, with the Caesarian trainer and dictator of civilization, he has had far too much honour, and what is more essential in him has been overlooked—he is an instrument, something of a slave, though certainly the sublimest sort of slave, but nothing in himself—PRESQUE RIEN! The objective man is an instrument, a costly, easily injured, easily tarnished measuring instrument and mirroring apparatus, which is to be taken care of and respected; but he is no goal, not outgoing nor upgoing, no complementary man in whom the REST of existence justifies itself, no termination—and still less a commencement, an engendering, or primary cause, nothing hardy, powerful, self-centred, that wants to be master; but rather only a soft, inflated, delicate, movable potter's-form, that must wait for some kind of content and frame to "shape" itself thereto—for the most part a man without frame and content, a "selfless" man. Consequently, also, nothing for women, IN PARENTHESI.

208. When a philosopher nowadays makes known that he is not a skeptic—I hope that has been gathered from the foregoing description of the objective spirit?—people all hear it impatiently; they regard him on that account with some apprehension, they would like to ask so many, many questions... indeed among timid hearers, of whom there are now so many, he is henceforth said to be dangerous. With his repudiation of skepticism, it

seems to them as if they heard some evil-threatening sound in the distance, as if a new kind of explosive were being tried somewhere, a dynamite of the spirit, perhaps a newly discovered Russian NIHILINE, a pessimism BONAE VOLUNTATIS, that not only denies, means denial, but—dreadful thought! PRACTISES denial. Against this kind of "good-will"—a will to the veritable, actual negation of life—there is, as is generally acknowledged nowadays, no better soporific and sedative than skepticism, the mild, pleasing, lulling poppy of skepticism; and Hamlet himself is now prescribed by the doctors of the day as an antidote to the "spirit," and its underground noises. "Are not our ears already full of bad sounds?" say the skeptics, as lovers of repose, and almost as a kind of safety police; "this subterranean Nay is terrible! Be still, ye pessimistic moles!" The skeptic, in effect, that delicate creature, is far too easily frightened; his conscience is schooled so as to start at every Nay, and even at that sharp, decided Yea, and feels something like a bite thereby. Yea! and Nay!—they seem to him opposed to morality; he loves, on the contrary, to make a festival to his virtue by a noble aloofness, while perhaps he says with Montaigne: "What do I know?" Or with Socrates: "I know that I know nothing." Or: "Here I do not trust myself, no door is open to me." Or: "Even if the door were open, why should I enter immediately?" Or: "What is the use of any hasty hypotheses? It might quite well be in good taste to make no hypotheses at all. Are you absolutely obliged to straighten at once what is crooked? to stuff every hole with some kind of oakum? Is there not time enough for that? Has not the time leisure? Oh, ye demons, can ye not at all WAIT? The uncertain also has its charms, the Sphinx, too, is a Circe, and Circe, too, was a philosopher."—Thus does a skeptic console himself; and in truth he needs some consolation. For skepticism is the most spiritual expression of a certain many-sided physiological temperament, which in ordinary language is called nervous debility and sickliness; it arises whenever races or classes which have been long separated, decisively and suddenly blend with one another. In the new generation, which has inherited as it were different standards and valuations in its blood, everything is disquiet, derangement, doubt, and tentativeness; the best powers operate restrictively, the very virtues prevent each other growing and becoming strong, equilibrium, ballast, and perpendicular stability are lacking in body and soul. That, however, which is most diseased and degenerated in such nondescripts is the WILL; they are no longer familiar with independence of decision, or the

courageous feeling of pleasure in willing—they are doubtful of the "freedom of the will" even in their dreams Our present-day Europe, the scene of a senseless, precipitate attempt at a radical blending of classes, and CONSEQUENTLY of races, is therefore skeptical in all its heights and depths, sometimes exhibiting the mobile skepticism which springs impatiently and wantonly from branch to branch, sometimes with gloomy aspect, like a cloud over-charged with interrogative signs—and often sick unto death of its will! Paralysis of will, where do we not find this cripple sitting nowadays! And yet how bedecked oftentimes! How seductively ornamented! There are the finest gala dresses and disguises for this disease, and that, for instance, most of what places itself nowadays in the show-cases as "objectiveness," "the scientific spirit," "L'ART POUR L'ART," and "pure voluntary knowledge," is only decked-out skepticism and paralysis of will—I am ready to answer for this diagnosis of the European disease—The disease of the will is diffused unequally over Europe, it is worst and most varied where civilization has longest prevailed, it decreases according as "the barbarian" still—or again—asserts his claims under the loose drapery of Western culture It is therefore in the France of today, as can be readily disclosed and comprehended, that the will is most infirm, and France, which has always had a masterly aptitude for converting even the portentous crises of its spirit into something charming and seductive, now manifests emphatically its intellectual ascendancy over Europe, by being the school and exhibition of all the charms of skepticism The power to will and to persist, moreover, in a resolution, is already somewhat stronger in Germany, and again in the North of Germany it is stronger than in Central Germany, it is considerably stronger in England, Spain, and Corsica, associated with phlegm in the former and with hard skulls in the latter—not to mention Italy, which is too young yet to know what it wants, and must first show whether it can exercise will, but it is strongest and most surprising of all in that immense middle empire where Europe as it were flows back to Asia—namely, in Russia There the power to will has been long stored up and accumulated, there the will—uncertain whether to be negative or affirmative—waits threateningly to be discharged (to borrow their pet phrase from our physicists) Perhaps not only Indian wars and complications in Asia would be necessary to free Europe from its greatest danger, but also internal subversion, the shattering of the empire into small states, and above all the introduction of parliamentary imbecility, together

with the obligation of every one to read his newspaper at breakfast I do not say this as one who desires it, in my heart I should rather prefer the contrary—I mean such an increase in the threatening attitude of Russia, that Europe would have to make up its mind to become equally threatening—namely, TO ACQUIRE ONE WILL, by means of a new caste to rule over the Continent, a persistent, dreadful will of its own, that can set its aims thousands of years ahead; so that the long spun-out comedy of its petty-statism, and its dynastic as well as its democratic many-willed-ness, might finally be brought to a close. The time for petty politics is past; the next century will bring the struggle for the dominion of the world—the COMPULSION to great politics.

209. As to how far the new warlike age on which we Europeans have evidently entered may perhaps favour the growth of another and stronger kind of skepticism, I should like to express myself preliminarily merely by a parable, which the lovers of German history will already understand. That unscrupulous enthusiast for big, handsome grenadiers (who, as King of Prussia, brought into being a military and skeptical genius—and therewith, in reality, the new and now triumphantly emerged type of German), the problematic, crazy father of Frederick the Great, had on one point the very knack and lucky grasp of the genius: he knew what was then lacking in Germany, the want of which was a hundred times more alarming and serious than any lack of culture and social form—his ill-will to the young Frederick resulted from the anxiety of a profound instinct. MEN WERE LACKING; and he suspected, to his bitterest regret, that his own son was not man enough. There, however, he deceived himself; but who would not have deceived himself in his place? He saw his son lapsed to atheism, to the ESPRIT, to the pleasant frivolity of clever Frenchmen—he saw in the background the great bloodsucker, the spider skepticism; he suspected the incurable wretchedness of a heart no longer hard enough either for evil or good, and of a broken will that no longer commands, is no longer ABLE to command. Meanwhile, however, there grew up in his son that new kind of harder and more dangerous skepticism—who knows TO WHAT EXTENT it was encouraged just by his father's hatred and the icy melancholy of a will condemned to solitude?—the skepticism of daring manliness, which is closely related to the genius for war and conquest, and made its first entrance into Germany in the person of the great Frederick. This skepticism despises and nevertheless grasps; it undermines and takes possession; it

does not believe, but it does not thereby lose itself; it gives the spirit a dangerous liberty, but it keeps strict guard over the heart. It is the GERMAN form of skepticism, which, as a continued Fredericianism, risen to the highest spirituality, has kept Europe for a considerable time under the dominion of the German spirit and its critical and historical distrust Owing to the insuperably strong and tough masculine character of the great German philologists and historical critics (who, rightly estimated, were also all of them artists of destruction and dissolution), a NEW conception of the German spirit gradually established itself—in spite of all Romanticism in music and philosophy—in which the leaning towards masculine skepticism was decidedly prominent whether, for instance, as fearlessness of gaze, as courage and sternness of the dissecting hand, or as resolute will to dangerous voyages of discovery, to spiritualized North Pole expeditions under barren and dangerous skies. There may be good grounds for it when warm-blooded and superficial humanitarians cross themselves before this spirit, CET ESPRIT FATALISTE, IRONIQUE, MEPHISTOPHELIQUE, as Michelet calls it, not without a shudder. But if one would realize how characteristic is this fear of the "man" in the German spirit which awakened Europe out of its "dogmatic slumber," let us call to mind the former conception which had to be overcome by this new one—and that it is not so very long ago that a masculinized woman could dare, with unbridled presumption, to recommend the Germans to the interest of Europe as gentle, good-hearted, weak-willed, and poetical fools. Finally, let us only understand profoundly enough Napoleon's astonishment when he saw Goethe it reveals what had been regarded for centuries as the "German spirit" "VOILA UN HOMME!"—that was as much as to say "But this is a MAN! And I only expected to see a German!"

210. Supposing, then, that in the picture of the philosophers of the future, some trait suggests the question whether they must not perhaps be skeptics in the last-mentioned sense, something in them would only be designated thereby—and not they themselves. With equal right they might call themselves critics, and assuredly they will be men of experiments. By the name with which I ventured to baptize them, I have already expressly emphasized their attempting and their love of attempting is this because, as critics in body and soul, they will love to make use of experiments in a new, and perhaps wider and more dangerous sense? In their passion for knowledge, will they have to go further in daring and painful attempts than

the sensitive and pampered taste of a democratic century can approve of?— There is no doubt these coming ones will be least able to dispense with the serious and not unscrupulous qualities which distinguish the critic from the skeptic I mean the certainty as to standards of worth, the conscious employment of a unity of method, the wary courage, the standing-alone, and the capacity for self-responsibility, indeed, they will avow among themselves a DELIGHT in denial and dissection, and a certain considerate cruelty, which knows how to handle the knife surely and deftly, even when the heart bleeds They will be STERNER (and perhaps not always towards themselves only) than humane people may desire, they will not deal with the "truth" in order that it may "please" them, or "elevate" and "inspire" them—they will rather have little faith in "TRUTH" bringing with it such revels for the feelings. They will smile, those rigorous spirits, when any one says in their presence "That thought elevates me, why should it not be true?" or "That work enchants me, why should it not be beautiful?" or "That artist enlarges me, why should he not be great?" Perhaps they will not only have a smile, but a genuine disgust for all that is thus rapturous, idealistic, feminine, and hermaphroditic, and if any one could look into their inmost hearts, he would not easily find therein the intention to reconcile "Christian sentiments" with "antique taste," or even with "modern parliamentarism" (the kind of reconciliation necessarily found even among philosophers in our very uncertain and consequently very conciliatory century). Critical discipline, and every habit that conduces to purity and rigour in intellectual matters, will not only be demanded from themselves by these philosophers of the future, they may even make a display thereof as their special adornment—nevertheless they will not want to be called critics on that account. It will seem to them no small indignity to philosophy to have it decreed, as is so welcome nowadays, that "philosophy itself is criticism and critical science—and nothing else whatever!" Though this estimate of philosophy may enjoy the approval of all the Positivists of France and Germany (and possibly it even flattered the heart and taste of KANT: let us call to mind the titles of his principal works), our new philosophers will say, notwithstanding, that critics are instruments of the philosopher, and just on that account, as instruments, they are far from being philosophers themselves! Even the great Chinaman of Konigsberg was only a great critic.

211. I insist upon it that people finally cease confounding philosophical workers, and in general scientific men, with philosophers—that precisely

here one should strictly give "each his own," and not give those far too much, these far too little. It may be necessary for the education of the real philosopher that he himself should have once stood upon all those steps upon which his servants, the scientific workers of philosophy, remain standing, and **MUST** remain standing he himself must perhaps have been critic, and dogmatist, and historian, and besides, poet, and collector, and traveler, and riddle-reader, and moralist, and seer, and "free spirit," and almost everything, in order to traverse the whole range of human values and estimations, and that he may **BE ABLE** with a variety of eyes and consciences to look from a height to any distance, from a depth up to any height, from a nook into any expanse. But all these are only preliminary conditions for his task; this task itself demands something else—it requires him **TO CREATE VALUES**. The philosophical workers, after the excellent pattern of Kant and Hegel, have to fix and formalize some great existing body of valuations—that is to say, former **DETERMINATIONS OF VALUE**, creations of value, which have become prevalent, and are for a time called "truths"—whether in the domain of the **LOGICAL**, the **POLITICAL** (moral), or the **ARTISTIC**. It is for these investigators to make whatever has happened and been esteemed hitherto, conspicuous, conceivable, intelligible, and manageable, to shorten everything long, even "time" itself, and to **SUBJUGATE** the entire past: an immense and wonderful task, in the carrying out of which all refined pride, all tenacious will, can surely find satisfaction. **THE REAL PHILOSOPHERS, HOWEVER, ARE COMMANDERS AND LAW-GIVERS**; they say: "Thus **SHALL** it be!" They determine first the Whither and the Why of mankind, and thereby set aside the previous labour of all philosophical workers, and all subjugators of the past—they grasp at the future with a creative hand, and whatever is and was, becomes for them thereby a means, an instrument, and a hammer. Their "knowing" is **CREATING**, their creating is a law-giving, their will to truth is—**WILL TO POWER**.—Are there at present such philosophers? Have there ever been such philosophers? **MUST** there not be such philosophers some day? ...

212. It is always more obvious to me that the philosopher, as a man **INDISPENSABLE** for the morrow and the day after the morrow, has ever found himself, and **HAS BEEN OBLIGED** to find himself, in contradiction to the day in which he lives; his enemy has always been the ideal of his day. Hitherto all those extraordinary furtherers of humanity whom one calls

philosophers—who rarely regarded themselves as lovers of wisdom, but rather as disagreeable fools and dangerous interrogators—have found their mission, their hard, involuntary, imperative mission (in the end, however, the greatness of their mission), in being the bad conscience of their age. In putting the vivisector's knife to the breast of the very VIRTUES OF THEIR AGE, they have betrayed their own secret; it has been for the sake of a NEW greatness of man, a new untrodden path to his aggrandizement. They have always disclosed how much hypocrisy, indolence, self-indulgence, and self-neglect, how much falsehood was concealed under the most venerated types of contemporary morality, how much virtue was OUTLIVED, they have always said "We must remove hence to where YOU are least at home" In the face of a world of "modern ideas," which would like to confine every one in a corner, in a "specialty," a philosopher, if there could be philosophers nowadays, would be compelled to place the greatness of man, the conception of "greatness," precisely in his comprehensiveness and multifariousness, in his all-roundness, he would even determine worth and rank according to the amount and variety of that which a man could bear and take upon himself, according to the EXTENT to which a man could stretch his responsibility Nowadays the taste and virtue of the age weaken and attenuate the will, nothing is so adapted to the spirit of the age as weakness of will consequently, in the ideal of the philosopher, strength of will, sternness, and capacity for prolonged resolution, must specially be included in the conception of "greatness", with as good a right as the opposite doctrine, with its ideal of a silly, renouncing, humble, selfless humanity, was suited to an opposite age—such as the sixteenth century, which suffered from its accumulated energy of will, and from the wildest torrents and floods of selfishness In the time of Socrates, among men only of worn-out instincts, old conservative Athenians who let themselves go—"for the sake of happiness," as they said, for the sake of pleasure, as their conduct indicated—and who had continually on their lips the old pompous words to which they had long forfeited the right by the life they led, IRONY was perhaps necessary for greatness of soul, the wicked Socratic assurance of the old physician and plebeian, who cut ruthlessly into his own flesh, as into the flesh and heart of the "noble," with a look that said plainly enough "Do not dissemble before me! here—we are equal!" At present, on the contrary, when throughout Europe the herding-animal alone attains to honours, and dispenses honours, when "equality of right" can too readily be

transformed into equality in wrong—I mean to say into general war against everything rare, strange, and privileged, against the higher man, the higher soul, the higher duty, the higher responsibility, the creative plenipotence and lordliness—at present it belongs to the conception of "greatness" to be noble, to wish to be apart, to be capable of being different, to stand alone, to have to live by personal initiative, and the philosopher will betray something of his own ideal when he asserts "He shall be the greatest who can be the most solitary, the most concealed, the most divergent, the man beyond good and evil, the master of his virtues, and of super-abundance of will; precisely this shall be called GREATNESS: as diversified as can be entire, as ample as can be full." And to ask once more the question: Is greatness POSSIBLE—nowadays?

213. It is difficult to learn what a philosopher is, because it cannot be taught: one must "know" it by experience—or one should have the pride NOT to know it. The fact that at present people all talk of things of which they CANNOT have any experience, is true more especially and unfortunately as concerns the philosopher and philosophical matters:—the very few know them, are permitted to know them, and all popular ideas about them are false. Thus, for instance, the truly philosophical combination of a bold, exuberant spirituality which runs at presto pace, and a dialectic rigour and necessity which makes no false step, is unknown to most thinkers and scholars from their own experience, and therefore, should any one speak of it in their presence, it is incredible to them. They conceive of every necessity as troublesome, as a painful compulsory obedience and state of constraint; thinking itself is regarded by them as something slow and hesitating, almost as a trouble, and often enough as "worthy of the SWEAT of the noble"—but not at all as something easy and divine, closely related to dancing and exuberance! "To think" and to take a matter "seriously," "arduously"—that is one and the same thing to them; such only has been their "experience."—Artists have here perhaps a finer intuition; they who know only too well that precisely when they no longer do anything "arbitrarily," and everything of necessity, their feeling of freedom, of subtlety, of power, of creatively fixing, disposing, and shaping, reaches its climax—in short, that necessity and "freedom of will" are then the same thing with them. There is, in fine, a gradation of rank in psychical states, to which the gradation of rank in the problems corresponds; and the highest problems repel ruthlessly every one who ventures too near them, without

being predestined for their solution by the loftiness and power of his spirituality. Of what use is it for nimble, everyday intellects, or clumsy, honest mechanics and empiricists to press, in their plebeian ambition, close to such problems, and as it were into this "holy of holies"—as so often happens nowadays! But coarse feet must never tread upon such carpets: this is provided for in the primary law of things; the doors remain closed to those intruders, though they may dash and break their heads thereon. People have always to be born to a high station, or, more definitely, they have to be BRED for it: a person has only a right to philosophy—taking the word in its higher significance—in virtue of his descent; the ancestors, the "blood," decide here also. Many generations must have prepared the way for the coming of the philosopher; each of his virtues must have been separately acquired, nurtured, transmitted, and embodied; not only the bold, easy, delicate course and current of his thoughts, but above all the readiness for great responsibilities, the majesty of ruling glance and contemning look, the feeling of separation from the multitude with their duties and virtues, the kindly patronage and defense of whatever is misunderstood and calumniated, be it God or devil, the delight and practice of supreme justice, the art of commanding, the amplitude of will, the lingering eye which rarely admires, rarely looks up, rarely loves....

## CHAPTER VII. OUR VIRTUES

214. OUR Virtues?—It is probable that we, too, have still our virtues, although naturally they are not those sincere and massive virtues on account of which we hold our grandfathers in esteem and also at a little distance from us. We Europeans of the day after tomorrow, we firstlings of the twentieth century—with all our dangerous curiosity, our multifariousness and art of disguising, our mellow and seemingly sweetened cruelty in sense and spirit—we shall presumably, IF we must have virtues, have those only which have come to agreement with our most secret and heartfelt inclinations, with our most ardent requirements: well, then, let us look for them in our labyrinths!—where, as we know, so many things lose themselves, so many things get quite lost! And is there anything finer than to SEARCH for one's own virtues? Is it not almost to BELIEVE in one's own virtues? But this "believing in one's own virtues"—is it not practically the same as what was formerly called one's "good conscience," that long, respectable pigtail of an idea, which our grandfathers used to hang behind their heads, and often enough also behind their understandings? It seems, therefore, that however little we may imagine ourselves to be old-fashioned and grandfatherly respectable in other respects, in one thing we are nevertheless the worthy grandchildren of our grandfathers, we last Europeans with good consciences: we also still wear their pigtail.—Ah! if you only knew how soon, so very soon—it will be different!

215. As in the stellar firmament there are sometimes two suns which determine the path of one planet, and in certain cases suns of different colours shine around a single planet, now with red light, now with green, and then simultaneously illumine and flood it with motley colours: so we modern men, owing to the complicated mechanism of our "firmament," are determined by DIFFERENT moralities; our actions shine alternately in different colours, and are seldom unequivocal—and there are often cases, also, in which our actions are MOTLEY-COLOURED.

216. To love one's enemies? I think that has been well learnt: it takes place thousands of times at present on a large and small scale; indeed, at times the higher and sublimer thing takes place:—we learn to DESPISE

when we love, and precisely when we love best; all of it, however, unconsciously, without noise, without ostentation, with the shame and secrecy of goodness, which forbids the utterance of the pompous word and the formula of virtue. Morality as attitude—is opposed to our taste nowadays. This is ALSO an advance, as it was an advance in our fathers that religion as an attitude finally became opposed to their taste, including the enmity and Voltairean bitterness against religion (and all that formerly belonged to freethinker-pantomime). It is the music in our conscience, the dance in our spirit, to which Puritan litanies, moral sermons, and goody-goodness won't chime.

217. Let us be careful in dealing with those who attach great importance to being credited with moral tact and subtlety in moral discernment! They never forgive us if they have once made a mistake BEFORE us (or even with REGARD to us)—they inevitably become our instinctive calumniators and detractors, even when they still remain our "friends."—Blessed are the forgetful: for they "get the better" even of their blunders.

218. The psychologists of France—and where else are there still psychologists nowadays?—have never yet exhausted their bitter and manifold enjoyment of the betise bourgeoise, just as though... in short, they betray something thereby. Flaubert, for instance, the honest citizen of Rouen, neither saw, heard, nor tasted anything else in the end; it was his mode of self-torment and refined cruelty. As this is growing wearisome, I would now recommend for a change something else for a pleasure—namely, the unconscious astuteness with which good, fat, honest mediocrity always behaves towards loftier spirits and the tasks they have to perform, the subtle, barbed, Jesuitical astuteness, which is a thousand times subtler than the taste and understanding of the middle-class in its best moments—subtler even than the understanding of its victims:—a repeated proof that "instinct" is the most intelligent of all kinds of intelligence which have hitherto been discovered. In short, you psychologists, study the philosophy of the "rule" in its struggle with the "exception": there you have a spectacle fit for Gods and godlike malignity! Or, in plainer words, practise vivisection on "good people," on the "homo bonae voluntatis," ON YOURSELVES!

219. The practice of judging and condemning morally, is the favourite revenge of the intellectually shallow on those who are less so, it is also a

kind of indemnity for their being badly endowed by nature, and finally, it is an opportunity for acquiring spirit and BECOMING subtle—malice spiritualises. They are glad in their inmost heart that there is a standard according to which those who are over-endowed with intellectual goods and privileges, are equal to them, they contend for the "equality of all before God," and almost NEED the belief in God for this purpose. It is among them that the most powerful antagonists of atheism are found. If any one were to say to them "A lofty spirituality is beyond all comparison with the honesty and respectability of a merely moral man"—it would make them furious, I shall take care not to say so. I would rather flatter them with my theory that lofty spirituality itself exists only as the ultimate product of moral qualities, that it is a synthesis of all qualities attributed to the "merely moral" man, after they have been acquired singly through long training and practice, perhaps during a whole series of generations, that lofty spirituality is precisely the spiritualising of justice, and the beneficent severity which knows that it is authorized to maintain GRADATIONS OF RANK in the world, even among things—and not only among men.

220. Now that the praise of the "disinterested person" is so popular one must—probably not without some danger—get an idea of WHAT people actually take an interest in, and what are the things generally which fundamentally and profoundly concern ordinary men—including the cultured, even the learned, and perhaps philosophers also, if appearances do not deceive. The fact thereby becomes obvious that the greater part of what interests and charms higher natures, and more refined and fastidious tastes, seems absolutely "uninteresting" to the average man—if, notwithstanding, he perceives devotion to these interests, he calls it *desinteresse*, and wonders how it is possible to act "disinterestedly." There have been philosophers who could give this popular astonishment a seductive and mystical, other-worldly expression (perhaps because they did not know the higher nature by experience?), instead of stating the naked and candidly reasonable truth that "disinterested" action is very interesting and "interested" action, provided that... "And love?"—What! Even an action for love's sake shall be "unegoistic"? But you fools—! "And the praise of the self-sacrificer?"—But whoever has really offered sacrifice knows that he wanted and obtained something for it—perhaps something from himself for something from himself; that he relinquished here in order to have more there, perhaps in general to be more, or even feel himself "more." But this is a realm of

questions and answers in which a more fastidious spirit does not like to stay: for here truth has to stifle her yawns so much when she is obliged to answer. And after all, truth is a woman; one must not use force with her.

221. "It sometimes happens," said a moralistic pedant and trifle-retailer, "that I honour and respect an unselfish man: not, however, because he is unselfish, but because I think he has a right to be useful to another man at his own expense. In short, the question is always who HE is, and who THE OTHER is. For instance, in a person created and destined for command, self-denial and modest retirement, instead of being virtues, would be the waste of virtues: so it seems to me. Every system of unegoistic morality which takes itself unconditionally and appeals to every one, not only sins against good taste, but is also an incentive to sins of omission, an ADDITIONAL seduction under the mask of philanthropy—and precisely a seduction and injury to the higher, rarer, and more privileged types of men. Moral systems must be compelled first of all to bow before the GRADATIONS OF RANK; their presumption must be driven home to their conscience—until they thoroughly understand at last that it is IMMORAL to say that 'what is right for one is proper for another.'"—So said my moralistic pedant and bonhomme. Did he perhaps deserve to be laughed at when he thus exhorted systems of morals to practise morality? But one should not be too much in the right if one wishes to have the laughers on ONE'S OWN side; a grain of wrong pertains even to good taste.

222. Wherever sympathy (fellow-suffering) is preached nowadays—and, if I gather rightly, no other religion is any longer preached—let the psychologist have his ears open through all the vanity, through all the noise which is natural to these preachers (as to all preachers), he will hear a hoarse, groaning, genuine note of SELF-CONTEMPT. It belongs to the overshadowing and uglifying of Europe, which has been on the increase for a century (the first symptoms of which are already specified documentarily in a thoughtful letter of Galiani to Madame d'Epinau)—IF IT IS NOT REALLY THE CAUSE THEREOF! The man of "modern ideas," the conceited ape, is excessively dissatisfied with himself—this is perfectly certain. He suffers, and his vanity wants him only "to suffer with his fellows."

223. The hybrid European—a tolerably ugly plebeian, taken all in all—absolutely requires a costume: he needs history as a storeroom of costumes.

To be sure, he notices that none of the costumes fit him properly—he changes and changes. Let us look at the nineteenth century with respect to these hasty preferences and changes in its masquerades of style, and also with respect to its moments of desperation on account of "nothing suiting" us. It is in vain to get ourselves up as romantic, or classical, or Christian, or Florentine, or barocco, or "national," in moribus et artibus: it does not "clothe us"! But the "spirit," especially the "historical spirit," profits even by this desperation: once and again a new sample of the past or of the foreign is tested, put on, taken off, packed up, and above all studied—we are the first studious age in puncto of "costumes," I mean as concerns morals, articles of belief, artistic tastes, and religions; we are prepared as no other age has ever been for a carnival in the grand style, for the most spiritual festival—laughter and arrogance, for the transcendental height of supreme folly and Aristophanic ridicule of the world. Perhaps we are still discovering the domain of our invention just here, the domain where even we can still be original, probably as parodists of the world's history and as God's Merry-Andrews,—perhaps, though nothing else of the present have a future, our laughter itself may have a future!

224. The historical sense (or the capacity for divining quickly the order of rank of the valuations according to which a people, a community, or an individual has lived, the "divining instinct" for the relationships of these valuations, for the relation of the authority of the valuations to the authority of the operating forces),—this historical sense, which we Europeans claim as our specialty, has come to us in the train of the enchanting and mad semi-barbarity into which Europe has been plunged by the democratic mingling of classes and races—it is only the nineteenth century that has recognized this faculty as its sixth sense. Owing to this mingling, the past of every form and mode of life, and of cultures which were formerly closely contiguous and superimposed on one another, flows forth into us "modern souls"; our instincts now run back in all directions, we ourselves are a kind of chaos: in the end, as we have said, the spirit perceives its advantage therein. By means of our semi-barbarity in body and in desire, we have secret access everywhere, such as a noble age never had; we have access above all to the labyrinth of imperfect civilizations, and to every form of semi-barbarity that has at any time existed on earth; and in so far as the most considerable part of human civilization hitherto has just been semi-barbarity, the "historical sense" implies almost the sense and instinct for everything, the taste and

tongue for everything: whereby it immediately proves itself to be an IGNOBLE sense. For instance, we enjoy Homer once more: it is perhaps our happiest acquisition that we know how to appreciate Homer, whom men of distinguished culture (as the French of the seventeenth century, like Saint-Evremond, who reproached him for his ESPRIT VASTE, and even Voltaire, the last echo of the century) cannot and could not so easily appropriate—whom they scarcely permitted themselves to enjoy. The very decided Yea and Nay of their palate, their promptly ready disgust, their hesitating reluctance with regard to everything strange, their horror of the bad taste even of lively curiosity, and in general the averseness of every distinguished and self-sufficing culture to avow a new desire, a dissatisfaction with its own condition, or an admiration of what is strange: all this determines and disposes them unfavourably even towards the best things of the world which are not their property or could not become their prey—and no faculty is more unintelligible to such men than just this historical sense, with its truckling, plebeian curiosity. The case is not different with Shakespeare, that marvelous Spanish-Moorish-Saxon synthesis of taste, over whom an ancient Athenian of the circle of AEschylus would have half-killed himself with laughter or irritation: but we—accept precisely this wild motley, this medley of the most delicate, the most coarse, and the most artificial, with a secret confidence and cordiality; we enjoy it as a refinement of art reserved expressly for us, and allow ourselves to be as little disturbed by the repulsive fumes and the proximity of the English populace in which Shakespeare's art and taste lives, as perhaps on the Chiaja of Naples, where, with all our senses awake, we go our way, enchanted and voluntarily, in spite of the drain-odour of the lower quarters of the town. That as men of the "historical sense" we have our virtues, is not to be disputed:—we are unpretentious, unselfish, modest, brave, habituated to self-control and self-renunciation, very grateful, very patient, very complaisant—but with all this we are perhaps not very "tasteful." Let us finally confess it, that what is most difficult for us men of the "historical sense" to grasp, feel, taste, and love, what finds us fundamentally prejudiced and almost hostile, is precisely the perfection and ultimate maturity in every culture and art, the essentially noble in works and men, their moment of smooth sea and halcyon self-sufficiency, the goldenness and coldness which all things show that have perfected themselves. Perhaps our great virtue of the historical sense is in necessary

contrast to GOOD taste, at least to the very bad taste; and we can only evoke in ourselves imperfectly, hesitatingly, and with compulsion the small, short, and happy godsend and glorifications of human life as they shine here and there: those moments and marvelous experiences when a great power has voluntarily come to a halt before the boundless and infinite,—when a super-abundance of refined delight has been enjoyed by a sudden checking and petrifying, by standing firmly and planting oneself fixedly on still trembling ground. PROPORTIONATENESS is strange to us, let us confess it to ourselves; our itching is really the itching for the infinite, the immeasurable. Like the rider on his forward panting horse, we let the reins fall before the infinite, we modern men, we semi-barbarians—and are only in OUR highest bliss when we—ARE IN MOST DANGER.

225. Whether it be hedonism, pessimism, utilitarianism, or eudaemonism, all those modes of thinking which measure the worth of things according to PLEASURE and PAIN, that is, according to accompanying circumstances and secondary considerations, are plausible modes of thought and naivetes, which every one conscious of CREATIVE powers and an artist's conscience will look down upon with scorn, though not without sympathy. Sympathy for you!—to be sure, that is not sympathy as you understand it: it is not sympathy for social "distress," for "society" with its sick and misfortunate, for the hereditarily vicious and defective who lie on the ground around us; still less is it sympathy for the grumbling, vexed, revolutionary slave-classes who strive after power—they call it "freedom." OUR sympathy is a loftier and further-sighted sympathy:—we see how MAN dwarfs himself, how YOU dwarf him! and there are moments when we view YOUR sympathy with an indescribable anguish, when we resist it,—when we regard your seriousness as more dangerous than any kind of levity. You want, if possible—and there is not a more foolish "if possible"—TO DO AWAY WITH SUFFERING; and we?—it really seems that WE would rather have it increased and made worse than it has ever been! Well-being, as you understand it—is certainly not a goal; it seems to us an END; a condition which at once renders man ludicrous and contemptible—and makes his destruction DESIRABLE! The discipline of suffering, of GREAT suffering—know ye not that it is only THIS discipline that has produced all the elevations of humanity hitherto? The tension of soul in misfortune which communicates to it its energy, its shuddering in view of rack and ruin, its inventiveness and bravery in undergoing, enduring, interpreting,

and exploiting misfortune, and whatever depth, mystery, disguise, spirit, artifice, or greatness has been bestowed upon the soul—has it not been bestowed through suffering, through the discipline of great suffering? In man CREATURE and CREATOR are united: in man there is not only matter, shred, excess, clay, mire, folly, chaos; but there is also the creator, the sculptor, the hardness of the hammer, the divinity of the spectator, and the seventh day—do ye understand this contrast? And that YOUR sympathy for the "creature in man" applies to that which has to be fashioned, bruised, forged, stretched, roasted, annealed, refined—to that which must necessarily SUFFER, and IS MEANT to suffer? And our sympathy—do ye not understand what our REVERSE sympathy applies to, when it resists your sympathy as the worst of all pampering and enervation?—So it is sympathy AGAINST sympathy!—But to repeat it once more, there are higher problems than the problems of pleasure and pain and sympathy; and all systems of philosophy which deal only with these are naivetes.

226. WE IMMORALISTS.—This world with which WE are concerned, in which we have to fear and love, this almost invisible, inaudible world of delicate command and delicate obedience, a world of "almost" in every respect, captious, insidious, sharp, and tender—yes, it is well protected from clumsy spectators and familiar curiosity! We are woven into a strong net and garment of duties, and CANNOT disengage ourselves—precisely here, we are "men of duty," even we! Occasionally, it is true, we dance in our "chains" and betwixt our "swords"; it is none the less true that more often we gnash our teeth under the circumstances, and are impatient at the secret hardship of our lot. But do what we will, fools and appearances say of us: "These are men WITHOUT duty,"—we have always fools and appearances against us!

227. Honesty, granting that it is the virtue of which we cannot rid ourselves, we free spirits—well, we will labour at it with all our perversity and love, and not tire of "perfecting" ourselves in OUR virtue, which alone remains: may its glance some day overspread like a gilded, blue, mocking twilight this aging civilization with its dull gloomy seriousness! And if, nevertheless, our honesty should one day grow weary, and sigh, and stretch its limbs, and find us too hard, and would fain have it pleasanter, easier, and gentler, like an agreeable vice, let us remain HARD, we latest Stoics, and let us send to its help whatever devilry we have in us:—our disgust at the

clumsy and undefined, our "NITIMUR IN VETITUM," our love of adventure, our sharpened and fastidious curiosity, our most subtle, disguised, intellectual Will to Power and universal conquest, which rambles and roves avidiously around all the realms of the future—let us go with all our "devils" to the help of our "God"! It is probable that people will misunderstand and mistake us on that account: what does it matter! They will say: "Their 'honesty'—that is their devilry, and nothing else!" What does it matter! And even if they were right—have not all Gods hitherto been such sanctified, re-baptized devils? And after all, what do we know of ourselves? And what the spirit that leads us wants TO BE CALLED? (It is a question of names.) And how many spirits we harbour? Our honesty, we free spirits—let us be careful lest it become our vanity, our ornament and ostentation, our limitation, our stupidity! Every virtue inclines to stupidity, every stupidity to virtue; "stupid to the point of sanctity," they say in Russia,—let us be careful lest out of pure honesty we eventually become saints and bores! Is not life a hundred times too short for us—to bore ourselves? One would have to believe in eternal life in order to...

228. I hope to be forgiven for discovering that all moral philosophy hitherto has been tedious and has belonged to the soporific appliances—and that "virtue," in my opinion, has been MORE injured by the TEDIOUSNESS of its advocates than by anything else; at the same time, however, I would not wish to overlook their general usefulness. It is desirable that as few people as possible should reflect upon morals, and consequently it is very desirable that morals should not some day become interesting! But let us not be afraid! Things still remain today as they have always been: I see no one in Europe who has (or DISCLOSES) an idea of the fact that philosophizing concerning morals might be conducted in a dangerous, captious, and ensnaring manner—that CALAMITY might be involved therein. Observe, for example, the indefatigable, inevitable English utilitarians: how ponderously and respectably they stalk on, stalk along (a Homeric metaphor expresses it better) in the footsteps of Bentham, just as he had already stalked in the footsteps of the respectable Helvetius! (no, he was not a dangerous man, Helvetius, CE SENATEUR POCOCURANTE, to use an expression of Galiani). No new thought, nothing of the nature of a finer turning or better expression of an old thought, not even a proper history of what has been previously thought on the subject: an IMPOSSIBLE literature, taking it all in all, unless one

knows how to leaven it with some mischief. In effect, the old English vice called CANT, which is MORAL TARTUFFISM, has insinuated itself also into these moralists (whom one must certainly read with an eye to their motives if one MUST read them), concealed this time under the new form of the scientific spirit; moreover, there is not absent from them a secret struggle with the pangs of conscience, from which a race of former Puritans must naturally suffer, in all their scientific tinkering with morals. (Is not a moralist the opposite of a Puritan? That is to say, as a thinker who regards morality as questionable, as worthy of interrogation, in short, as a problem? Is moralizing not-immoral?) In the end, they all want English morality to be recognized as authoritative, inasmuch as mankind, or the "general utility," or "the happiness of the greatest number,"—no! the happiness of ENGLAND, will be best served thereby. They would like, by all means, to convince themselves that the striving after English happiness, I mean after COMFORT and FASHION (and in the highest instance, a seat in Parliament), is at the same time the true path of virtue; in fact, that in so far as there has been virtue in the world hitherto, it has just consisted in such striving. Not one of those ponderous, conscience-stricken herding-animals (who undertake to advocate the cause of egoism as conducive to the general welfare) wants to have any knowledge or inkling of the facts that the "general welfare" is no ideal, no goal, no notion that can be at all grasped, but is only a nostrum,—that what is fair to one MAY NOT at all be fair to another, that the requirement of one morality for all is really a detriment to higher men, in short, that there is a DISTINCTION OF RANK between man and man, and consequently between morality and morality. They are an unassuming and fundamentally mediocre species of men, these utilitarian Englishmen, and, as already remarked, in so far as they are tedious, one cannot think highly enough of their utility. One ought even to ENCOURAGE them, as has been partially attempted in the following rhymes:—

Hail, ye worthies, barrow-wheeling,  
"Longer-better," aye revealing,

Stiffer aye in head and knee;  
Unenraptured, never jesting,  
Mediocre everlasting,

SANS GENIE ET SANS ESPRIT!

229. In these later ages, which may be proud of their humanity, there still remains so much fear, so much SUPERSTITION of the fear, of the "cruel wild beast," the mastering of which constitutes the very pride of these humaner ages—that even obvious truths, as if by the agreement of centuries, have long remained unuttered, because they have the appearance of helping the finally slain wild beast back to life again. I perhaps risk something when I allow such a truth to escape; let others capture it again and give it so much "milk of pious sentiment" [FOOTNOTE: An expression from Schiller's *William Tell*, Act IV, Scene 3.] to drink, that it will lie down quiet and forgotten, in its old corner.—One ought to learn anew about cruelty, and open one's eyes; one ought at last to learn impatience, in order that such immodest gross errors—as, for instance, have been fostered by ancient and modern philosophers with regard to tragedy—may no longer wander about virtuously and boldly. Almost everything that we call "higher culture" is based upon the spiritualising and intensifying of CRUELTY—this is my thesis; the "wild beast" has not been slain at all, it lives, it flourishes, it has only been—transfigured. That which constitutes the painful delight of tragedy is cruelty; that which operates agreeably in so-called tragic sympathy, and at the basis even of everything sublime, up to the highest and most delicate thrills of metaphysics, obtains its sweetness solely from the intermingled ingredient of cruelty. What the Roman enjoys in the arena, the Christian in the ecstasies of the cross, the Spaniard at the sight of the faggot and stake, or of the bull-fight, the present-day Japanese who presses his way to the tragedy, the workman of the Parisian suburbs who has a homesickness for bloody revolutions, the Wagnerienne who, with unhinged will, "undergoes" the performance of "Tristan and Isolde"—what all these enjoy, and strive with mysterious ardour to drink in, is the philtre of the great Circe "cruelty." Here, to be sure, we must put aside entirely the blundering psychology of former times, which could only teach with regard to cruelty that it originated at the sight of the suffering of OTHERS: there is an abundant, super-abundant enjoyment even in one's own suffering, in causing one's own suffering—and wherever man has allowed himself to be

persuaded to self-denial in the RELIGIOUS sense, or to self-mutilation, as among the Phoenicians and ascetics, or in general, to desensualisation, decarnalisation, and contrition, to Puritanical repentance-spasms, to vivisection of conscience and to Pascal-like SACRIFIZIA DELL'INTELLETO, he is secretly allured and impelled forwards by his cruelty, by the dangerous thrill of cruelty TOWARDS HIMSELF.—Finally, let us consider that even the seeker of knowledge operates as an artist and glorifier of cruelty, in that he compels his spirit to perceive AGAINST its own inclination, and often enough against the wishes of his heart:—he forces it to say Nay, where he would like to affirm, love, and adore; indeed, every instance of taking a thing profoundly and fundamentally, is a violation, an intentional injuring of the fundamental will of the spirit, which instinctively aims at appearance and superficiality,—even in every desire for knowledge there is a drop of cruelty.

230. Perhaps what I have said here about a "fundamental will of the spirit" may not be understood without further details; I may be allowed a word of explanation.—That imperious something which is popularly called "the spirit," wishes to be master internally and externally, and to feel itself master; it has the will of a multiplicity for a simplicity, a binding, taming, imperious, and essentially ruling will. Its requirements and capacities here, are the same as those assigned by physiologists to everything that lives, grows, and multiplies. The power of the spirit to appropriate foreign elements reveals itself in a strong tendency to assimilate the new to the old, to simplify the manifold, to overlook or repudiate the absolutely contradictory; just as it arbitrarily re-underlines, makes prominent, and falsifies for itself certain traits and lines in the foreign elements, in every portion of the "outside world." Its object thereby is the incorporation of new "experiences," the assortment of new things in the old arrangements—in short, growth; or more properly, the FEELING of growth, the feeling of increased power—is its object. This same will has at its service an apparently opposed impulse of the spirit, a suddenly adopted preference of ignorance, of arbitrary shutting out, a closing of windows, an inner denial of this or that, a prohibition to approach, a sort of defensive attitude against much that is knowable, a contentment with obscurity, with the shutting-in horizon, an acceptance and approval of ignorance: as that which is all necessary according to the degree of its appropriating power, its "digestive power," to speak figuratively (and in fact "the spirit" resembles a stomach

more than anything else). Here also belong an occasional propensity of the spirit to let itself be deceived (perhaps with a waggish suspicion that it is NOT so and so, but is only allowed to pass as such), a delight in uncertainty and ambiguity, an exulting enjoyment of arbitrary, out-of-the-way narrowness and mystery, of the too-near, of the foreground, of the magnified, the diminished, the misshapen, the beautified—an enjoyment of the arbitrariness of all these manifestations of power. Finally, in this connection, there is the not unscrupulous readiness of the spirit to deceive other spirits and dissemble before them—the constant pressing and straining of a creating, shaping, changeable power: the spirit enjoys therein its craftiness and its variety of disguises, it enjoys also its feeling of security therein—it is precisely by its Protean arts that it is best protected and concealed!—COUNTER TO this propensity for appearance, for simplification, for a disguise, for a cloak, in short, for an outside—for every outside is a cloak—there operates the sublime tendency of the man of knowledge, which takes, and INSISTS on taking things profoundly, variously, and thoroughly; as a kind of cruelty of the intellectual conscience and taste, which every courageous thinker will acknowledge in himself, provided, as it ought to be, that he has sharpened and hardened his eye sufficiently long for introspection, and is accustomed to severe discipline and even severe words. He will say: "There is something cruel in the tendency of my spirit": let the virtuous and amiable try to convince him that it is not so! In fact, it would sound nicer, if, instead of our cruelty, perhaps our "extravagant honesty" were talked about, whispered about, and glorified—we free, VERY free spirits—and some day perhaps SUCH will actually be our—posthumous glory! Meanwhile—for there is plenty of time until then—we should be least inclined to deck ourselves out in such florid and fringed moral verbiage; our whole former work has just made us sick of this taste and its sprightly exuberance. They are beautiful, glistening, jingling, festive words: honesty, love of truth, love of wisdom, sacrifice for knowledge, heroism of the truthful—there is something in them that makes one's heart swell with pride. But we anchorites and marmots have long ago persuaded ourselves in all the secrecy of an anchorite's conscience, that this worthy parade of verbiage also belongs to the old false adornment, frippery, and gold-dust of unconscious human vanity, and that even under such flattering colour and repainting, the terrible original text HOMO NATURA must again be recognized. In effect, to translate man back again into nature;

to master the many vain and visionary interpretations and subordinate meanings which have hitherto been scratched and daubed over the eternal original text, HOMO NATURA; to bring it about that man shall henceforth stand before man as he now, hardened by the discipline of science, stands before the OTHER forms of nature, with fearless Oedipus-eyes, and stopped Ulysses-ears, deaf to the enticements of old metaphysical bird-catchers, who have piped to him far too long: "Thou art more! thou art higher! thou hast a different origin!"—this may be a strange and foolish task, but that it is a TASK, who can deny! Why did we choose it, this foolish task? Or, to put the question differently: "Why knowledge at all?" Every one will ask us about this. And thus pressed, we, who have asked ourselves the question a hundred times, have not found and cannot find any better answer....

231. Learning alters us, it does what all nourishment does that does not merely "conserve"—as the physiologist knows. But at the bottom of our souls, quite "down below," there is certainly something unteachable, a granite of spiritual fate, of predetermined decision and answer to predetermined, chosen questions. In each cardinal problem there speaks an unchangeable "I am this"; a thinker cannot learn anew about man and woman, for instance, but can only learn fully—he can only follow to the end what is "fixed" about them in himself. Occasionally we find certain solutions of problems which make strong beliefs for us; perhaps they are henceforth called "convictions." Later on—one sees in them only footsteps to self-knowledge, guide-posts to the problem which we ourselves ARE—or more correctly to the great stupidity which we embody, our spiritual fate, the UNTEACHABLE in us, quite "down below."—In view of this liberal compliment which I have just paid myself, permission will perhaps be more readily allowed me to utter some truths about "woman as she is," provided that it is known at the outset how literally they are merely—MY truths.

232. Woman wishes to be independent, and therefore she begins to enlighten men about "woman as she is"—THIS is one of the worst developments of the general UGLIFYING of Europe. For what must these clumsy attempts of feminine scientificity and self-exposure bring to light! Woman has so much cause for shame; in woman there is so much pedantry, superficiality, schoolmasterliness, petty presumption, unbridledness, and indiscretion concealed—study only woman's behaviour towards children!—which has really been best restrained and dominated hitherto by the FEAR

of man. Alas, if ever the "eternally tedious in woman"—she has plenty of it!—is allowed to venture forth! if she begins radically and on principle to unlearn her wisdom and art-of charming, of playing, of frightening away sorrow, of alleviating and taking easily; if she forgets her delicate aptitude for agreeable desires! Female voices are already raised, which, by Saint Aristophanes! make one afraid:—with medical explicitness it is stated in a threatening manner what woman first and last **REQUIRES** from man. Is it not in the very worst taste that woman thus sets herself up to be scientific? Enlightenment hitherto has fortunately been men's affair, men's gift—we remained therewith "among ourselves"; and in the end, in view of all that women write about "woman," we may well have considerable doubt as to whether woman really **DESIRES** enlightenment about herself—and **CAN** desire it. If woman does not thereby seek a new **ORNAMENT** for herself—I believe ornamentation belongs to the eternally feminine?—why, then, she wishes to make herself feared: perhaps she thereby wishes to get the mastery. But she does not want truth—what does woman care for truth? From the very first, nothing is more foreign, more repugnant, or more hostile to woman than truth—her great art is falsehood, her chief concern is appearance and beauty. Let us confess it, we men: we honour and love this very art and this very instinct in woman: we who have the hard task, and for our recreation gladly seek the company of beings under whose hands, glances, and delicate follies, our seriousness, our gravity, and profundity appear almost like follies to us. Finally, I ask the question: Did a woman herself ever acknowledge profundity in a woman's mind, or justice in a woman's heart? And is it not true that on the whole "woman" has hitherto been most despised by woman herself, and not at all by us?—We men desire that woman should not continue to compromise herself by enlightening us; just as it was man's care and the consideration for woman, when the church decreed: *mulier taceat in ecclesia*. It was to the benefit of woman when Napoleon gave the too eloquent Madame de Stael to understand: *mulier taceat in politicis!*—and in my opinion, he is a true friend of woman who calls out to women today: *mulier taceat de mulierel*.

233. It betrays corruption of the instincts—apart from the fact that it betrays bad taste—when a woman refers to Madame Roland, or Madame de Stael, or Monsieur George Sand, as though something were proved thereby in favour of "woman as she is." Among men, these are the three comical

women as they are—nothing more!—and just the best involuntary counter-arguments against feminine emancipation and autonomy.

234. Stupidity in the kitchen; woman as cook; the terrible thoughtlessness with which the feeding of the family and the master of the house is managed! Woman does not understand what food means, and she insists on being cook! If woman had been a thinking creature, she should certainly, as cook for thousands of years, have discovered the most important physiological facts, and should likewise have got possession of the healing art! Through bad female cooks—through the entire lack of reason in the kitchen—the development of mankind has been longest retarded and most interfered with: even today matters are very little better. A word to High School girls.

235. There are turns and casts of fancy, there are sentences, little handfuls of words, in which a whole culture, a whole society suddenly crystallises itself. Among these is the incidental remark of Madame de Lambert to her son: "MON AMI, NE VOUS PERMETTEZ JAMAIS QUE DES FOLIES, QUI VOUS FERONT GRAND PLAISIR"—the motherliest and wisest remark, by the way, that was ever addressed to a son.

236. I have no doubt that every noble woman will oppose what Dante and Goethe believed about woman—the former when he sang, "ELLA GUARDAVA SUSO, ED IO IN LEI," and the latter when he interpreted it, "the eternally feminine draws us ALOFT"; for THIS is just what she believes of the eternally masculine.

#### 237. SEVEN APOPTHEGMS FOR WOMEN

How the longest ennui flees, When a man comes to our knees!

Age, alas! and science staid, Furnish even weak virtue aid.

Sombre garb and silence meet: Dress for every dame—discreet.

Whom I thank when in my bliss? God!—and my good tailoress!

Young, a flower-decked cavern home; Old, a dragon thence doth roam.

Noble title, leg that's fine, Man as well: Oh, were HE mine!

Speech in brief and sense in mass—Slippery for the jenny-ass!

237A. Woman has hitherto been treated by men like birds, which, losing their way, have come down among them from an elevation: as something

delicate, fragile, wild, strange, sweet, and animating—but as something also which must be cooped up to prevent it flying away.

238. To be mistaken in the fundamental problem of "man and woman," to deny here the profoundest antagonism and the necessity for an eternally hostile tension, to dream here perhaps of equal rights, equal training, equal claims and obligations: that is a TYPICAL sign of shallow-mindedness; and a thinker who has proved himself shallow at this dangerous spot—shallow in instinct!—may generally be regarded as suspicious, nay more, as betrayed, as discovered; he will probably prove too "short" for all fundamental questions of life, future as well as present, and will be unable to descend into ANY of the depths. On the other hand, a man who has depth of spirit as well as of desires, and has also the depth of benevolence which is capable of severity and harshness, and easily confounded with them, can only think of woman as ORIENTALS do: he must conceive of her as a possession, as confinable property, as a being predestined for service and accomplishing her mission therein—he must take his stand in this matter upon the immense rationality of Asia, upon the superiority of the instinct of Asia, as the Greeks did formerly; those best heirs and scholars of Asia—who, as is well known, with their INCREASING culture and amplitude of power, from Homer to the time of Pericles, became gradually STRICTER towards woman, in short, more Oriental. HOW necessary, HOW logical, even HOW humanely desirable this was, let us consider for ourselves!

239. The weaker sex has in no previous age been treated with so much respect by men as at present—this belongs to the tendency and fundamental taste of democracy, in the same way as disrespectfulness to old age—what wonder is it that abuse should be immediately made of this respect? They want more, they learn to make claims, the tribute of respect is at last felt to be well-nigh galling; rivalry for rights, indeed actual strife itself, would be preferred: in a word, woman is losing modesty. And let us immediately add that she is also losing taste. She is unlearning to FEAR man: but the woman who "unlearns to fear" sacrifices her most womanly instincts. That woman should venture forward when the fear-inspiring quality in man—or more definitely, the MAN in man—is no longer either desired or fully developed, is reasonable enough and also intelligible enough; what is more difficult to understand is that precisely thereby—woman deteriorates. This is what is happening nowadays: let us not deceive ourselves about it! Wherever the industrial spirit has triumphed over the military and aristocratic spirit,

woman strives for the economic and legal independence of a clerk: "woman as clerkess" is inscribed on the portal of the modern society which is in course of formation. While she thus appropriates new rights, aspires to be "master," and inscribes "progress" of woman on her flags and banners, the very opposite realises itself with terrible obviousness: WOMAN RETROGRADES. Since the French Revolution the influence of woman in Europe has DECLINED in proportion as she has increased her rights and claims; and the "emancipation of woman," insofar as it is desired and demanded by women themselves (and not only by masculine shallow-pates), thus proves to be a remarkable symptom of the increased weakening and deadening of the most womanly instincts. There is STUPIDITY in this movement, an almost masculine stupidity, of which a well-reared woman—who is always a sensible woman—might be heartily ashamed. To lose the intuition as to the ground upon which she can most surely achieve victory; to neglect exercise in the use of her proper weapons; to let-herself-go before man, perhaps even "to the book," where formerly she kept herself in control and in refined, artful humility; to neutralize with her virtuous audacity man's faith in a VEILED, fundamentally different ideal in woman, something eternally, necessarily feminine; to emphatically and loquaciously dissuade man from the idea that woman must be preserved, cared for, protected, and indulged, like some delicate, strangely wild, and often pleasant domestic animal; the clumsy and indignant collection of everything of the nature of servitude and bondage which the position of woman in the hitherto existing order of society has entailed and still entails (as though slavery were a counter-argument, and not rather a condition of every higher culture, of every elevation of culture):—what does all this betoken, if not a disintegration of womanly instincts, a defeminising? Certainly, there are enough of idiotic friends and corrupters of woman among the learned asses of the masculine sex, who advise woman to defeminize herself in this manner, and to imitate all the stupidities from which "man" in Europe, European "manliness," suffers,—who would like to lower woman to "general culture," indeed even to newspaper reading and meddling with politics. Here and there they wish even to make women into free spirits and literary workers: as though a woman without piety would not be something perfectly obnoxious or ludicrous to a profound and godless man;—almost everywhere her nerves are being ruined by the most morbid and dangerous kind of music (our latest German music), and she is daily being made more

hysterical and more incapable of fulfilling her first and last function, that of bearing robust children. They wish to "cultivate" her in general still more, and intend, as they say, to make the "weaker sex" STRONG by culture: as if history did not teach in the most emphatic manner that the "cultivating" of mankind and his weakening—that is to say, the weakening, dissipating, and languishing of his FORCE OF WILL—have always kept pace with one another, and that the most powerful and influential women in the world (and lastly, the mother of Napoleon) had just to thank their force of will—and not their schoolmasters—for their power and ascendancy over men. That which inspires respect in woman, and often enough fear also, is her NATURE, which is more "natural" than that of man, her genuine, carnivora-like, cunning flexibility, her tiger-claws beneath the glove, her NAIVETE in egoism, her untrainableness and innate wildness, the incomprehensibleness, extent, and deviation of her desires and virtues. That which, in spite of fear, excites one's sympathy for the dangerous and beautiful cat, "woman," is that she seems more afflicted, more vulnerable, more necessitous of love, and more condemned to disillusionment than any other creature. Fear and sympathy it is with these feelings that man has hitherto stood in the presence of woman, always with one foot already in tragedy, which rends while it delights—What? And all that is now to be at an end? And the DISENCHANTMENT of woman is in progress? The tediousness of woman is slowly evolving? Oh Europe! Europe! We know the horned animal which was always most attractive to thee, from which danger is ever again threatening thee! Thy old fable might once more become "history"—an immense stupidity might once again overmaster thee and carry thee away! And no God concealed beneath it—no! only an "idea," a "modern idea"!

## CHAPTER VIII. PEOPLES AND COUNTRIES

240. I HEARD, once again for the first time, Richard Wagner's overture to the Mastersinger: it is a piece of magnificent, gorgeous, heavy, latter-day art, which has the pride to presuppose two centuries of music as still living, in order that it may be understood:—it is an honour to Germans that such a pride did not miscalculate! What flavours and forces, what seasons and climes do we not find mingled in it! It impresses us at one time as ancient, at another time as foreign, bitter, and too modern, it is as arbitrary as it is pompously traditional, it is not infrequently roguish, still oftener rough and coarse—it has fire and courage, and at the same time the loose, dun-coloured skin of fruits which ripen too late. It flows broad and full: and suddenly there is a moment of inexplicable hesitation, like a gap that opens between cause and effect, an oppression that makes us dream, almost a nightmare; but already it broadens and widens anew, the old stream of delight—the most manifold delight,—of old and new happiness; including ESPECIALLY the joy of the artist in himself, which he refuses to conceal, his astonished, happy cognizance of his mastery of the expedients here employed, the new, newly acquired, imperfectly tested expedients of art which he apparently betrays to us. All in all, however, no beauty, no South, nothing of the delicate southern clearness of the sky, nothing of grace, no dance, hardly a will to logic; a certain clumsiness even, which is also emphasized, as though the artist wished to say to us: "It is part of my intention"; a cumbersome drapery, something arbitrarily barbaric and ceremonious, a flirring of learned and venerable conceits and witticisms; something German in the best and worst sense of the word, something in the German style, manifold, formless, and inexhaustible; a certain German potency and super-plenitude of soul, which is not afraid to hide itself under the RAFFINEMENTS of decadence—which, perhaps, feels itself most at ease there; a real, genuine token of the German soul, which is at the same time young and aged, too ripe and yet still too rich in futurity. This kind of music expresses best what I think of the Germans: they belong to the day before yesterday and the day after tomorrow—THEY HAVE AS YET NO TODAY.

241. We "good Europeans," we also have hours when we allow ourselves a warm-hearted patriotism, a plunge and relapse into old loves and narrow views—I have just given an example of it—hours of national excitement, of patriotic anguish, and all other sorts of old-fashioned floods of sentiment. Duller spirits may perhaps only get done with what confines its operations in us to hours and plays itself out in hours—in a considerable time: some in half a year, others in half a lifetime, according to the speed and strength with which they digest and "change their material." Indeed, I could think of sluggish, hesitating races, which even in our rapidly moving Europe, would require half a century ere they could surmount such atavistic attacks of patriotism and soil-attachment, and return once more to reason, that is to say, to "good Europeanism." And while digressing on this possibility, I happen to become an ear-witness of a conversation between two old patriots—they were evidently both hard of hearing and consequently spoke all the louder. "HE has as much, and knows as much, philosophy as a peasant or a corps-student," said the one—"he is still innocent. But what does that matter nowadays! It is the age of the masses: they lie on their belly before everything that is massive. And so also in politicis. A statesman who rears up for them a new Tower of Babel, some monstrosity of empire and power, they call 'great'—what does it matter that we more prudent and conservative ones do not meanwhile give up the old belief that it is only the great thought that gives greatness to an action or affair. Supposing a statesman were to bring his people into the position of being obliged henceforth to practise 'high politics,' for which they were by nature badly endowed and prepared, so that they would have to sacrifice their old and reliable virtues, out of love to a new and doubtful mediocrity;—supposing a statesman were to condemn his people generally to 'practise politics,' when they have hitherto had something better to do and think about, and when in the depths of their souls they have been unable to free themselves from a prudent loathing of the restlessness, emptiness, and noisy wranglings of the essentially politics-practising nations;—supposing such a statesman were to stimulate the slumbering passions and avidities of his people, were to make a stigma out of their former diffidence and delight in aloofness, an offence out of their exoticism and hidden permanency, were to depreciate their most radical proclivities, subvert their consciences, make their minds narrow, and their tastes 'national'—what! a statesman who should do all this, which his people would have to do penance for throughout their whole future, if they

had a future, such a statesman would be GREAT, would he?"—"Undoubtedly!" replied the other old patriot vehemently, "otherwise he COULD NOT have done it! It was mad perhaps to wish such a thing! But perhaps everything great has been just as mad at its commencement!"—"Misuse of words!" cried his interlocutor, contradictorily—"strong! strong! Strong and mad! NOT great!"—The old men had obviously become heated as they thus shouted their "truths" in each other's faces, but I, in my happiness and apartness, considered how soon a stronger one may become master of the strong, and also that there is a compensation for the intellectual superficialising of a nation—namely, in the deepening of another.

242. Whether we call it "civilization," or "humanising," or "progress," which now distinguishes the European, whether we call it simply, without praise or blame, by the political formula the DEMOCRATIC movement in Europe—behind all the moral and political foregrounds pointed to by such formulas, an immense PHYSIOLOGICAL PROCESS goes on, which is ever extending the process of the assimilation of Europeans, their increasing detachment from the conditions under which, climatically and hereditarily, united races originate, their increasing independence of every definite milieu, that for centuries would fain inscribe itself with equal demands on soul and body,—that is to say, the slow emergence of an essentially SUPER-NATIONAL and nomadic species of man, who possesses, physiologically speaking, a maximum of the art and power of adaptation as his typical distinction. This process of the EVOLVING EUROPEAN, which can be retarded in its TEMPO by great relapses, but will perhaps just gain and grow thereby in vehemence and depth—the still-raging storm and stress of "national sentiment" pertains to it, and also the anarchism which is appearing at present—this process will probably arrive at results on which its naive propagators and panegyrists, the apostles of "modern ideas," would least care to reckon. The same new conditions under which on an average a levelling and mediocrising of man will take place—a useful, industrious, variously serviceable, and clever gregarious man—are in the highest degree suitable to give rise to exceptional men of the most dangerous and attractive qualities. For, while the capacity for adaptation, which is every day trying changing conditions, and begins a new work with every generation, almost with every decade, makes the POWERFULNESS of the type impossible; while the collective impression of such future Europeans will probably be

that of numerous, talkative, weak-willed, and very handy workmen who REQUIRE a master, a commander, as they require their daily bread; while, therefore, the democratising of Europe will tend to the production of a type prepared for SLAVERY in the most subtle sense of the term: the STRONG man will necessarily in individual and exceptional cases, become stronger and richer than he has perhaps ever been before—owing to the unprejudicedness of his schooling, owing to the immense variety of practice, art, and disguise. I meant to say that the democratising of Europe is at the same time an involuntary arrangement for the rearing of TYRANTS—taking the word in all its meanings, even in its most spiritual sense.

243. I hear with pleasure that our sun is moving rapidly towards the constellation Hercules: and I hope that the men on this earth will do like the sun. And we foremost, we good Europeans!

244. There was a time when it was customary to call Germans "deep" by way of distinction; but now that the most successful type of new Germanism is covetous of quite other honours, and perhaps misses "smartness" in all that has depth, it is almost opportune and patriotic to doubt whether we did not formerly deceive ourselves with that commendation: in short, whether German depth is not at bottom something different and worse—and something from which, thank God, we are on the point of successfully ridding ourselves. Let us try, then, to relearn with regard to German depth; the only thing necessary for the purpose is a little vivisection of the German soul.—The German soul is above all manifold, varied in its source, aggregated and super-imposed, rather than actually built: this is owing to its origin. A German who would embolden himself to assert: "Two souls, alas, dwell in my breast," would make a bad guess at the truth, or, more correctly, he would come far short of the truth about the number of souls. As a people made up of the most extraordinary mixing and mingling of races, perhaps even with a preponderance of the pre-Aryan element as the "people of the centre" in every sense of the term, the Germans are more intangible, more ample, more contradictory, more unknown, more incalculable, more surprising, and even more terrifying than other peoples are to themselves:—they escape DEFINITION, and are thereby alone the despair of the French. It IS characteristic of the Germans that the question: "What is German?" never dies out among them. Kotzebue certainly knew his Germans well enough: "We are known," they cried

jubilantly to him—but Sand also thought he knew them. Jean Paul knew what he was doing when he declared himself incensed at Fichte's lying but patriotic flatteries and exaggerations,—but it is probable that Goethe thought differently about Germans from Jean Paul, even though he acknowledged him to be right with regard to Fichte. It is a question what Goethe really thought about the Germans?—But about many things around him he never spoke explicitly, and all his life he knew how to keep an astute silence—probably he had good reason for it. It is certain that it was not the "Wars of Independence" that made him look up more joyfully, any more than it was the French Revolution,—the event on account of which he RECONSTRUCTED his "Faust," and indeed the whole problem of "man," was the appearance of Napoleon. There are words of Goethe in which he condemns with impatient severity, as from a foreign land, that which Germans take a pride in, he once defined the famous German turn of mind as "Indulgence towards its own and others' weaknesses." Was he wrong? it is characteristic of Germans that one is seldom entirely wrong about them. The German soul has passages and galleries in it, there are caves, hiding-places, and dungeons therein, its disorder has much of the charm of the mysterious, the German is well acquainted with the bypaths to chaos. And as everything loves its symbol, so the German loves the clouds and all that is obscure, evolving, crepuscular, damp, and shrouded, it seems to him that everything uncertain, undeveloped, self-displacing, and growing is "deep". The German himself does not EXIST, he is BECOMING, he is "developing himself". "Development" is therefore the essentially German discovery and hit in the great domain of philosophical formulas,—a ruling idea, which, together with German beer and German music, is labouring to Germanise all Europe. Foreigners are astonished and attracted by the riddles which the conflicting nature at the basis of the German soul propounds to them (riddles which Hegel systematised and Richard Wagner has in the end set to music). "Good-natured and spiteful"—such a juxtaposition, preposterous in the case of every other people, is unfortunately only too often justified in Germany one has only to live for a while among Swabians to know this! The clumsiness of the German scholar and his social distastefulness agree alarmingly well with his physical rope-dancing and nimble boldness, of which all the Gods have learnt to be afraid. If any one wishes to see the "German soul" demonstrated ad oculos, let him only look at German taste, at German arts and manners what boorish indifference to "taste"! How the

noblest and the commonest stand there in juxtaposition! How disorderly and how rich is the whole constitution of this soul! The German DRAGS at his soul, he drags at everything he experiences. He digests his events badly; he never gets "done" with them; and German depth is often only a difficult, hesitating "digestion." And just as all chronic invalids, all dyspeptics like what is convenient, so the German loves "frankness" and "honesty"; it is so CONVENIENT to be frank and honest!—This confidingness, this complaisance, this showing-the-cards of German HONESTY, is probably the most dangerous and most successful disguise which the German is up to nowadays: it is his proper Mephistophelean art; with this he can "still achieve much"! The German lets himself go, and thereby gazes with faithful, blue, empty German eyes—and other countries immediately confound him with his dressing-gown!—I meant to say that, let "German depth" be what it will—among ourselves alone we perhaps take the liberty to laugh at it—we shall do well to continue henceforth to honour its appearance and good name, and not barter away too cheaply our old reputation as a people of depth for Prussian "smartness," and Berlin wit and sand. It is wise for a people to pose, and LET itself be regarded, as profound, clumsy, good-natured, honest, and foolish: it might even be—profound to do so! Finally, we should do honour to our name—we are not called the "TIUSCHE VOLK" (deceptive people) for nothing....

245. The "good old" time is past, it sang itself out in Mozart—how happy are WE that his ROCOCO still speaks to us, that his "good company," his tender enthusiasm, his childish delight in the Chinese and its flourishes, his courtesy of heart, his longing for the elegant, the amorous, the tripping, the tearful, and his belief in the South, can still appeal to SOMETHING LEFT in us! Ah, some time or other it will be over with it!—but who can doubt that it will be over still sooner with the intelligence and taste for Beethoven! For he was only the last echo of a break and transition in style, and NOT, like Mozart, the last echo of a great European taste which had existed for centuries. Beethoven is the intermediate event between an old mellow soul that is constantly breaking down, and a future over-young soul that is always COMING; there is spread over his music the twilight of eternal loss and eternal extravagant hope,—the same light in which Europe was bathed when it dreamed with Rousseau, when it danced round the Tree of Liberty of the Revolution, and finally almost fell down in adoration before Napoleon. But how rapidly does THIS very sentiment now pale, how

difficult nowadays is even the APPREHENSION of this sentiment, how strangely does the language of Rousseau, Schiller, Shelley, and Byron sound to our ear, in whom COLLECTIVELY the same fate of Europe was able to SPEAK, which knew how to SING in Beethoven!—Whatever German music came afterwards, belongs to Romanticism, that is to say, to a movement which, historically considered, was still shorter, more fleeting, and more superficial than that great interlude, the transition of Europe from Rousseau to Napoleon, and to the rise of democracy. Weber—but what do WE care nowadays for "Freischütz" and "Oberon"! Or Marschner's "Hans Heiling" and "Vampyre"! Or even Wagner's "Tannhäuser"! That is extinct, although not yet forgotten music. This whole music of Romanticism, besides, was not noble enough, was not musical enough, to maintain its position anywhere but in the theatre and before the masses; from the beginning it was second-rate music, which was little thought of by genuine musicians. It was different with Felix Mendelssohn, that halcyon master, who, on account of his lighter, purer, happier soul, quickly acquired admiration, and was equally quickly forgotten: as the beautiful EPISODE of German music. But with regard to Robert Schumann, who took things seriously, and has been taken seriously from the first—he was the last that founded a school,—do we not now regard it as a satisfaction, a relief, a deliverance, that this very Romanticism of Schumann's has been surmounted? Schumann, fleeing into the "Saxon Switzerland" of his soul, with a half Werther-like, half Jean-Paul-like nature (assuredly not like Beethoven! assuredly not like Byron!)—his MANFRED music is a mistake and a misunderstanding to the extent of injustice; Schumann, with his taste, which was fundamentally a PETTY taste (that is to say, a dangerous propensity—doubly dangerous among Germans—for quiet lyricism and intoxication of the feelings), going constantly apart, timidly withdrawing and retiring, a noble weakling who revelled in nothing but anonymous joy and sorrow, from the beginning a sort of girl and NOLI ME TANGERE—this Schumann was already merely a GERMAN event in music, and no longer a European event, as Beethoven had been, as in a still greater degree Mozart had been; with Schumann German music was threatened with its greatest danger, that of LOSING THE VOICE FOR THE SOUL OF EUROPE and sinking into a merely national affair.

246. What a torture are books written in German to a reader who has a THIRD ear! How indignantly he stands beside the slowly turning swamp of

sounds without tune and rhythms without dance, which Germans call a "book"! And even the German who READS books! How lazily, how reluctantly, how badly he reads! How many Germans know, and consider it obligatory to know, that there is ART in every good sentence—art which must be divined, if the sentence is to be understood! If there is a misunderstanding about its TEMPO, for instance, the sentence itself is misunderstood! That one must not be doubtful about the rhythm-determining syllables, that one should feel the breaking of the too-rigid symmetry as intentional and as a charm, that one should lend a fine and patient ear to every STACCATO and every RUBATO, that one should divine the sense in the sequence of the vowels and diphthongs, and how delicately and richly they can be tinted and retinted in the order of their arrangement—who among book-reading Germans is complaisant enough to recognize such duties and requirements, and to listen to so much art and intention in language? After all, one just "has no ear for it"; and so the most marked contrasts of style are not heard, and the most delicate artistry is as it were SQUANDERED on the deaf.—These were my thoughts when I noticed how clumsily and unintuitively two masters in the art of prose-writing have been confounded: one, whose words drop down hesitatingly and coldly, as from the roof of a damp cave—he counts on their dull sound and echo; and another who manipulates his language like a flexible sword, and from his arm down into his toes feels the dangerous bliss of the quivering, over-sharp blade, which wishes to bite, hiss, and cut.

247. How little the German style has to do with harmony and with the ear, is shown by the fact that precisely our good musicians themselves write badly. The German does not read aloud, he does not read for the ear, but only with his eyes; he has put his ears away in the drawer for the time. In antiquity when a man read—which was seldom enough—he read something to himself, and in a loud voice; they were surprised when any one read silently, and sought secretly the reason of it. In a loud voice: that is to say, with all the swellings, inflections, and variations of key and changes of TEMPO, in which the ancient PUBLIC world took delight. The laws of the written style were then the same as those of the spoken style; and these laws depended partly on the surprising development and refined requirements of the ear and larynx; partly on the strength, endurance, and power of the ancient lungs. In the ancient sense, a period is above all a physiological whole, inasmuch as it is comprised in one breath. Such periods as occur in

Demosthenes and Cicero, swelling twice and sinking twice, and all in one breath, were pleasures to the men of ANTIQUITY, who knew by their own schooling how to appreciate the virtue therein, the rareness and the difficulty in the deliverance of such a period;—WE have really no right to the BIG period, we modern men, who are short of breath in every sense! Those ancients, indeed, were all of them dilettanti in speaking, consequently connoisseurs, consequently critics—they thus brought their orators to the highest pitch; in the same manner as in the last century, when all Italian ladies and gentlemen knew how to sing, the virtuosship of song (and with it also the art of melody) reached its elevation. In Germany, however (until quite recently when a kind of platform eloquence began shyly and awkwardly enough to flutter its young wings), there was properly speaking only one kind of public and APPROXIMATELY artistical discourse—that delivered from the pulpit. The preacher was the only one in Germany who knew the weight of a syllable or a word, in what manner a sentence strikes, springs, rushes, flows, and comes to a close; he alone had a conscience in his ears, often enough a bad conscience: for reasons are not lacking why proficiency in oratory should be especially seldom attained by a German, or almost always too late. The masterpiece of German prose is therefore with good reason the masterpiece of its greatest preacher: the BIBLE has hitherto been the best German book. Compared with Luther's Bible, almost everything else is merely "literature"—something which has not grown in Germany, and therefore has not taken and does not take root in German hearts, as the Bible has done.

248. There are two kinds of geniuses: one which above all engenders and seeks to engender, and another which willingly lets itself be fructified and brings forth. And similarly, among the gifted nations, there are those on whom the woman's problem of pregnancy has devolved, and the secret task of forming, maturing, and perfecting—the Greeks, for instance, were a nation of this kind, and so are the French; and others which have to fructify and become the cause of new modes of life—like the Jews, the Romans, and, in all modesty be it asked: like the Germans?—nations tortured and enraptured by unknown fevers and irresistibly forced out of themselves, amorous and longing for foreign races (for such as "let themselves be fructified"), and withal imperious, like everything conscious of being full of generative force, and consequently empowered "by the grace of God."

These two kinds of geniuses seek each other like man and woman; but they also misunderstand each other—like man and woman.

249. Every nation has its own "Tartuffery," and calls that its virtue.—One does not know—cannot know, the best that is in one.

250. What Europe owes to the Jews?—Many things, good and bad, and above all one thing of the nature both of the best and the worst: the grand style in morality, the fearfulness and majesty of infinite demands, of infinite significations, the whole Romanticism and sublimity of moral questionableness—and consequently just the most attractive, ensnaring, and exquisite element in those iridescences and allurements to life, in the aftersheen of which the sky of our European culture, its evening sky, now glows—perhaps glows out. For this, we artists among the spectators and philosophers, are—grateful to the Jews.

251. It must be taken into the bargain, if various clouds and disturbances—in short, slight attacks of stupidity—pass over the spirit of a people that suffers and WANTS to suffer from national nervous fever and political ambition: for instance, among present-day Germans there is alternately the anti-French folly, the anti-Semitic folly, the anti-Polish folly, the Christian-romantic folly, the Wagnerian folly, the Teutonic folly, the Prussian folly (just look at those poor historians, the Sybels and Treitschkes, and their closely bandaged heads), and whatever else these little obscurations of the German spirit and conscience may be called. May it be forgiven me that I, too, when on a short daring sojourn on very infected ground, did not remain wholly exempt from the disease, but like every one else, began to entertain thoughts about matters which did not concern me—the first symptom of political infection. About the Jews, for instance, listen to the following:—I have never yet met a German who was favourably inclined to the Jews; and however decided the repudiation of actual anti-Semitism may be on the part of all prudent and political men, this prudence and policy is not perhaps directed against the nature of the sentiment itself, but only against its dangerous excess, and especially against the distasteful and infamous expression of this excess of sentiment;—on this point we must not deceive ourselves. That Germany has amply SUFFICIENT Jews, that the German stomach, the German blood, has difficulty (and will long have difficulty) in disposing only of this quantity of "Jew"—as the Italian, the Frenchman, and the Englishman have done by means of a stronger digestion:—that is the

unmistakable declaration and language of a general instinct, to which one must listen and according to which one must act. "Let no more Jews come in! And shut the doors, especially towards the East (also towards Austria)!"—thus commands the instinct of a people whose nature is still feeble and uncertain, so that it could be easily wiped out, easily extinguished, by a stronger race. The Jews, however, are beyond all doubt the strongest, toughest, and purest race at present living in Europe, they know how to succeed even under the worst conditions (in fact better than under favourable ones), by means of virtues of some sort, which one would like nowadays to label as vices—owing above all to a resolute faith which does not need to be ashamed before "modern ideas", they alter only, WHEN they do alter, in the same way that the Russian Empire makes its conquest—as an empire that has plenty of time and is not of yesterday—namely, according to the principle, "as slowly as possible"! A thinker who has the future of Europe at heart, will, in all his perspectives concerning the future, calculate upon the Jews, as he will calculate upon the Russians, as above all the surest and likeliest factors in the great play and battle of forces. That which is at present called a "nation" in Europe, and is really rather a RES FACTA than NATA (indeed, sometimes confusingly similar to a RES FICTA ET PICTA), is in every case something evolving, young, easily displaced, and not yet a race, much less such a race AERE PERENNUS, as the Jews are such "nations" should most carefully avoid all hot-headed rivalry and hostility! It is certain that the Jews, if they desired—or if they were driven to it, as the anti-Semites seem to wish—COULD now have the ascendancy, nay, literally the supremacy, over Europe, that they are NOT working and planning for that end is equally certain. Meanwhile, they rather wish and desire, even somewhat importunately, to be insorbed and absorbed by Europe, they long to be finally settled, authorized, and respected somewhere, and wish to put an end to the nomadic life, to the "wandering Jew",—and one should certainly take account of this impulse and tendency, and MAKE ADVANCES to it (it possibly betokens a mitigation of the Jewish instincts) for which purpose it would perhaps be useful and fair to banish the anti-Semitic bawlers out of the country. One should make advances with all prudence, and with selection, pretty much as the English nobility do. It stands to reason that the more powerful and strongly marked types of new Germanism could enter into relation with the Jews with the least hesitation, for instance, the nobleman officer from the Prussian border

it would be interesting in many ways to see whether the genius for money and patience (and especially some intellect and intellectuality—sadly lacking in the place referred to) could not in addition be annexed and trained to the hereditary art of commanding and obeying—for both of which the country in question has now a classic reputation. But here it is expedient to break off my festal discourse and my sprightly Teutomania for I have already reached my SERIOUS TOPIC, the "European problem," as I understand it, the rearing of a new ruling caste for Europe.

252. They are not a philosophical race—the English: Bacon represents an ATTACK on the philosophical spirit generally, Hobbes, Hume, and Locke, an abasement, and a depreciation of the idea of a "philosopher" for more than a century. It was AGAINST Hume that Kant arose and raised himself; it was Locke of whom Schelling RIGHTLY said, "JE MEPRISE LOCKE"; in the struggle against the English mechanical stultification of the world, Hegel and Schopenhauer (along with Goethe) were of one accord; the two hostile brother-geniuses in philosophy, who pushed in different directions towards the opposite poles of German thought, and thereby wronged each other as only brothers will do.—What is lacking in England, and has always been lacking, that half-actor and rhetorician knew well enough, the absurd muddle-head, Carlyle, who sought to conceal under passionate grimaces what he knew about himself: namely, what was LACKING in Carlyle—real POWER of intellect, real DEPTH of intellectual perception, in short, philosophy. It is characteristic of such an unphilosophical race to hold on firmly to Christianity—they NEED its discipline for "moralizing" and humanizing. The Englishman, more gloomy, sensual, headstrong, and brutal than the German—is for that very reason, as the baser of the two, also the most pious: he has all the MORE NEED of Christianity. To finer nostrils, this English Christianity itself has still a characteristic English taint of spleen and alcoholic excess, for which, owing to good reasons, it is used as an antidote—the finer poison to neutralize the coarser: a finer form of poisoning is in fact a step in advance with coarse-mannered people, a step towards spiritualization. The English coarseness and rustic demureness is still most satisfactorily disguised by Christian pantomime, and by praying and psalm-singing (or, more correctly, it is thereby explained and differently expressed); and for the herd of drunkards and rakes who formerly learned moral grunting under the influence of Methodism (and more recently as the "Salvation Army"), a penitential fit

may really be the relatively highest manifestation of "humanity" to which they can be elevated: so much may reasonably be admitted. That, however, which offends even in the humanest Englishman is his lack of music, to speak figuratively (and also literally): he has neither rhythm nor dance in the movements of his soul and body; indeed, not even the desire for rhythm and dance, for "music." Listen to him speaking; look at the most beautiful Englishwoman WALKING—in no country on earth are there more beautiful doves and swans; finally, listen to them singing! But I ask too much...

253. There are truths which are best recognized by mediocre minds, because they are best adapted for them, there are truths which only possess charms and seductive power for mediocre spirits:—one is pushed to this probably unpleasant conclusion, now that the influence of respectable but mediocre Englishmen—I may mention Darwin, John Stuart Mill, and Herbert Spencer—begins to gain the ascendancy in the middle-class region of European taste. Indeed, who could doubt that it is a useful thing for SUCH minds to have the ascendancy for a time? It would be an error to consider the highly developed and independently soaring minds as specially qualified for determining and collecting many little common facts, and deducing conclusions from them; as exceptions, they are rather from the first in no very favourable position towards those who are "the rules." After all, they have more to do than merely to perceive:—in effect, they have to BE something new, they have to SIGNIFY something new, they have to REPRESENT new values! The gulf between knowledge and capacity is perhaps greater, and also more mysterious, than one thinks: the capable man in the grand style, the creator, will possibly have to be an ignorant person;—while on the other hand, for scientific discoveries like those of Darwin, a certain narrowness, aridity, and industrious carefulness (in short, something English) may not be unfavourable for arriving at them.—Finally, let it not be forgotten that the English, with their profound mediocrity, brought about once before a general depression of European intelligence.

What is called "modern ideas," or "the ideas of the eighteenth century," or "French ideas"—that, consequently, against which the GERMAN mind rose up with profound disgust—is of English origin, there is no doubt about it. The French were only the apes and actors of these ideas, their best soldiers, and likewise, alas! their first and profoundest VICTIMS; for owing to the diabolical Anglomania of "modern ideas," the AME FRANCAIS has

in the end become so thin and emaciated, that at present one recalls its sixteenth and seventeenth centuries, its profound, passionate strength, its inventive excellency, almost with disbelief. One must, however, maintain this verdict of historical justice in a determined manner, and defend it against present prejudices and appearances: the European NOBLESSE—of sentiment, taste, and manners, taking the word in every high sense—is the work and invention of FRANCE; the European ignobleness, the plebeianism of modern ideas—is ENGLAND'S work and invention.

254. Even at present France is still the seat of the most intellectual and refined culture of Europe, it is still the high school of taste; but one must know how to find this "France of taste." He who belongs to it keeps himself well concealed:—they may be a small number in whom it lives and is embodied, besides perhaps being men who do not stand upon the strongest legs, in part fatalists, hypochondriacs, invalids, in part persons over-indulged, over-refined, such as have the AMBITION to conceal themselves.

They have all something in common: they keep their ears closed in presence of the delirious folly and noisy spouting of the democratic BOURGEOIS. In fact, a besotted and brutalized France at present sprawls in the foreground—it recently celebrated a veritable orgy of bad taste, and at the same time of self-admiration, at the funeral of Victor Hugo. There is also something else common to them: a predilection to resist intellectual Germanizing—and a still greater inability to do so! In this France of intellect, which is also a France of pessimism, Schopenhauer has perhaps become more at home, and more indigenious than he has ever been in Germany; not to speak of Heinrich Heine, who has long ago been re-incarnated in the more refined and fastidious lyrists of Paris; or of Hegel, who at present, in the form of Taine—the FIRST of living historians—exercises an almost tyrannical influence. As regards Richard Wagner, however, the more French music learns to adapt itself to the actual needs of the AME MODERNE, the more will it "Wagnerite"; one can safely predict that beforehand,—it is already taking place sufficiently! There are, however, three things which the French can still boast of with pride as their heritage and possession, and as indelible tokens of their ancient intellectual superiority in Europe, in spite of all voluntary or involuntary Germanizing and vulgarizing of taste. FIRSTLY, the capacity for artistic emotion, for devotion to "form," for which the expression, L'ART POUR L'ART, along with numerous others, has been invented:—such capacity has not been

lacking in France for three centuries; and owing to its reverence for the "small number," it has again and again made a sort of chamber music of literature possible, which is sought for in vain elsewhere in Europe.—The SECOND thing whereby the French can lay claim to a superiority over Europe is their ancient, many-sided, MORALISTIC culture, owing to which one finds on an average, even in the petty ROMANCIERS of the newspapers and chance BOULEVARDIERS DE PARIS, a psychological sensitiveness and curiosity, of which, for example, one has no conception (to say nothing of the thing itself!) in Germany. The Germans lack a couple of centuries of the moralistic work requisite thereto, which, as we have said, France has not grudged: those who call the Germans "naive" on that account give them commendation for a defect. (As the opposite of the German inexperience and innocence IN VOLUPTATE PSYCHOLOGICA, which is not too remotely associated with the tediousness of German intercourse,—and as the most successful expression of genuine French curiosity and inventive talent in this domain of delicate thrills, Henri Beyle may be noted; that remarkable anticipatory and forerunning man, who, with a Napoleonic TEMPO, traversed HIS Europe, in fact, several centuries of the European soul, as a surveyor and discoverer thereof:—it has required two generations to OVERTAKE him one way or other, to divine long afterwards some of the riddles that perplexed and enraptured him—this strange Epicurean and man of interrogation, the last great psychologist of France).—There is yet a THIRD claim to superiority: in the French character there is a successful half-way synthesis of the North and South, which makes them comprehend many things, and enjoins upon them other things, which an Englishman can never comprehend. Their temperament, turned alternately to and from the South, in which from time to time the Provençal and Ligurian blood froths over, preserves them from the dreadful, northern grey-in-grey, from sunless conceptual-spectrism and from poverty of blood—our GERMAN infirmity of taste, for the excessive prevalence of which at the present moment, blood and iron, that is to say "high politics," has with great resolution been prescribed (according to a dangerous healing art, which bids me wait and wait, but not yet hope).—There is also still in France a pre-understanding and ready welcome for those rarer and rarely gratified men, who are too comprehensive to find satisfaction in any kind of fatherlandism, and know how to love the South when in the North and the North when in the South—the born Midlanders, the "good Europeans." For

them BIZET has made music, this latest genius, who has seen a new beauty and seduction,—who has discovered a piece of the SOUTH IN MUSIC.

255. I hold that many precautions should be taken against German music. Suppose a person loves the South as I love it—as a great school of recovery for the most spiritual and the most sensuous ills, as a boundless solar profusion and effulgence which o'erspreads a sovereign existence believing in itself—well, such a person will learn to be somewhat on his guard against German music, because, in injuring his taste anew, it will also injure his health anew. Such a Southerner, a Southerner not by origin but by BELIEF, if he should dream of the future of music, must also dream of it being freed from the influence of the North; and must have in his ears the prelude to a deeper, mightier, and perhaps more perverse and mysterious music, a super-German music, which does not fade, pale, and die away, as all German music does, at the sight of the blue, wanton sea and the Mediterranean clearness of sky—a super-European music, which holds its own even in presence of the brown sunsets of the desert, whose soul is akin to the palm-tree, and can be at home and can roam with big, beautiful, lonely beasts of prey... I could imagine a music of which the rarest charm would be that it knew nothing more of good and evil; only that here and there perhaps some sailor's home-sickness, some golden shadows and tender weaknesses might sweep lightly over it; an art which, from the far distance, would see the colours of a sinking and almost incomprehensible MORAL world fleeing towards it, and would be hospitable enough and profound enough to receive such belated fugitives.

256. Owing to the morbid estrangement which the nationality-craze has induced and still induces among the nations of Europe, owing also to the short-sighted and hasty-handed politicians, who with the help of this craze, are at present in power, and do not suspect to what extent the disintegrating policy they pursue must necessarily be only an interlude policy—owing to all this and much else that is altogether unmentionable at present, the most unmistakable signs that EUROPE WISHES TO BE ONE, are now overlooked, or arbitrarily and falsely misinterpreted. With all the more profound and large-minded men of this century, the real general tendency of the mysterious labour of their souls was to prepare the way for that new SYNTHESIS, and tentatively to anticipate the European of the future; only in their simulations, or in their weaker moments, in old age perhaps, did they belong to the "fatherlands"—they only rested from themselves when

they became "patriots." I think of such men as Napoleon, Goethe, Beethoven, Stendhal, Heinrich Heine, Schopenhauer: it must not be taken amiss if I also count Richard Wagner among them, about whom one must not let oneself be deceived by his own misunderstandings (geniuses like him have seldom the right to understand themselves), still less, of course, by the unseemly noise with which he is now resisted and opposed in France: the fact remains, nevertheless, that Richard Wagner and the LATER FRENCH ROMANTICISM of the forties, are most closely and intimately related to one another. They are akin, fundamentally akin, in all the heights and depths of their requirements; it is Europe, the ONE Europe, whose soul presses urgently and longingly, outwards and upwards, in their multifarious and boisterous art—whither? into a new light? towards a new sun? But who would attempt to express accurately what all these masters of new modes of speech could not express distinctly? It is certain that the same storm and stress tormented them, that they SOUGHT in the same manner, these last great seekers! All of them steeped in literature to their eyes and ears—the first artists of universal literary culture—for the most part even themselves writers, poets, intermediaries and blenders of the arts and the senses (Wagner, as musician is reckoned among painters, as poet among musicians, as artist generally among actors); all of them fanatics for EXPRESSION "at any cost"—I specially mention Delacroix, the nearest related to Wagner; all of them great discoverers in the realm of the sublime, also of the loathsome and dreadful, still greater discoverers in effect, in display, in the art of the show-shop; all of them talented far beyond their genius, out and out VIRTUOSI, with mysterious accesses to all that seduces, allures, constrains, and upsets; born enemies of logic and of the straight line, hankering after the strange, the exotic, the monstrous, the crooked, and the self-contradictory; as men, Tantaluses of the will, plebeian parvenus, who knew themselves to be incapable of a noble TEMPO or of a LENTO in life and action—think of Balzac, for instance,—unrestrained workers, almost destroying themselves by work; antinomians and rebels in manners, ambitious and insatiable, without equilibrium and enjoyment; all of them finally shattering and sinking down at the Christian cross (and with right and reason, for who of them would have been sufficiently profound and sufficiently original for an ANTI-CHRISTIAN philosophy?);—on the whole, a boldly daring, splendidly overbearing, high-flying, and aloft-up-dragging class of higher men, who had first to teach their century—and it is

the century of the MASSES—the conception "higher man."... Let the German friends of Richard Wagner advise together as to whether there is anything purely German in the Wagnerian art, or whether its distinction does not consist precisely in coming from SUPER-GERMAN sources and impulses: in which connection it may not be underrated how indispensable Paris was to the development of his type, which the strength of his instincts made him long to visit at the most decisive time—and how the whole style of his proceedings, of his self-apostolate, could only perfect itself in sight of the French socialistic original. On a more subtle comparison it will perhaps be found, to the honour of Richard Wagner's German nature, that he has acted in everything with more strength, daring, severity, and elevation than a nineteenth-century Frenchman could have done—owing to the circumstance that we Germans are as yet nearer to barbarism than the French;—perhaps even the most remarkable creation of Richard Wagner is not only at present, but for ever inaccessible, incomprehensible, and inimitable to the whole latter-day Latin race: the figure of Siegfried, that VERY FREE man, who is probably far too free, too hard, too cheerful, too healthy, too ANTI-CATHOLIC for the taste of old and mellow civilized nations. He may even have been a sin against Romanticism, this anti-Latin Siegfried: well, Wagner atoned amply for this sin in his old sad days, when—anticipating a taste which has meanwhile passed into politics—he began, with the religious vehemence peculiar to him, to preach, at least, THE WAY TO ROME, if not to walk therein.—That these last words may not be misunderstood, I will call to my aid a few powerful rhymes, which will even betray to less delicate ears what I mean—what I mean COUNTER TO the "last Wagner" and his Parsifal music:—

—Is this our mode?—From German heart came this vexed ululating?  
From German body, this self-lacerating? Is ours this priestly hand-dilation,  
This incense-fuming exaltation? Is ours this faltering, falling, shambling,  
This quite uncertain ding-dong-dangling? This sly nun-ogling, Ave-hour-  
bell ringing, This wholly false enraptured heaven-o'erspringing?—Is this  
our mode?—Think well!—ye still wait for admission—For what ye hear is  
ROME—ROME'S FAITH BY INTUITION!



## CHAPTER IX. WHAT IS NOBLE?

257. EVERY elevation of the type "man," has hitherto been the work of an aristocratic society and so it will always be—a society believing in a long scale of gradations of rank and differences of worth among human beings, and requiring slavery in some form or other. Without the PATHOS OF DISTANCE, such as grows out of the incarnated difference of classes, out of the constant out-looking and down-looking of the ruling caste on subordinates and instruments, and out of their equally constant practice of obeying and commanding, of keeping down and keeping at a distance—that other more mysterious pathos could never have arisen, the longing for an ever new widening of distance within the soul itself, the formation of ever higher, rarer, further, more extended, more comprehensive states, in short, just the elevation of the type "man," the continued "self-surmounting of man," to use a moral formula in a supermoral sense. To be sure, one must not resign oneself to any humanitarian illusions about the history of the origin of an aristocratic society (that is to say, of the preliminary condition for the elevation of the type "man"): the truth is hard. Let us acknowledge unprejudicedly how every higher civilization hitherto has ORIGINATED! Men with a still natural nature, barbarians in every terrible sense of the word, men of prey, still in possession of unbroken strength of will and desire for power, threw themselves upon weaker, more moral, more peaceful races (perhaps trading or cattle-rearing communities), or upon old mellow civilizations in which the final vital force was flickering out in brilliant fireworks of wit and depravity. At the commencement, the noble caste was always the barbarian caste: their superiority did not consist first of all in their physical, but in their psychical power—they were more COMPLETE men (which at every point also implies the same as "more complete beasts").

258. Corruption—as the indication that anarchy threatens to break out among the instincts, and that the foundation of the emotions, called "life," is convulsed—is something radically different according to the organization in which it manifests itself. When, for instance, an aristocracy like that of France at the beginning of the Revolution, flung away its privileges with

sublime disgust and sacrificed itself to an excess of its moral sentiments, it was corruption:—it was really only the closing act of the corruption which had existed for centuries, by virtue of which that aristocracy had abdicated step by step its lordly prerogatives and lowered itself to a FUNCTION of royalty (in the end even to its decoration and parade-dress). The essential thing, however, in a good and healthy aristocracy is that it should not regard itself as a function either of the kingship or the commonwealth, but as the SIGNIFICANCE and highest justification thereof—that it should therefore accept with a good conscience the sacrifice of a legion of individuals, who, FOR ITS SAKE, must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be precisely that society is NOT allowed to exist for its own sake, but only as a foundation and scaffolding, by means of which a select class of beings may be able to elevate themselves to their higher duties, and in general to a higher EXISTENCE: like those sun-seeking climbing plants in Java—they are called Sipo Matador,—which encircle an oak so long and so often with their arms, until at last, high above it, but supported by it, they can unfold their tops in the open light, and exhibit their happiness.

259. To refrain mutually from injury, from violence, from exploitation, and put one's will on a par with that of others: this may result in a certain rough sense in good conduct among individuals when the necessary conditions are given (namely, the actual similarity of the individuals in amount of force and degree of worth, and their co-relation within one organization). As soon, however, as one wished to take this principle more generally, and if possible even as the FUNDAMENTAL PRINCIPLE OF SOCIETY, it would immediately disclose what it really is—namely, a Will to the DENIAL of life, a principle of dissolution and decay. Here one must think profoundly to the very basis and resist all sentimental weakness: life itself is ESSENTIALLY appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms, incorporation, and at the least, putting it mildest, exploitation;—but why should one for ever use precisely these words on which for ages a disparaging purpose has been stamped? Even the organization within which, as was previously supposed, the individuals treat each other as equal—it takes place in every healthy aristocracy—must itself, if it be a living and not a dying organization, do all that towards other bodies, which the individuals within it refrain from doing to each other it will have to be the incarnated Will to Power, it will

endeavour to grow, to gain ground, attract to itself and acquire ascendancy—not owing to any morality or immorality, but because it LIVES, and because life IS precisely Will to Power. On no point, however, is the ordinary consciousness of Europeans more unwilling to be corrected than on this matter, people now rave everywhere, even under the guise of science, about coming conditions of society in which "the exploiting character" is to be absent—that sounds to my ears as if they promised to invent a mode of life which should refrain from all organic functions. "Exploitation" does not belong to a depraved, or imperfect and primitive society it belongs to the nature of the living being as a primary organic function, it is a consequence of the intrinsic Will to Power, which is precisely the Will to Life—Granting that as a theory this is a novelty—as a reality it is the FUNDAMENTAL FACT of all history let us be so far honest towards ourselves!

260. In a tour through the many finer and coarser moralities which have hitherto prevailed or still prevail on the earth, I found certain traits recurring regularly together, and connected with one another, until finally two primary types revealed themselves to me, and a radical distinction was brought to light. There is MASTER-MORALITY and SLAVE-MORALITY,—I would at once add, however, that in all higher and mixed civilizations, there are also attempts at the reconciliation of the two moralities, but one finds still oftener the confusion and mutual misunderstanding of them, indeed sometimes their close juxtaposition—even in the same man, within one soul. The distinctions of moral values have either originated in a ruling caste, pleasantly conscious of being different from the ruled—or among the ruled class, the slaves and dependents of all sorts. In the first case, when it is the rulers who determine the conception "good," it is the exalted, proud disposition which is regarded as the distinguishing feature, and that which determines the order of rank. The noble type of man separates from himself the beings in whom the opposite of this exalted, proud disposition displays itself he despises them. Let it at once be noted that in this first kind of morality the antithesis "good" and "bad" means practically the same as "noble" and "despicable",—the antithesis "good" and "EVIL" is of a different origin. The cowardly, the timid, the insignificant, and those thinking merely of narrow utility are despised; moreover, also, the distrustful, with their constrained glances, the self-abasing, the dog-like kind of men who let themselves be abused, the

mendicant flatterers, and above all the liars:—it is a fundamental belief of all aristocrats that the common people are untruthful. "We truthful ones"—the nobility in ancient Greece called themselves. It is obvious that everywhere the designations of moral value were at first applied to MEN; and were only derivatively and at a later period applied to ACTIONS; it is a gross mistake, therefore, when historians of morals start with questions like, "Why have sympathetic actions been praised?" The noble type of man regards HIMSELF as a determiner of values; he does not require to be approved of; he passes the judgment: "What is injurious to me is injurious in itself;" he knows that it is he himself only who confers honour on things; he is a CREATOR OF VALUES. He honours whatever he recognizes in himself: such morality equals self-glorification. In the foreground there is the feeling of plenitude, of power, which seeks to overflow, the happiness of high tension, the consciousness of a wealth which would fain give and bestow:—the noble man also helps the unfortunate, but not—or scarcely—out of pity, but rather from an impulse generated by the super-abundance of power. The noble man honours in himself the powerful one, him also who has power over himself, who knows how to speak and how to keep silence, who takes pleasure in subjecting himself to severity and hardness, and has reverence for all that is severe and hard. "Wotan placed a hard heart in my breast," says an old Scandinavian Saga: it is thus rightly expressed from the soul of a proud Viking. Such a type of man is even proud of not being made for sympathy; the hero of the Saga therefore adds warningly: "He who has not a hard heart when young, will never have one." The noble and brave who think thus are the furthest removed from the morality which sees precisely in sympathy, or in acting for the good of others, or in DESINTERESSEMENT, the characteristic of the moral; faith in oneself, pride in oneself, a radical enmity and irony towards "selflessness," belong as definitely to noble morality, as do a careless scorn and precaution in presence of sympathy and the "warm heart."—It is the powerful who KNOW how to honour, it is their art, their domain for invention. The profound reverence for age and for tradition—all law rests on this double reverence,—the belief and prejudice in favour of ancestors and unfavourable to newcomers, is typical in the morality of the powerful; and if, reversely, men of "modern ideas" believe almost instinctively in "progress" and the "future," and are more and more lacking in respect for old age, the ignoble origin of these "ideas" has complacently betrayed itself

thereby. A morality of the ruling class, however, is more especially foreign and irritating to present-day taste in the sternness of its principle that one has duties only to one's equals; that one may act towards beings of a lower rank, towards all that is foreign, just as seems good to one, or "as the heart desires," and in any case "beyond good and evil": it is here that sympathy and similar sentiments can have a place. The ability and obligation to exercise prolonged gratitude and prolonged revenge—both only within the circle of equals,—artfulness in retaliation, RAFFINEMENT of the idea in friendship, a certain necessity to have enemies (as outlets for the emotions of envy, quarrelsomeness, arrogance—in fact, in order to be a good FRIEND): all these are typical characteristics of the noble morality, which, as has been pointed out, is not the morality of "modern ideas," and is therefore at present difficult to realize, and also to unearth and disclose.—It is otherwise with the second type of morality, SLAVE-MORALITY. Supposing that the abused, the oppressed, the suffering, the unemancipated, the weary, and those uncertain of themselves should moralize, what will be the common element in their moral estimates? Probably a pessimistic suspicion with regard to the entire situation of man will find expression, perhaps a condemnation of man, together with his situation. The slave has an unfavourable eye for the virtues of the powerful; he has a skepticism and distrust, a REFINEMENT of distrust of everything "good" that is there honoured—he would fain persuade himself that the very happiness there is not genuine. On the other hand, THOSE qualities which serve to alleviate the existence of sufferers are brought into prominence and flooded with light; it is here that sympathy, the kind, helping hand, the warm heart, patience, diligence, humility, and friendliness attain to honour; for here these are the most useful qualities, and almost the only means of supporting the burden of existence. Slave-morality is essentially the morality of utility. Here is the seat of the origin of the famous antithesis "good" and "evil":—power and dangerousness are assumed to reside in the evil, a certain dreadfulness, subtlety, and strength, which do not admit of being despised. According to slave-morality, therefore, the "evil" man arouses fear; according to master-morality, it is precisely the "good" man who arouses fear and seeks to arouse it, while the bad man is regarded as the despicable being. The contrast attains its maximum when, in accordance with the logical consequences of slave-morality, a shade of depreciation—it may be slight and well-intentioned—at last attaches itself to the "good" man of this

morality; because, according to the servile mode of thought, the good man must in any case be the SAFE man: he is good-natured, easily deceived, perhaps a little stupid, un bonhomme. Everywhere that slave-morality gains the ascendancy, language shows a tendency to approximate the significations of the words "good" and "stupid."—A last fundamental difference: the desire for FREEDOM, the instinct for happiness and the refinements of the feeling of liberty belong as necessarily to slave-morals and morality, as artifice and enthusiasm in reverence and devotion are the regular symptoms of an aristocratic mode of thinking and estimating.—Hence we can understand without further detail why love AS A PASSION—it is our European specialty—must absolutely be of noble origin; as is well known, its invention is due to the Provencal poet-cavaliers, those brilliant, ingenious men of the "gai saber," to whom Europe owes so much, and almost owes itself.

261. Vanity is one of the things which are perhaps most difficult for a noble man to understand: he will be tempted to deny it, where another kind of man thinks he sees it self-evidently. The problem for him is to represent to his mind beings who seek to arouse a good opinion of themselves which they themselves do not possess—and consequently also do not "deserve,"—and who yet BELIEVE in this good opinion afterwards. This seems to him on the one hand such bad taste and so self-disrespectful, and on the other hand so grotesquely unreasonable, that he would like to consider vanity an exception, and is doubtful about it in most cases when it is spoken of. He will say, for instance: "I may be mistaken about my value, and on the other hand may nevertheless demand that my value should be acknowledged by others precisely as I rate it:—that, however, is not vanity (but self-conceit, or, in most cases, that which is called 'humility,' and also 'modesty')." Or he will even say: "For many reasons I can delight in the good opinion of others, perhaps because I love and honour them, and rejoice in all their joys, perhaps also because their good opinion endorses and strengthens my belief in my own good opinion, perhaps because the good opinion of others, even in cases where I do not share it, is useful to me, or gives promise of usefulness:—all this, however, is not vanity." The man of noble character must first bring it home forcibly to his mind, especially with the aid of history, that, from time immemorial, in all social strata in any way dependent, the ordinary man WAS only that which he PASSED FOR:—not being at all accustomed to fix values, he did not assign even to himself any

other value than that which his master assigned to him (it is the peculiar RIGHT OF MASTERS to create values). It may be looked upon as the result of an extraordinary atavism, that the ordinary man, even at present, is still always WAITING for an opinion about himself, and then instinctively submitting himself to it; yet by no means only to a "good" opinion, but also to a bad and unjust one (think, for instance, of the greater part of the self-appreciations and self-depreciations which believing women learn from their confessors, and which in general the believing Christian learns from his Church). In fact, conformably to the slow rise of the democratic social order (and its cause, the blending of the blood of masters and slaves), the originally noble and rare impulse of the masters to assign a value to themselves and to "think well" of themselves, will now be more and more encouraged and extended; but it has at all times an older, ampler, and more radically ingrained propensity opposed to it—and in the phenomenon of "vanity" this older propensity overmasters the younger. The vain person rejoices over EVERY good opinion which he hears about himself (quite apart from the point of view of its usefulness, and equally regardless of its truth or falsehood), just as he suffers from every bad opinion: for he subjects himself to both, he feels himself subjected to both, by that oldest instinct of subjection which breaks forth in him.—It is "the slave" in the vain man's blood, the remains of the slave's craftiness—and how much of the "slave" is still left in woman, for instance!—which seeks to SEDUCE to good opinions of itself; it is the slave, too, who immediately afterwards falls prostrate himself before these opinions, as though he had not called them forth.—And to repeat it again: vanity is an atavism.

262. A SPECIES originates, and a type becomes established and strong in the long struggle with essentially constant UNFAVOURABLE conditions. On the other hand, it is known by the experience of breeders that species which receive super-abundant nourishment, and in general a surplus of protection and care, immediately tend in the most marked way to develop variations, and are fertile in prodigies and monstrosities (also in monstrous vices). Now look at an aristocratic commonwealth, say an ancient Greek polis, or Venice, as a voluntary or involuntary contrivance for the purpose of REARING human beings; there are there men beside one another, thrown upon their own resources, who want to make their species prevail, chiefly because they MUST prevail, or else run the terrible danger of being exterminated. The favour, the super-abundance, the protection are

there lacking under which variations are fostered; the species needs itself as species, as something which, precisely by virtue of its hardness, its uniformity, and simplicity of structure, can in general prevail and make itself permanent in constant struggle with its neighbours, or with rebellious or rebellion-threatening vassals. The most varied experience teaches it what are the qualities to which it principally owes the fact that it still exists, in spite of all Gods and men, and has hitherto been victorious: these qualities it calls virtues, and these virtues alone it develops to maturity. It does so with severity, indeed it desires severity; every aristocratic morality is intolerant in the education of youth, in the control of women, in the marriage customs, in the relations of old and young, in the penal laws (which have an eye only for the degenerating): it counts intolerance itself among the virtues, under the name of "justice." A type with few, but very marked features, a species of severe, warlike, wisely silent, reserved, and reticent men (and as such, with the most delicate sensibility for the charm and nuances of society) is thus established, unaffected by the vicissitudes of generations; the constant struggle with uniform UNFAVOURABLE conditions is, as already remarked, the cause of a type becoming stable and hard. Finally, however, a happy state of things results, the enormous tension is relaxed; there are perhaps no more enemies among the neighbouring peoples, and the means of life, even of the enjoyment of life, are present in superabundance. With one stroke the bond and constraint of the old discipline severs: it is no longer regarded as necessary, as a condition of existence—if it would continue, it can only do so as a form of LUXURY, as an archaizing TASTE. Variations, whether they be deviations (into the higher, finer, and rarer), or deteriorations and monstrosities, appear suddenly on the scene in the greatest exuberance and splendour; the individual dares to be individual and detach himself. At this turning-point of history there manifest themselves, side by side, and often mixed and entangled together, a magnificent, manifold, virgin-forest-like up-growth and up-striving, a kind of TROPICAL TEMPO in the rivalry of growth, and an extraordinary decay and self-destruction, owing to the savagely opposing and seemingly exploding egoisms, which strive with one another "for sun and light," and can no longer assign any limit, restraint, or forbearance for themselves by means of the hitherto existing morality. It was this morality itself which piled up the strength so enormously, which bent the bow in so threatening a manner:—it is now "out of date," it is getting "out of date."

The dangerous and disquieting point has been reached when the greater, more manifold, more comprehensive life IS LIVED BEYOND the old morality; the "individual" stands out, and is obliged to have recourse to his own law-giving, his own arts and artifices for self-preservation, self-elevation, and self-deliverance. Nothing but new "Whys," nothing but new "Hows," no common formulas any longer, misunderstanding and disregard in league with each other, decay, deterioration, and the loftiest desires frightfully entangled, the genius of the race overflowing from all the cornucopias of good and bad, a portentous simultaneousness of Spring and Autumn, full of new charms and mysteries peculiar to the fresh, still inexhausted, still unwearied corruption. Danger is again present, the mother of morality, great danger; this time shifted into the individual, into the neighbour and friend, into the street, into their own child, into their own heart, into all the most personal and secret recesses of their desires and volitions. What will the moral philosophers who appear at this time have to preach? They discover, these sharp onlookers and loafers, that the end is quickly approaching, that everything around them decays and produces decay, that nothing will endure until the day after tomorrow, except one species of man, the incurably MEDIOCRE. The mediocre alone have a prospect of continuing and propagating themselves—they will be the men of the future, the sole survivors; "be like them! become mediocre!" is now the only morality which has still a significance, which still obtains a hearing.—But it is difficult to preach this morality of mediocrity! it can never avow what it is and what it desires! it has to talk of moderation and dignity and duty and brotherly love—it will have difficulty IN CONCEALING ITS IRONY!

263. There is an INSTINCT FOR RANK, which more than anything else is already the sign of a HIGH rank; there is a DELIGHT in the NUANCES of reverence which leads one to infer noble origin and habits. The refinement, goodness, and loftiness of a soul are put to a perilous test when something passes by that is of the highest rank, but is not yet protected by the awe of authority from obtrusive touches and incivilities: something that goes its way like a living touchstone, undistinguished, undiscovered, and tentative, perhaps voluntarily veiled and disguised. He whose task and practice it is to investigate souls, will avail himself of many varieties of this very art to determine the ultimate value of a soul, the unalterable, innate order of rank to which it belongs: he will test it by its INSTINCT FOR

REVERENCE. DIFFERENCE ENGENDRE HAINE: the vulgarity of many a nature spurts up suddenly like dirty water, when any holy vessel, any jewel from closed shrines, any book bearing the marks of great destiny, is brought before it; while on the other hand, there is an involuntary silence, a hesitation of the eye, a cessation of all gestures, by which it is indicated that a soul FEELS the nearness of what is worthiest of respect. The way in which, on the whole, the reverence for the BIBLE has hitherto been maintained in Europe, is perhaps the best example of discipline and refinement of manners which Europe owes to Christianity: books of such profoundness and supreme significance require for their protection an external tyranny of authority, in order to acquire the PERIOD of thousands of years which is necessary to exhaust and unriddle them. Much has been achieved when the sentiment has been at last instilled into the masses (the shallow-pates and the boobies of every kind) that they are not allowed to touch everything, that there are holy experiences before which they must take off their shoes and keep away the unclean hand—it is almost their highest advance towards humanity. On the contrary, in the so-called cultured classes, the believers in "modern ideas," nothing is perhaps so repulsive as their lack of shame, the easy insolence of eye and hand with which they touch, taste, and finger everything; and it is possible that even yet there is more RELATIVE nobility of taste, and more tact for reverence among the people, among the lower classes of the people, especially among peasants, than among the newspaper-reading DEMIMONDE of intellect, the cultured class.

264. It cannot be effaced from a man's soul what his ancestors have preferably and most constantly done: whether they were perhaps diligent economizers attached to a desk and a cash-box, modest and citizen-like in their desires, modest also in their virtues; or whether they were accustomed to commanding from morning till night, fond of rude pleasures and probably of still ruder duties and responsibilities; or whether, finally, at one time or another, they have sacrificed old privileges of birth and possession, in order to live wholly for their faith—for their "God,"—as men of an inexorable and sensitive conscience, which blushes at every compromise. It is quite impossible for a man NOT to have the qualities and predilections of his parents and ancestors in his constitution, whatever appearances may suggest to the contrary. This is the problem of race. Granted that one knows something of the parents, it is admissible to draw a conclusion about the

child: any kind of offensive incontinence, any kind of sordid envy, or of clumsy self-vaunting—the three things which together have constituted the genuine plebeian type in all times—such must pass over to the child, as surely as bad blood; and with the help of the best education and culture one will only succeed in DECEIVING with regard to such heredity.—And what else does education and culture try to do nowadays! In our very democratic, or rather, very plebeian age, "education" and "culture" MUST be essentially the art of deceiving—deceiving with regard to origin, with regard to the inherited plebeianism in body and soul. An educator who nowadays preached truthfulness above everything else, and called out constantly to his pupils: "Be true! Be natural! Show yourselves as you are!"—even such a virtuous and sincere ass would learn in a short time to have recourse to the FURCA of Horace, NATURAM EXPELLERE: with what results? "Plebeianism" USQUE RECURRET. [FOOTNOTE: Horace's "Epistles," I. x. 24.]

265. At the risk of displeasing innocent ears, I submit that egoism belongs to the essence of a noble soul, I mean the unalterable belief that to a being such as "we," other beings must naturally be in subjection, and have to sacrifice themselves. The noble soul accepts the fact of his egoism without question, and also without consciousness of harshness, constraint, or arbitrariness therein, but rather as something that may have its basis in the primary law of things:—if he sought a designation for it he would say: "It is justice itself." He acknowledges under certain circumstances, which made him hesitate at first, that there are other equally privileged ones; as soon as he has settled this question of rank, he moves among those equals and equally privileged ones with the same assurance, as regards modesty and delicate respect, which he enjoys in intercourse with himself—in accordance with an innate heavenly mechanism which all the stars understand. It is an ADDITIONAL instance of his egoism, this artfulness and self-limitation in intercourse with his equals—every star is a similar egoist; he honours HIMSELF in them, and in the rights which he concedes to them, he has no doubt that the exchange of honours and rights, as the ESSENCE of all intercourse, belongs also to the natural condition of things. The noble soul gives as he takes, prompted by the passionate and sensitive instinct of requital, which is at the root of his nature. The notion of "favour" has, INTER PARES, neither significance nor good repute; there may be a sublime way of letting gifts as it were light upon one from above, and of

drinking them thirstily like dew-drops; but for those arts and displays the noble soul has no aptitude. His egoism hinders him here: in general, he looks "aloft" unwillingly—he looks either FORWARD, horizontally and deliberately, or downwards—HE KNOWS THAT HE IS ON A HEIGHT.

266. "One can only truly esteem him who does not LOOK OUT FOR himself."—Goethe to Rath Schlosser.

267. The Chinese have a proverb which mothers even teach their children: "SIAO-SIN" ("MAKE THY HEART SMALL"). This is the essentially fundamental tendency in latter-day civilizations. I have no doubt that an ancient Greek, also, would first of all remark the self-dwarfing in us Europeans of today—in this respect alone we should immediately be "distasteful" to him.

268. What, after all, is ignobleness?—Words are vocal symbols for ideas; ideas, however, are more or less definite mental symbols for frequently returning and concurring sensations, for groups of sensations. It is not sufficient to use the same words in order to understand one another: we must also employ the same words for the same kind of internal experiences, we must in the end have experiences IN COMMON. On this account the people of one nation understand one another better than those belonging to different nations, even when they use the same language; or rather, when people have lived long together under similar conditions (of climate, soil, danger, requirement, toil) there ORIGINATES therefrom an entity that "understands itself"—namely, a nation. In all souls a like number of frequently recurring experiences have gained the upper hand over those occurring more rarely: about these matters people understand one another rapidly and always more rapidly—the history of language is the history of a process of abbreviation; on the basis of this quick comprehension people always unite closer and closer. The greater the danger, the greater is the need of agreeing quickly and readily about what is necessary; not to misunderstand one another in danger—that is what cannot at all be dispensed with in intercourse. Also in all loves and friendships one has the experience that nothing of the kind continues when the discovery has been made that in using the same words, one of the two parties has feelings, thoughts, intuitions, wishes, or fears different from those of the other. (The fear of the "eternal misunderstanding": that is the good genius which so often keeps persons of different sexes from too hasty attachments, to which

sense and heart prompt them—and NOT some Schopenhauerian "genius of the species"!)

Whichever groups of sensations within a soul awaken most readily, begin to speak, and give the word of command—these decide as to the general order of rank of its values, and determine ultimately its list of desirable things. A man's estimates of value betray something of the STRUCTURE of his soul, and wherein it sees its conditions of life, its intrinsic needs. Supposing now that necessity has from all time drawn together only such men as could express similar requirements and similar experiences by similar symbols, it results on the whole that the easy COMMUNICABILITY of need, which implies ultimately the undergoing only of average and COMMON experiences, must have been the most potent of all the forces which have hitherto operated upon mankind. The more similar, the more ordinary people, have always had and are still having the advantage; the more select, more refined, more unique, and difficultly comprehensible, are liable to stand alone; they succumb to accidents in their isolation, and seldom propagate themselves. One must appeal to immense opposing forces, in order to thwart this natural, all-too-natural PROGRESSUS IN SIMILE, the evolution of man to the similar, the ordinary, the average, the gregarious—to the IGNOBLE—!

269. The more a psychologist—a born, an unavoidable psychologist and soul-diviner—turns his attention to the more select cases and individuals, the greater is his danger of being suffocated by sympathy: he NEEDS sternness and cheerfulness more than any other man. For the corruption, the ruination of higher men, of the more unusually constituted souls, is in fact, the rule: it is dreadful to have such a rule always before one's eyes. The manifold torment of the psychologist who has discovered this ruination, who discovers once, and then discovers ALMOST repeatedly throughout all history, this universal inner "desperateness" of higher men, this eternal "too late!" in every sense—may perhaps one day be the cause of his turning with bitterness against his own lot, and of his making an attempt at self-destruction—of his "going to ruin" himself. One may perceive in almost every psychologist a tell-tale inclination for delightful intercourse with commonplace and well-ordered men; the fact is thereby disclosed that he always requires healing, that he needs a sort of flight and forgetfulness, away from what his insight and incisiveness—from what his "business"—has laid upon his conscience. The fear of his memory is peculiar to him. He is easily silenced by the judgment of others; he hears with unmoved

countenance how people honour, admire, love, and glorify, where he has PERCEIVED—or he even conceals his silence by expressly assenting to some plausible opinion. Perhaps the paradox of his situation becomes so dreadful that, precisely where he has learnt GREAT SYMPATHY, together with great CONTEMPT, the multitude, the educated, and the visionaries, have on their part learnt great reverence—reverence for "great men" and marvelous animals, for the sake of whom one blesses and honours the fatherland, the earth, the dignity of mankind, and one's own self, to whom one points the young, and in view of whom one educates them. And who knows but in all great instances hitherto just the same happened: that the multitude worshipped a God, and that the "God" was only a poor sacrificial animal! SUCCESS has always been the greatest liar—and the "work" itself is a success; the great statesman, the conqueror, the discoverer, are disguised in their creations until they are unrecognizable; the "work" of the artist, of the philosopher, only invents him who has created it, is REPUTED to have created it; the "great men," as they are revered, are poor little fictions composed afterwards; in the world of historical values spurious coinage PREVAILS. Those great poets, for example, such as Byron, Musset, Poe, Leopardi, Kleist, Gogol (I do not venture to mention much greater names, but I have them in my mind), as they now appear, and were perhaps obliged to be: men of the moment, enthusiastic, sensuous, and childish, light-minded and impulsive in their trust and distrust; with souls in which usually some flaw has to be concealed; often taking revenge with their works for an internal defilement, often seeking forgetfulness in their soaring from a too true memory, often lost in the mud and almost in love with it, until they become like the Will-o'-the-Wisps around the swamps, and PRETEND TO BE stars—the people then call them idealists,—often struggling with protracted disgust, with an ever-reappearing phantom of disbelief, which makes them cold, and obliges them to languish for GLORIA and devour "faith as it is" out of the hands of intoxicated adulators:—what a TORTURE these great artists are and the so-called higher men in general, to him who has once found them out! It is thus conceivable that it is just from woman—who is clairvoyant in the world of suffering, and also unfortunately eager to help and save to an extent far beyond her powers—that THEY have learnt so readily those outbreaks of boundless devoted SYMPATHY, which the multitude, above all the reverent multitude, do not understand, and overwhelm with prying and self-

gratifying interpretations. This sympathizing invariably deceives itself as to its power; woman would like to believe that love can do EVERYTHING—it is the SUPERSTITION peculiar to her. Alas, he who knows the heart finds out how poor, helpless, pretentious, and blundering even the best and deepest love is—he finds that it rather DESTROYS than saves!—It is possible that under the holy fable and travesty of the life of Jesus there is hidden one of the most painful cases of the martyrdom of KNOWLEDGE ABOUT LOVE: the martyrdom of the most innocent and most craving heart, that never had enough of any human love, that DEMANDED love, that demanded inexorably and frantically to be loved and nothing else, with terrible outbursts against those who refused him their love; the story of a poor soul insatiated and insatiable in love, that had to invent hell to send thither those who WOULD NOT love him—and that at last, enlightened about human love, had to invent a God who is entire love, entire CAPACITY for love—who takes pity on human love, because it is so paltry, so ignorant! He who has such sentiments, he who has such KNOWLEDGE about love—SEEKS for death!—But why should one deal with such painful matters? Provided, of course, that one is not obliged to do so.

270. The intellectual haughtiness and loathing of every man who has suffered deeply—it almost determines the order of rank HOW deeply men can suffer—the chilling certainty, with which he is thoroughly imbued and coloured, that by virtue of his suffering he KNOWS MORE than the shrewdest and wisest can ever know, that he has been familiar with, and "at home" in, many distant, dreadful worlds of which "YOU know nothing"!—this silent intellectual haughtiness of the sufferer, this pride of the elect of knowledge, of the "initiated," of the almost sacrificed, finds all forms of disguise necessary to protect itself from contact with officious and sympathizing hands, and in general from all that is not its equal in suffering. Profound suffering makes noble: it separates.—One of the most refined forms of disguise is Epicurism, along with a certain ostentatious boldness of taste, which takes suffering lightly, and puts itself on the defensive against all that is sorrowful and profound. They are "gay men" who make use of gaiety, because they are misunderstood on account of it—they WISH to be misunderstood. There are "scientific minds" who make use of science, because it gives a gay appearance, and because scientificness leads to the conclusion that a person is superficial—they WISH to mislead to a false

conclusion. There are free insolent minds which would fain conceal and deny that they are broken, proud, incurable hearts (the cynicism of Hamlet—the case of Galiani); and occasionally folly itself is the mask of an unfortunate OVER-ASSURED knowledge.—From which it follows that it is the part of a more refined humanity to have reverence "for the mask," and not to make use of psychology and curiosity in the wrong place.

271. That which separates two men most profoundly is a different sense and grade of purity. What does it matter about all their honesty and reciprocal usefulness, what does it matter about all their mutual good-will: the fact still remains—they "cannot smell each other!" The highest instinct for purity places him who is affected with it in the most extraordinary and dangerous isolation, as a saint: for it is just holiness—the highest spiritualization of the instinct in question. Any kind of cognizance of an indescribable excess in the joy of the bath, any kind of ardour or thirst which perpetually impels the soul out of night into the morning, and out of gloom, out of "affliction" into clearness, brightness, depth, and refinement:—just as much as such a tendency DISTINGUISHES—it is a noble tendency—it also SEPARATES.—The pity of the saint is pity for the FILTH of the human, all-too-human. And there are grades and heights where pity itself is regarded by him as impurity, as filth.

272. Signs of nobility: never to think of lowering our duties to the rank of duties for everybody; to be unwilling to renounce or to share our responsibilities; to count our prerogatives, and the exercise of them, among our DUTIES.

273. A man who strives after great things, looks upon every one whom he encounters on his way either as a means of advance, or a delay and hindrance—or as a temporary resting-place. His peculiar lofty BOUNTY to his fellow-men is only possible when he attains his elevation and dominates. Impatience, and the consciousness of being always condemned to comedy up to that time—for even strife is a comedy, and conceals the end, as every means does—spoil all intercourse for him; this kind of man is acquainted with solitude, and what is most poisonous in it.

274. THE PROBLEM OF THOSE WHO WAIT.—Happy chances are necessary, and many incalculable elements, in order that a higher man in whom the solution of a problem is dormant, may yet take action, or "break forth," as one might say—at the right moment. On an average it DOES

NOT happen; and in all corners of the earth there are waiting ones sitting who hardly know to what extent they are waiting, and still less that they wait in vain. Occasionally, too, the waking call comes too late—the chance which gives "permission" to take action—when their best youth, and strength for action have been used up in sitting still; and how many a one, just as he "sprang up," has found with horror that his limbs are benumbed and his spirits are now too heavy! "It is too late," he has said to himself—and has become self-distrustful and henceforth for ever useless.—In the domain of genius, may not the "Raphael without hands" (taking the expression in its widest sense) perhaps not be the exception, but the rule?—Perhaps genius is by no means so rare: but rather the five hundred HANDS which it requires in order to tyrannize over the [GREEK INSERTED HERE], "the right time"—in order to take chance by the forelock!

275. He who does not WISH to see the height of a man, looks all the more sharply at what is low in him, and in the foreground—and thereby betrays himself.

276. In all kinds of injury and loss the lower and coarser soul is better off than the nobler soul: the dangers of the latter must be greater, the probability that it will come to grief and perish is in fact immense, considering the multiplicity of the conditions of its existence.—In a lizard a finger grows again which has been lost; not so in man.—

277. It is too bad! Always the old story! When a man has finished building his house, he finds that he has learnt unawares something which he OUGHT absolutely to have known before he—began to build. The eternal, fatal "Too late!" The melancholia of everything COMPLETED—!

278.—Wanderer, who art thou? I see thee follow thy path without scorn, without love, with unfathomable eyes, wet and sad as a plummet which has returned to the light insatiated out of every depth—what did it seek down there?—with a bosom that never sighs, with lips that conceal their loathing, with a hand which only slowly grasps: who art thou? what hast thou done? Rest thee here: this place has hospitality for every one—refresh thyself! And whoever thou art, what is it that now pleases thee? What will serve to refresh thee? Only name it, whatever I have I offer thee! "To refresh me? To refresh me? Oh, thou prying one, what sayest thou! But give me, I pray thee —" What? what? Speak out! "Another mask! A second mask!"

279. Men of profound sadness betray themselves when they are happy: they have a mode of seizing upon happiness as though they would choke and strangle it, out of jealousy—ah, they know only too well that it will flee from them!

280. "Bad! Bad! What? Does he not—go back?" Yes! But you misunderstand him when you complain about it. He goes back like every one who is about to make a great spring.

281.—"Will people believe it of me? But I insist that they believe it of me: I have always thought very unsatisfactorily of myself and about myself, only in very rare cases, only compulsorily, always without delight in 'the subject,' ready to digress from 'myself,' and always without faith in the result, owing to an unconquerable distrust of the POSSIBILITY of self-knowledge, which has led me so far as to feel a CONTRADICTION IN ADJECTO even in the idea of 'direct knowledge' which theorists allow themselves:—this matter of fact is almost the most certain thing I know about myself. There must be a sort of repugnance in me to BELIEVE anything definite about myself.—Is there perhaps some enigma therein? Probably; but fortunately nothing for my own teeth.—Perhaps it betrays the species to which I belong?—but not to myself, as is sufficiently agreeable to me."

282.—"But what has happened to you?"—"I do not know," he said, hesitatingly; "perhaps the Harpies have flown over my table."—It sometimes happens nowadays that a gentle, sober, retiring man becomes suddenly mad, breaks the plates, upsets the table, shrieks, raves, and shocks everybody—and finally withdraws, ashamed, and raging at himself—whither? for what purpose? To famish apart? To suffocate with his memories?—To him who has the desires of a lofty and dainty soul, and only seldom finds his table laid and his food prepared, the danger will always be great—nowadays, however, it is extraordinarily so. Thrown into the midst of a noisy and plebeian age, with which he does not like to eat out of the same dish, he may readily perish of hunger and thirst—or, should he nevertheless finally "fall to," of sudden nausea.—We have probably all sat at tables to which we did not belong; and precisely the most spiritual of us, who are most difficult to nourish, know the dangerous DYSPEPSIA which originates from a sudden insight and disillusionment about our food and our messmates—the AFTER-DINNER NAUSEA.

283. If one wishes to praise at all, it is a delicate and at the same time a noble self-control, to praise only where one DOES NOT agree—otherwise in fact one would praise oneself, which is contrary to good taste:—a self-control, to be sure, which offers excellent opportunity and provocation to constant MISUNDERSTANDING. To be able to allow oneself this veritable luxury of taste and morality, one must not live among intellectual imbeciles, but rather among men whose misunderstandings and mistakes amuse by their refinement—or one will have to pay dearly for it!—"He praises me, THEREFORE he acknowledges me to be right"—this asinine method of inference spoils half of the life of us recluses, for it brings the asses into our neighbourhood and friendship.

284. To live in a vast and proud tranquility; always beyond... To have, or not to have, one's emotions, one's For and Against, according to choice; to lower oneself to them for hours; to SEAT oneself on them as upon horses, and often as upon asses:—for one must know how to make use of their stupidity as well as of their fire. To conserve one's three hundred foregrounds; also one's black spectacles: for there are circumstances when nobody must look into our eyes, still less into our "motives." And to choose for company that roguish and cheerful vice, politeness. And to remain master of one's four virtues, courage, insight, sympathy, and solitude. For solitude is a virtue with us, as a sublime bent and bias to purity, which divines that in the contact of man and man—"in society"—it must be unavoidably impure. All society makes one somehow, somewhere, or sometime—"commonplace."

285. The greatest events and thoughts—the greatest thoughts, however, are the greatest events—are longest in being comprehended: the generations which are contemporary with them do not EXPERIENCE such events—they live past them. Something happens there as in the realm of stars. The light of the furthest stars is longest in reaching man; and before it has arrived man DENIES—that there are stars there. "How many centuries does a mind require to be understood?"—that is also a standard, one also makes a gradation of rank and an etiquette therewith, such as is necessary for mind and for star.

286. "Here is the prospect free, the mind exalted." [FOOTNOTE: Goethe's "Faust," Part II, Act V. The words of Dr. Marianus.]—But there is

a reverse kind of man, who is also upon a height, and has also a free prospect—but looks DOWNWARDS.

287. What is noble? What does the word "noble" still mean for us nowadays? How does the noble man betray himself, how is he recognized under this heavy overcast sky of the commencing plebeianism, by which everything is rendered opaque and leaden?—It is not his actions which establish his claim—actions are always ambiguous, always inscrutable; neither is it his "works." One finds nowadays among artists and scholars plenty of those who betray by their works that a profound longing for nobleness impels them; but this very NEED of nobleness is radically different from the needs of the noble soul itself, and is in fact the eloquent and dangerous sign of the lack thereof. It is not the works, but the BELIEF which is here decisive and determines the order of rank—to employ once more an old religious formula with a new and deeper meaning—it is some fundamental certainty which a noble soul has about itself, something which is not to be sought, is not to be found, and perhaps, also, is not to be lost.—  
THE NOBLE SOUL HAS REVERENCE FOR ITSELF.—

288. There are men who are unavoidably intellectual, let them turn and twist themselves as they will, and hold their hands before their treacherous eyes—as though the hand were not a betrayer; it always comes out at last that they have something which they hide—namely, intellect. One of the subtlest means of deceiving, at least as long as possible, and of successfully representing oneself to be stupider than one really is—which in everyday life is often as desirable as an umbrella,—is called ENTHUSIASM, including what belongs to it, for instance, virtue. For as Galiani said, who was obliged to know it: VERTU EST ENTHOUSIASME.

289. In the writings of a recluse one always hears something of the echo of the wilderness, something of the murmuring tones and timid vigilance of solitude; in his strongest words, even in his cry itself, there sounds a new and more dangerous kind of silence, of concealment. He who has sat day and night, from year's end to year's end, alone with his soul in familiar discord and discourse, he who has become a cave-bear, or a treasure-seeker, or a treasure-guardian and dragon in his cave—it may be a labyrinth, but can also be a gold-mine—his ideas themselves eventually acquire a twilight-colour of their own, and an odour, as much of the depth as of the mould, something uncommunicative and repulsive, which blows chilly

upon every passer-by. The recluse does not believe that a philosopher—supposing that a philosopher has always in the first place been a recluse—ever expressed his actual and ultimate opinions in books: are not books written precisely to hide what is in us?—indeed, he will doubt whether a philosopher CAN have "ultimate and actual" opinions at all; whether behind every cave in him there is not, and must necessarily be, a still deeper cave: an ampler, stranger, richer world beyond the surface, an abyss behind every bottom, beneath every "foundation." Every philosophy is a foreground philosophy—this is a recluse's verdict: "There is something arbitrary in the fact that the PHILOSOPHER came to a stand here, took a retrospect, and looked around; that he HERE laid his spade aside and did not dig any deeper—there is also something suspicious in it." Every philosophy also CONCEALS a philosophy; every opinion is also a LURKING-PLACE, every word is also a MASK.

290. Every deep thinker is more afraid of being understood than of being misunderstood. The latter perhaps wounds his vanity; but the former wounds his heart, his sympathy, which always says: "Ah, why would you also have as hard a time of it as I have?"

291. Man, a COMPLEX, mendacious, artful, and inscrutable animal, uncanny to the other animals by his artifice and sagacity, rather than by his strength, has invented the good conscience in order finally to enjoy his soul as something SIMPLE; and the whole of morality is a long, audacious falsification, by virtue of which generally enjoyment at the sight of the soul becomes possible. From this point of view there is perhaps much more in the conception of "art" than is generally believed.

292. A philosopher: that is a man who constantly experiences, sees, hears, suspects, hopes, and dreams extraordinary things; who is struck by his own thoughts as if they came from the outside, from above and below, as a species of events and lightning-flashes PECULIAR TO HIM; who is perhaps himself a storm pregnant with new lightnings; a portentous man, around whom there is always rumbling and mumbling and gaping and something uncanny going on. A philosopher: alas, a being who often runs away from himself, is often afraid of himself—but whose curiosity always makes him "come to himself" again.

293. A man who says: "I like that, I take it for my own, and mean to guard and protect it from every one"; a man who can conduct a case, carry

out a resolution, remain true to an opinion, keep hold of a woman, punish and overthrow insolence; a man who has his indignation and his sword, and to whom the weak, the suffering, the oppressed, and even the animals willingly submit and naturally belong; in short, a man who is a MASTER by nature—when such a man has sympathy, well! THAT sympathy has value! But of what account is the sympathy of those who suffer! Or of those even who preach sympathy! There is nowadays, throughout almost the whole of Europe, a sickly irritability and sensitiveness towards pain, and also a repulsive irrestrainableness in complaining, an effeminizing, which, with the aid of religion and philosophical nonsense, seeks to deck itself out as something superior—there is a regular cult of suffering. The UNMANLINESS of that which is called "sympathy" by such groups of visionaries, is always, I believe, the first thing that strikes the eye.—One must resolutely and radically taboo this latest form of bad taste; and finally I wish people to put the good amulet, "GAI SABER" ("gay science," in ordinary language), on heart and neck, as a protection against it.

294. THE OLYMPIAN VICE.—Despite the philosopher who, as a genuine Englishman, tried to bring laughter into bad repute in all thinking minds—"Laughing is a bad infirmity of human nature, which every thinking mind will strive to overcome" (Hobbes),—I would even allow myself to rank philosophers according to the quality of their laughing—up to those who are capable of GOLDEN laughter. And supposing that Gods also philosophize, which I am strongly inclined to believe, owing to many reasons—I have no doubt that they also know how to laugh thereby in an overman-like and new fashion—and at the expense of all serious things! Gods are fond of ridicule: it seems that they cannot refrain from laughter even in holy matters.

295. The genius of the heart, as that great mysterious one possesses it, the tempter-god and born rat-catcher of consciences, whose voice can descend into the nether-world of every soul, who neither speaks a word nor casts a glance in which there may not be some motive or touch of allurements, to whose perfection it pertains that he knows how to appear,—not as he is, but in a guise which acts as an ADDITIONAL constraint on his followers to press ever closer to him, to follow him more cordially and thoroughly;—the genius of the heart, which imposes silence and attention on everything loud and self-conceited, which smoothes rough souls and makes them taste a new longing—to lie placid as a mirror, that the deep heavens may be

reflected in them;—the genius of the heart, which teaches the clumsy and too hasty hand to hesitate, and to grasp more delicately; which scents the hidden and forgotten treasure, the drop of goodness and sweet spirituality under thick dark ice, and is a divining-rod for every grain of gold, long buried and imprisoned in mud and sand; the genius of the heart, from contact with which every one goes away richer; not favoured or surprised, not as though gratified and oppressed by the good things of others; but richer in himself, newer than before, broken up, blown upon, and sounded by a thawing wind; more uncertain, perhaps, more delicate, more fragile, more bruised, but full of hopes which as yet lack names, full of a new will and current, full of a new ill-will and counter-current... but what am I doing, my friends? Of whom am I talking to you? Have I forgotten myself so far that I have not even told you his name? Unless it be that you have already divined of your own accord who this questionable God and spirit is, that wishes to be PRAISED in such a manner? For, as it happens to every one who from childhood onward has always been on his legs, and in foreign lands, I have also encountered on my path many strange and dangerous spirits; above all, however, and again and again, the one of whom I have just spoken: in fact, no less a personage than the God DIONYSUS, the great equivocator and tempter, to whom, as you know, I once offered in all secrecy and reverence my first-fruits—the last, as it seems to me, who has offered a SACRIFICE to him, for I have found no one who could understand what I was then doing. In the meantime, however, I have learned much, far too much, about the philosophy of this God, and, as I said, from mouth to mouth—I, the last disciple and initiate of the God Dionysus: and perhaps I might at last begin to give you, my friends, as far as I am allowed, a little taste of this philosophy? In a hushed voice, as is but seemly: for it has to do with much that is secret, new, strange, wonderful, and uncanny. The very fact that Dionysus is a philosopher, and that therefore Gods also philosophize, seems to me a novelty which is not unensnaring, and might perhaps arouse suspicion precisely among philosophers;—among you, my friends, there is less to be said against it, except that it comes too late and not at the right time; for, as it has been disclosed to me, you are loth nowadays to believe in God and gods. It may happen, too, that in the frankness of my story I must go further than is agreeable to the strict usages of your ears? Certainly the God in question went further, very much further, in such dialogues, and was always many paces ahead of me... Indeed, if it

were allowed, I should have to give him, according to human usage, fine ceremonious tides of lustre and merit, I should have to extol his courage as investigator and discoverer, his fearless honesty, truthfulness, and love of wisdom. But such a God does not know what to do with all that respectable trumpery and pomp. "Keep that," he would say, "for thyself and those like thee, and whoever else require it! I—have no reason to cover my nakedness!" One suspects that this kind of divinity and philosopher perhaps lacks shame?—He once said: "Under certain circumstances I love mankind"—and referred thereby to Ariadne, who was present; "in my opinion man is an agreeable, brave, inventive animal, that has not his equal upon earth, he makes his way even through all labyrinths. I like man, and often think how I can still further advance him, and make him stronger, more evil, and more profound."—"Stronger, more evil, and more profound?" I asked in horror. "Yes," he said again, "stronger, more evil, and more profound; also more beautiful"—and thereby the tempter-god smiled with his halcyon smile, as though he had just paid some charming compliment. One here sees at once that it is not only shame that this divinity lacks;—and in general there are good grounds for supposing that in some things the Gods could all of them come to us men for instruction. We men are—more human.—

296. Alas! what are you, after all, my written and painted thoughts! Not long ago you were so variegated, young and malicious, so full of thorns and secret spices, that you made me sneeze and laugh—and now? You have already doffed your novelty, and some of you, I fear, are ready to become truths, so immortal do they look, so pathetically honest, so tedious! And was it ever otherwise? What then do we write and paint, we mandarins with Chinese brush, we immortalisers of things which LEND themselves to writing, what are we alone capable of painting? Alas, only that which is just about to fade and begins to lose its odour! Alas, only exhausted and departing storms and belated yellow sentiments! Alas, only birds strayed and fatigued by flight, which now let themselves be captured with the hand—with OUR hand! We immortalize what cannot live and fly much longer, things only which are exhausted and mellow! And it is only for your AFTERNOON, you, my written and painted thoughts, for which alone I have colours, many colours, perhaps, many variegated softenings, and fifty yellows and browns and greens and reds;—but nobody will divine thereby

how ye looked in your morning, you sudden sparks and marvels of my  
solitude, you, my old, beloved—EVIL thoughts!



# FROM THE HEIGHTS

By F W Nietzsche

Translated by L. A. Magnus

1.

MIDDAY of Life! Oh, season of delight!  
My summer's park!  
Uneaseful joy to look, to lurk, to hark—  
I peer for friends, am ready day and night,—  
Where linger ye, my friends? The time is right!

2.

Is not the glacier's grey today for you  
Rose-garlanded?  
The brooklet seeks you, wind, cloud, with longing thread  
And thrust themselves yet higher to the blue,  
To spy for you from farthest eagle's view.

3.

My table was spread out for you on high—  
Who dwelleth so  
Star-near, so near the grisly pit below?—  
My realm—what realm hath wider boundary?  
My honey—who hath sipped its fragrancy?

4.

Friends, ye are there! Woe me,—yet I am not  
He whom ye seek?  
Ye stare and stop—better your wrath could speak!  
I am not I? Hand, gait, face, changed? And what  
I am, to you my friends, now am I not?

5.

Am I an other? Strange am I to Me?  
Yet from Me sprung?  
A wrestler, by himself too oft self-wrung?  
Hindering too oft my own self's potency,  
Wounded and hampered by self-victory?

6.

I sought where-so the wind blows keenest. There  
I learned to dwell  
Where no man dwells, on lonesome ice-lorn fell,  
And unlearned Man and God and curse and prayer?

Became a ghost haunting the glaciers bare?

7.

Ye, my old friends! Look! Ye turn pale, filled o'er  
    With love and fear!  
Go! Yet not in wrath. Ye could ne'er live here.  
Here in the farthest realm of ice and scaur,  
A huntsman must one be, like chamois soar.

8.

An evil huntsman was I? See how taut  
    My bow was bent!  
Strongest was he by whom such bolt were sent—  
Woe now! That arrow is with peril fraught,  
Perilous as none.—Have yon safe home ye sought!

9.

Ye go! Thou didst endure enough, oh, heart;—  
    Strong was thy hope;  
Unto new friends thy portals widely ope,  
Let old ones be. Bid memory depart!  
Wast thou young then, now—better young thou art!

10.

What linked us once together, one hope's tie—  
    (Who now doth con  
Those lines, now fading, Love once wrote thereon?)—  
Is like a parchment, which the hand is shy  
To touch—like crackling leaves, all seared, all dry.

11.

Oh! Friends no more! They are—what name for those?—  
    Friends' phantom-flight  
Knocking at my heart's window-pane at night,  
Gazing on me, that speaks "We were" and goes,—  
Oh, withered words, once fragrant as the rose!

12.

Pinings of youth that might not understand!  
    For which I pined,  
Which I deemed changed with me, kin of my kind:  
But they grew old, and thus were doomed and banned:  
None but new kith are native of my land!

13.

Midday of life! My second youth's delight!  
    My summer's park!  
Unrestful joy to long, to lurk, to hark!  
I peer for friends!—am ready day and night,  
For my new friends. Come! Come! The time is right!

14.

This song is done,—the sweet sad cry of rue

Sang out its end;  
A wizard wrought it, he the timely friend,  
The midday-friend,-no, do not ask me who;  
At midday 'twas, when one became as two.

15.

We keep our Feast of Feasts, sure of our bourne,  
Our aims self-same:  
The Guest of Guests, friend Zarathustra, came!  
The world now laughs, the grisly veil was torn,  
And Light and Dark were one that wedding-morn.

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