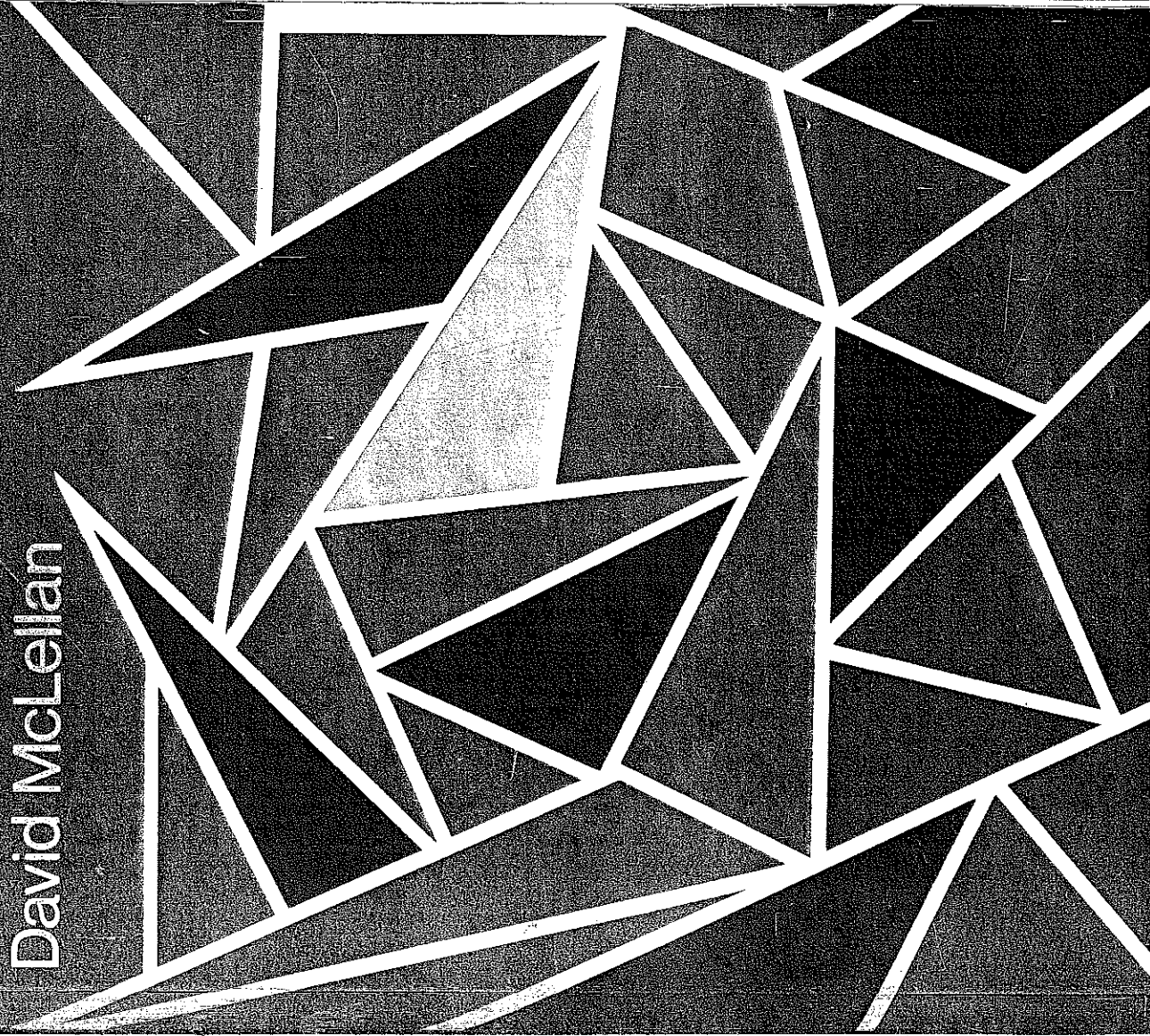


Karl Marx Selected Writings

David McLellan



18. *The Communist Manifesto*

The Communist League, linking the main centres of communist activities in Paris, London, Brussels, and Cologne, was formed out of the League of the Just in June 1847, largely at the instigation of Marx and Engels. At a Congress in London in November 1847, the need was expressed for a clear formulation of the League's principles, and Marx and Engels were asked to draw up a statement. Engels had already composed a draft after the June Congress, and Marx incorporated some of this material when he wrote the *Manifesto* in Brussels in December and January. By the time it was published in February 1848, the series of revolutions that marked that year had already broken out.

The *Communist Manifesto* has four sections. The first gives a history of society as class society since the Middle Ages and ends with a prophecy of the victory of the proletariat over the present ruling class, the bourgeoisie. The second section describes the position of communists within the proletarian class, rejects bourgeois objections to communism, and then characterizes the communist revolution, the measures to be taken by the victorious proletariat, and the nature of the future communist society. The third section contains an extended criticism of other types of socialism—reactionary, bourgeois, and utopian. The final section provides a short description of communist tactics towards other opposition parties and finishes with an appeal for proletarian unity.

None of the ideas in the *Communist Manifesto* were new, and its ideas on revolution and history were obviously influenced by French socialists such as Babeuf, Saint-Simon, and Considérant; and the concept of class, with which the *Manifesto* begins, was first used by French bourgeois historians. What is new is the force of expression and the powerful synthesis afforded by the materialist conception of history. For many parts of the *Manifesto* are simply brilliant summaries of views put forward in *The German Ideology*. Marx and Engels continued to recognize this pamphlet as a classic expression of their views, though they would subsequently have wished to modify some of its ideas—particularly (in the light of the Paris Commune) those relating to the proletariat's appropriation of the state apparatus and the rather simplistic statements on immiseration and class polarization.

A spectre is haunting Europe—the spectre of Communism. All the Powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Tsar, Metternich and Guizot, French Radicals and German police-spies.

Where is the party in opposition that has not been decried as Communist by its opponents in power? Where the Opposition that has not hurled back the branding reproach of Communism, against the more advanced opposition parties, as well as against its reactionary adversaries?

Two things result from this fact.

Handwritten signature: Karl Marx

I. Communism is already acknowledged by all European Powers to be itself a Power.

II. It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the Spectre of Communism with a Manifesto of the party itself.

To this end, Communists of various nationalities have assembled in London, and sketched the following Manifesto, to be published in the English, French, German, Italian, Flemish, and Danish languages.

I

Bourgeois and Proletarians

The history of all hitherto existing society is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman—in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary re-constitution of society at large or in the common ruin of the contending classes.

In the earlier epochs of history, we find almost everywhere a complicated arrangement of society into various orders, a manifold gradation of social rank. In ancient Rome we have patricians, knights, plebeians, slaves; in the Middle Ages, feudal lords, vassals, guild-masters, journeymen, apprentices, serfs; in almost all of these classes, again, subordinate gradations.

The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones.

Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: it has simplified the class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other: Bourgeoisie and Proletariat.

From the serfs of the Middle Ages sprang the chartered burghers of the earliest towns. From these burghers the first elements of the bourgeoisie were developed.

The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East Indian and Chinese markets, the colonization of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element in the tottering feudal society, a rapid development.

The feudal system of industry, under which industrial production was monopolized by closed guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The

guild-masters were pushed on one side by the manufacturing middle class, division of labour between the different corporate guilds vanished in the face of division of labour in each single workshop.

Meantime the markets kept ever growing, the demand ever rising. Even manufacture no longer sufficed. Thereupon, steam and machinery revolutionized industrial production. The place of manufacture was taken by the giant, Modern Industry, the place of the industrial middle class, by industrial millionaires, the leaders of whole industrial armies, the modern bourgeois.

Modern industry has established the world-market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages.

We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange.

Each step in the development of the bourgeoisie was accompanied by a corresponding political advance of that class. An oppressed class under the sway of the feudal nobility, an armed and self-governing association in the mediæval commune; here independent urban republic (as in Italy and Germany), there taxable 'third estate' of the monarchy (as in France), afterwards, in the period of manufacture proper, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, the cornerstone of the great monarchies in general, the bourgeoisie has at last, since the establishment of Modern Industry and of the world-market, conquered for itself, in the modern representative State, exclusive political sway. The executive of the modern State is but a committee for managing the common affairs of the whole bourgeoisie.

The bourgeoisie, historically, has played a most revolutionary part.

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his 'natural superiors', and has left remaining no other nexus between man and man than naked self-interest, than callous 'cash payment'. It has drowned the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms, has set up that single, unconscionable freedom—Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation.

The bourgeoisie has stripped of its halo every occupation hitherto hon-

oured and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science into its paid wage-labourers.

The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation.

The bourgeoisie has disclosed how it came to pass that the brutal display of vigour in the Middle Ages, which Reactionists so much admire, found its fitting complement in the most slothful indolence. It has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals; it has conducted expeditions that put in the shade all former Exoduses of nations and crusades.

The bourgeoisie cannot exist without constantly revolutionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses, his real conditions of life, and his relations with his kind.

The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere.

The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life-and-death question for all civilized nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the productions of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal interdependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and

more impossible, and from the numerous national and local literatures, there arises a world literature.

The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilization. The cheap prices of its commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilization into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image.

The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it has made barbarian and semi-barbarian countries dependent on the civilized ones, nations of peasants on nations of bourgeois, the East on the West.

The bourgeoisie keeps more and more doing away with the scattered state of the population, of the means of production, and of property. It has agglomerated population, centralized means of production, and has concentrated property in a few hands. The necessary consequence of this was political centralization. Independent or but loosely connected provinces, with separate interests, laws, governments, and systems of taxation, became lumped together into one nation, with one government, one code of laws, one national class-interest, one frontier, and one customs-tariff.

The bourgeoisie, during its rule of scarcely one hundred years, has created more massive and more colossal productive forces than have all preceding generations together. Subjection of Nature's forces to man, machinery, application of chemistry to industry and agriculture, steam-navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalization of rivers, whole populations conjured out of the ground—what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour?

We see then that the means of production and of exchange, on whose foundation the bourgeoisie built itself up, were generated in feudal society. At a certain stage in the development of these means of production and of exchange, the conditions under which feudal society produced and exchanged, the feudal organization of agriculture and manufacturing industry, in one word, the feudal relations of property become no longer compatible with the already developed productive forces; they became so many fetters. They had to be burst asunder; they were burst asunder.

Into their place stepped free competition, accompanied by a social and

political constitution adapted to it, and by the economical and political sway of the bourgeois class.

A similar movement is going on before our own eyes. Modern bourgeois society with its relations of production, of exchange and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer, who is no longer able to control the powers of the nether world which he has called up by his spells. The history of the industry and commerce for many a decade past is but the history of the revolt of modern productive forces against modern conditions of production, against the property relations that are the conditions for the existence of the bourgeoisie and of its rule. It is enough to mention the commercial crises that by their periodical return put on trial, each time more threateningly, the existence of the entire bourgeois society. In these crises a great part not only of the existing products, but also of the previously created productive forces, are periodically destroyed. In these crises there breaks out an epidemic that, in all earlier epochs, would have seemed an absurdity—the epidemic of over-production. Society suddenly finds itself put back into a state of momentary barbarism; it appears as if a famine, a universal war of devastation, has cut off the supply of every means of subsistence; industry and commerce seem to be destroyed; and why? Because there is too much civilization, too much means of subsistence, too much industry, too much commerce. The productive forces at the disposal of society no longer tend to further the development of the conditions of bourgeois property; on the contrary, they have become too powerful for these conditions, by which they are fettered, and so soon as they overcome these fetters, they bring disorder into the whole of bourgeois society, endanger the existence of bourgeois property. The conditions of bourgeois society are too narrow to comprise the wealth created by them. And how does the bourgeoisie get over these crises? On the one hand by enforced destruction of a mass of productive forces; on the other, by the conquest of new markets, and by the more thorough exploitation of the old ones. That is to say, by paving the way for more extensive and more destructive crises, and by diminishing the means whereby crises are prevented.

The weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself.

But not only has the bourgeoisie forged the weapons that bring death to itself; it has also called into existence the men who are to wield those weapons—the modern working class—the proletarians.

In proportion as the bourgeoisie, i.e., capital, is developed, in the same proportion is the proletariat, the modern working class, developed—a class of labourers, who live only so long as they find work, and who find work only so long as their labour increases capital. These labourers, who must sell themselves piecemeal, are a commodity, like every other article of commerce, and are consequently exposed to all the vicissitudes of competition, to all the fluctuations of the market.

Owing to the extensive use of machinery and to division of labour, the work of the proletarians has lost all individual character, and, consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack, that is required of him. Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for his maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labour, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wage decreases. Nay more, in proportion as the use of machinery and division of labour increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increase of the work exacted in a given time or by increased speed of the machinery, etc.

Modern industry has converted the little workshop of the patriarchal master into the great factory of the industrial capitalist. Masses of labourers, crowded into the factory, are organized like soldiers. As privates of the industrial army they are placed under the command of a perfect hierarchy of officers and sergeants. Not only are they slaves of the bourgeois class, and of the bourgeois State; they are daily and hourly enslaved by the machine, by the overseer, and, above all, by the individual bourgeois manufacturer himself. The more openly this despotism proclaims gain to be its end and aim, the more petty, the more hateful, and the more embittering it is.

The less the skill and exertion of strength implied in manual labour, in other words, the more modern industry becomes developed, the more is the labour of men superseded by that of women. Differences of age and sex have no longer any distinctive social validity for the working class. All are instruments of labour, more or less expensive to use, according to their age and sex.

No sooner is the exploitation of the labourer by the manufacturer, so far, at an end, and he receives his wages in cash, than he is set upon by the other portions of the bourgeoisie, the landlord, the shopkeeper, the pawnbroker, etc.

The lower strata of the middle class—the small tradespeople, shopkeepers, and retired tradesmen generally, the handicraftsmen and peasants—all these sink gradually into the proletariat, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on, and is swamped in the competition with the large capitalists, partly because their specialized skill is rendered worthless by new methods of production. Thus the proletariat is recruited from all classes of the population.

The proletariat goes through various stages of development. With its birth begins its struggle with the bourgeoisie. At first the contest is carried on by individual labourers, then by the workpeople of a factory, then by the operatives of one trade, in one locality, against the individual bourgeois who directly exploits them. They direct their attacks not against the bourgeois

conditions of production, but against the instruments of production themselves; they destroy imported wares that compete with their labour, they smash to pieces machinery, they set factories ablaze, they seek to restore by force the vanished status of the workman of the Middle Ages.

At this stage the labourers still form an incoherent mass scattered over the whole country, and broken up by their mutual competition. If anywhere they unite to form more compact bodies, this is not yet the consequence of their own active union, but of the union of the bourgeoisie, which class, in order to attain its own political ends, is compelled to set the whole proletariat in motion, and is moreover yet, for a time, able to do so. At this stage, therefore, the proletarians do not fight their enemies, but the enemies of their enemies, the remnants of absolute monarchy, the landowners, the non-industrial bourgeois, the petty bourgeoisie. Thus the whole historical movement is concentrated in the hands of the bourgeoisie; every victory so obtained is a victory for the bourgeoisie.

But with the development of industry the proletariat not only increases in number; it becomes concentrated in greater masses, its strength grows, and it feels that strength more. The various interests and conditions of life within the ranks of the proletariat are more and more equalized, in proportion as machinery obliterates all distinctions of labour, and nearly everywhere reduces wages to the same low level. The growing competition among the bourgeois, and the resulting commercial crises, make the wages of the workers ever more fluctuating. The unceasing improvement of machinery, ever more rapidly developing, makes their livelihood more and more precarious; the collisions between individual workmen and individual bourgeois take more and more the character of collisions between two classes. Thereupon the workers begin to form combinations (Trades' Unions) against the bourgeois; they club together in order to keep up the rate of wages; they found permanent associations in order to make provision beforehand for these occasional revolts. Here and there the contest breaks out into riots.

Now and then the workers are victorious, but only for a time. The real fruit of their battles lies, not in the immediate result, but in the ever-expanding union of the workers. This union is helped on by the improved means of communication that are created by modern industry and that place the workers of different localities in contact with one another. It was just this contact that was needed to centralize the numerous local struggles, all of the same character, into one national struggle between classes. But every class struggle is a political struggle. And that union, to attain which the burghers of the Middle Ages, with their miserable highways, required centuries, the modern proletarians, thanks to railways, achieve in a few years.

This organization of the proletarians into a class, and consequently into a political party, is continually being upset again by the competition between the workers themselves. But it ever rises up again, stronger, firmer, mightier. It compels legislative recognition of particular interests of the workers, by

taking advantage of the divisions among the bourgeoisie itself. Thus the ten-hours' bill in England was carried.

Altogether, collisions between the classes of the old society further in many ways the course of development of the proletariat. The bourgeoisie finds itself involved in a constant battle. At first with the aristocracy; later on, with those portions of the bourgeoisie itself whose interests have become antagonistic to the progress of industry; at all times, with the bourgeoisie of foreign countries. In all these battles it sees itself compelled to appeal to the proletariat, to ask for its help, and thus to drag it into the political arena. The bourgeoisie itself, therefore, supplies the proletariat with its own elements of political and general education, in other words, it furnishes the proletariat with weapons for fighting the bourgeoisie.

Further, as we have already seen, entire sections of the ruling classes are, by the advance of industry, precipitated into the proletariat, or are at least threatened in their conditions of existence. These also supply the proletariat with fresh elements of enlightenment and progress.

Finally, in times when the class struggle nears the decisive hour, the process of dissolution going on within the ruling class, in fact within the whole range of old society, assumes such a violent, glaring character, that a small section of the ruling class cuts itself adrift, and joins the revolutionary class, the class that holds the future in its hands. Just as, therefore, at an earlier period, a section of the nobility went over to the bourgeoisie, so now a portion of the bourgeoisie goes over to the proletariat, and in particular, a portion of the bourgeois ideologists, who have raised themselves to the level of comprehending theoretically the historical movement as a whole.

Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a really revolutionary class. The other classes decay and finally disappear in the face of Modern Industry; the proletariat is its special and essential product.

The lower middle class, the small manufacturer, the shopkeeper, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class. They are therefore not revolutionary, but conservative. Nay more, they are reactionary, for they try to roll back the wheel of history. If by chance they are revolutionary, they are so only in view of their impending transfer into the proletariat; they thus defend not their present, but their future interests, they desert their own standpoint to place themselves at that of the proletariat.

The 'dangerous class', the social scum, that passively rotting mass thrown off by the lowest layers of old society, may, here and there, be swept into the movement by a proletarian revolution; its conditions of life, however, prepare it far more for the part of a bribed tool of reactionary intrigue.

In the conditions of the proletariat, those of old society at large are already virtually swamped. The proletarian is without property, his relation to his wife and children has no longer anything in common with the bourgeois

family relations; modern industrial labour, modern subjection to capital, the same in England as in France, in America as in Germany, has stripped him of every trace of national character. Law, morality, religion are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.

All the preceding classes that got the upper hand, sought to fortify their already acquired status by subjecting society at large to their conditions of appropriation. The proletarians cannot become masters of the productive forces of society, except by abolishing their own previous mode of appropriation, and thereby also every other previous mode of appropriation. They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property.

All previous historical movements were movements of minorities, or in the interests of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interests of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air.

Though not in substance, yet in form, the struggle of the proletariat with the bourgeoisie is at first a national struggle. The proletariat of each country must, of course, first of all settle matters with its own bourgeoisie.

In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundation for the sway of the proletariat.

Hitherto, every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classes. But in order to oppress a class, certain conditions must be assured to it under which it can, at least, continue its slavish existence. The serf, in the period of serfdom, raised himself to membership in the commune, just as the petty bourgeois, under the yoke of feudal absolutism, managed to develop into a bourgeois. The modern labourer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth. And here it becomes evident, that the bourgeoisie is unfit any longer to be the ruling class in society, and to impose its conditions of existence upon society as an overriding law. It is unfit to rule because it is incompetent to assure an existence to its slave within his slavery, because it cannot help letting him sink into such a state, that it has to feed him, instead of being fed by him. Society can no longer live under this bourgeoisie, in other words, its existence is no longer compatible with society.

The essential condition for the existence, and for the sway of the bourgeois class, is the formation and augmentation of capital; the condition for

capital is wage-labour. Wage-labour rests exclusively on competition between the labourers. The advance of industry, whose involuntary promoter is the bourgeoisie, replaces the isolation of the labourers, due to competition, by their revolutionary combination, due to association. The development of Modern Industry, therefore, cuts from under its feet the very foundation on which the bourgeoisie produces and appropriates products. What the bourgeoisie, therefore, produces, above all, is its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.

II

Proletarians and Communists

In what relation do the Communists stand to the proletarians as a whole? The Communists do not form a separate party opposed to other working-class parties.

They have no interests separate and apart from those of the proletariat as a whole.

They do not set up any sectarian principles of their own, by which to shape and mould the proletarian movement.

The Communists are distinguished from the other working-class parties by this only: 1. In the national struggles of the proletarians of the different countries, they point out and bring to the front the common interests of the entire proletariat, independently of all nationality. 2. In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.

The Communists, therefore, are on the one hand, practically, the most advanced and resolute section of the working-class parties of every country, that section which pushes forward all others; on the other hand, theoretically, they have over the great mass of the proletariat the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement.

The immediate aim of the Communists is the same as that of all the other proletarian parties: formation of the proletariat into a class, overthrow of the bourgeois supremacy, conquest of political power by the proletariat.

The theoretical conclusions of the Communists are in no way based on ideas or principles that have been invented, or discovered, by this or that would-be universal reformer.

They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes. The abolition of existing property relations is not at all a distinctive feature of Communism.

All property relations in the past have continually been subject to historical change consequent upon the change in historical conditions.

The French Revolution, for example, abolished feudal property in favour of bourgeois property.

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products, that is based on class antagonisms, on the exploitation of the many by the few.

In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

We Communists have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labour, which property is alleged to be the groundwork of all personal freedom, activity, and independence.

Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily.

Or do you mean modern bourgeois private property?

But does wage-labour create any property for the labourer? Not a bit. It creates capital, i.e., that kind of property which exploits wage-labour, and which cannot increase except upon condition of begetting a new supply of wage-labour for fresh exploitation. Property, in its present form, is based on the antagonism of capital and wage-labour. Let us examine both sides of this antagonism.

To be a capitalist, is to have not only a purely personal, but a social, status in production. Capital is a collective product, and only by the united action of many members, nay, in the last resort, only by the united action of all members of society, can it be set in motion.

Capital is, therefore, not a personal, it is a social power.

When, therefore, capital is converted into common property, into the property of all members of society, personal property is not thereby transformed into social property. It is only the social character of the property that is changed. It loses its class-character.

Let us now take wage-labour.

The average price of wage-labour is the minimum wage, i.e., that quantum of the means of subsistence which is absolutely requisite to keep the labourer in bare existence as a labourer. What, therefore, the wage-labourer appropriates by means of his labour merely suffices to prolong and reproduce a bare existence. We by no means intend to abolish this personal appropriation of the products of labour, an appropriation that is made for the maintenance and reproduction of human life, and that leaves no surplus wherewith to command the labour of others. All that we want to do away with is the miserable character of this appropriation, under which the lab-

ourer lives merely to increase capital, and is allowed to live only in so far as the interest of the ruling class requires it.

In bourgeois society, living labour is but a means to increase accumulated labour. In Communist society, accumulated labour is but a means to widen, to enrich, to promote the existence of the labourer.

In bourgeois society, therefore, the past dominates the present; in Communist society, the present dominates the past. In bourgeois society capital is independent and has individuality, while the living person is dependent and has no individuality.

And the abolition of this state of things is called by the bourgeois abolition of individuality and freedom! And rightly so. The abolition of bourgeois individuality, bourgeois independence, and bourgeois freedom is undoubtedly aimed at.

By freedom is meant, under the present bourgeois conditions of production, free trade, free selling and buying.

But if selling and buying disappears, free selling and buying disappears also. This talk about free selling and buying, and all the other 'brave words' of our bourgeoisie about freedom in general, have a meaning, if any, only in contrast with restricted selling and buying, with the fettered traders of the Middle Ages, but have no meaning when opposed to the Communist abolition of buying and selling, of the bourgeois conditions of production, and of the bourgeoisie itself.

You are horrified at our intending to do away with private property. But in your existing society, private property is already done away with for nine-tenths of the population; its existence for the few is solely due to its non-existence in the hands of those nine-tenths. You reproach us, therefore, with intending to do away with a form of property, the necessary condition for whose existence is the non-existence of any property for the immense majority of society.

In one word, you reproach us with intending to do away with your property. Precisely so; that is just what we intend.

From the moment when labour can no longer be converted into capital, money, or rent, into a social power capable of being monopolized, i.e., from the moment when individual property can no longer be transformed into bourgeois property, into capital, from that moment, you say, individuality vanishes.

You must, therefore, confess that by 'individual' you mean no other person than the bourgeois, than the middle-class owner of property. This person must, indeed, be swept out of the way, and made impossible.

Communism deprives no man of the power to appropriate the products of society; all that it does is to deprive him of the power to subjugate the labour of others by means of such appropriation.

It has been objected that upon the abolition of private property all work will cease, and universal laziness will overtake us.

According to this, bourgeois society ought long ago to have gone to the dogs through sheer idleness; for those of its members who work acquire nothing, and those who acquire anything do not work. The whole of this objection is but another expression of the tautology: that there can no longer be any wage-labour when there is no longer any capital.

All objections urged against the Communist mode of producing and appropriating material products have, in the same way, been urged against the Communist modes of producing and appropriating intellectual products. Just as, to the bourgeois, the disappearance of class property is the disappearance of production itself, so the disappearance of class culture is to him identical with the disappearance of all culture.

That culture, the loss of which he laments, is, for the enormous majority, a mere training to act as a machine.

But don't wrangle with us so long as you apply, to our intended abolition of bourgeois property, the standard of your bourgeois notions of freedom, culture, law, etc. Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property, just as your jurisprudence is but the will of your class made into a law for all, a will whose essential character and direction are determined by the economical conditions of existence of your class.

The selfish misconception that induces you to transform into eternal laws of nature and of reason the social forms springing from your present mode of production and form of property—historical relations that rise and disappear in the progress of production—this misconception you share with every ruling class that has preceded you. What you see clearly in the case of ancient property, what you admit in the case of feudal property, you are of course forbidden to admit in the case of your own bourgeois form of property.

Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeois. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution.

The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

But, you will say, we destroy the most hallowed of relations, when we replace home education by social.

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect,

of society, by means of schools, etc.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

The bourgeois clap-trap about the family and education, about the halved co-relation of parent and child, becomes all the more disgusting, the more, by the action of Modern Industry, all family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.

But you Communists would introduce community of women, screams the whole bourgeoisie in chorus.

The bourgeois sees in his wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion than that the lot of being common to all will likewise fall to the women.

He has not even a suspicion that the real point aimed at is to do away with the status of women as mere instruments of production.

For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives.

Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the Communists might possibly be reproached with, is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalized, community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private.

The Communists are further reproached with desiring to abolish countries and nationality.

The working men have no country. We cannot take from them what they have not got. Since the proletariat must first of all acquire political supremacy, must rise to be the leading class of the nation, must constitute itself *the* nation, it is, so far, itself national, though not in the bourgeois sense of the world.

National differences and antagonisms between peoples are daily more and more vanishing, owing to the development of the bourgeoisie, to freedom of commerce, to the world-market, to uniformity in the mode of production and in the conditions of life corresponding thereto.

236 Karl Marx: Selected Writings

The supremacy of the proletariat will cause them to vanish still faster. United action, of the leading civilized countries at least, is one of the first conditions for the emancipation of the proletariat.

In proportion as the exploitation of one individual by another is put an end to, the exploitation of one nation by another will also be put an end to. In proportion as the antagonism between classes within the nation vanishes, the hostility of one nation to another will come to an end.

The charges against Communism made from a religious, a philosophical, and, generally, from an ideological standpoint are not deserving of serious examination.

Does it require deep intuition to comprehend that man's ideas, views, and conceptions, in one word, man's consciousness, changes with every change in the conditions of his material existence, in his social relation, and in his social life?

What else does the history of ideas prove, than that intellectual production changes its character in proportion as material production is changed? The ruling ideas of each age have ever been the ideas of its ruling class.

When people speak of ideas that revolutionize society, they do but express the fact, that within the old society, the elements of a new one have been created, and that the dissolution of the old ideas keeps even pace with the dissolution of the old conditions of existence.

When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the eighteenth century to rationalist ideas, feudal society fought its death battle with the then revolutionary bourgeoisie. The ideas of religious liberty and freedom of conscience merely gave expression to the sway of free competition within the domain of knowledge.

'Undoubtedly,' it will be said, 'religious, moral, philosophical, and juridical ideas have been modified in the course of historical development. But religion, morality, philosophy, political science, and law constantly survived this change.'

'There are, besides, eternal truths, such as Freedom, Justice, etc., that are common to all states of society. But Communism abolishes eternal truths, it abolishes all religion and all morality, instead of constituting them on a new basis; it therefore acts in contradiction to all past historical experience.'

What does this accusation reduce itself to? The history of all past society has consisted in the development of class antagonisms, antagonisms that assumed different forms at different epochs.

But whatever form they may have taken, one fact is common to all past ages, viz., the exploitation of one part of society by the other. No wonder, then, that the social consciousness of past ages, despite all the multiplicity and variety it displays, moves within certain common forms, or general ideas, which cannot completely vanish except with the total disappearance of class antagonisms.

The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas.

But let us have done with the bourgeois objections to Communism.

We have seen above, that the first step in the revolution by the working class is to raise the proletariat to the position of ruling class, to win the battle of democracy.

The proletariat will use its political supremacy to wrest, by degrees, all capital from the bourgeoisie, to centralize all instruments of production in the hands of the State, i.e., of the proletariat organized as the ruling class; and to increase the total of productive forces as rapidly as possible.

Of course, in the beginning this cannot be effected except by means of despotic inroads on the rights of property, and on the conditions of bourgeois production; by means of measures, therefore, which appear economically insufficient and untenable, but which, in the course of the movement, outstrip themselves, necessitate further inroads upon the old social order, and are unavoidable as a means of entirely revolutionizing the mode of production.

These measures will of course be different in different countries.

Nevertheless, in the most advanced countries, the following will be pretty generally applicable.

1. Abolition of property in land and application of all rents of land to public purposes.
2. A heavy progressive or graduated income tax.
3. Abolition of all right of inheritance.
4. Confiscation of the property of all emigrants and rebels.
5. Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.
6. Centralization of the means of communication and transport in the hands of the State.
7. Extension of factories and instruments of production owned by the State; the bringing into cultivation of wastelands, and the improvement of the soil generally in accordance with a common plan.
8. Equal liability of all to labour. Establishment of industrial armies, especially for agriculture.
9. Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country, by a more equitable distribution of the population over the country.
10. Free education for all children in public schools. Abolition of children's factory labour in its present form. Combination of education with industrial production, etc., etc.

When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of associated

individuals, the public power will lose its political character. Political power, properly so called, is merely the organized power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organize itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms and of classes generally, and will thereby have abolished its own supremacy as a class.

In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all.

III

Socialist and Communist Literature

1. Reactionary Socialism

(a) *Feudal Socialism*. Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French revolution of July 1830, and in the English reform agitation, these aristocracies again succumbed to the hateful English reform agitation, a serious political contest was altogether out of question. A literary battle alone remained possible. But even in the domain of literature the old cries of the restoration period had become impossible.

In order to arouse sympathy, the aristocracy were obliged to lose sight, apparently, of their own interests, and to formulate their indictment against the bourgeoisie in the interest of the exploited working class alone. Thus the aristocracy took their revenge by singing lampoons on their new master, and whispering in his ears sinister prophecies of coming catastrophe.

In this way arose Feudal Socialism: half lamentation, half lampoon; half echo of the past, half menace of the future; at times, by its bitter, witty, and incisive criticism, striking the bourgeoisie to the very heart's core; but always ludicrous in its effect, through total incapacity to comprehend the march of modern history.

The aristocracy, in order to rally the people to them, waved the proletarian arms-bag in front for a banner. But the people, so often as it joined them, saw on their hindquarters the old feudal coats of arms, and deserted with loud and irreverent laughter.

One section of the French Legitimists and 'Young England' exhibited this spectacle.

In pointing out that their mode of exploitation was different to that of the bourgeoisie, the feudalists forget that they exploited under circumstances and conditions that were quite different, and that are now antiquated. In

showing that, under their rule, the modern proletariat never existed, they forget that the modern bourgeoisie is the necessary offspring of their own form of society.

For the rest, so little do they conceal the reactionary character of their criticism that their chief accusation against the bourgeoisie amounts to this, that under the bourgeois regime a class is being developed, which is destined to cut up root and branch the old order of society.

What they upbraid the bourgeoisie with is not so much that it creates a proletariat, as that it creates a revolutionary proletariat.

In political practice, therefore, they join in all coercive measures against the working class: and in ordinary life, despite their high-sounding phrases, they stoop to pick up the golden apples dropped from the tree of industry, and to barter truth, love, and honour for traffic in wool, sugar-beet, and potato spirals.

As the parson has ever gone hand in hand with the landlord, so has Clerical Socialism with Feudal Socialism.

Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriage, against the State? Has it not preached in the place of these charity and poverty, celibacy and mortification of the flesh, monastic life and Mother Church? Christian Socialism is but the holy water with which the priest consecrates the heart-burnings of the aristocrat.

(b) *Petty-Bourgeois Socialism*. The feudal aristocracy was not the only class that was ruined by the bourgeoisie, not the only class whose conditions of existence perished in the atmosphere of modern bourgeois society. The medieval burghers and the small peasant proprietors were the precursors of the modern bourgeoisie. In those countries which are but little developed, industrially and commercially, these two classes still vegetate side by side with the rising bourgeoisie.

In countries where modern civilization has become fully developed, a new class of petty bourgeois has been formed, fluctuating between proletariat and bourgeoisie and ever renewing itself as a supplementary part of bourgeois society. The individual members of this class, however, are being constantly hurled down into the proletariat by the action of competition, and, as modern industry develops, they even see the moment approaching when they will completely disappear as an independent section of modern society, to be replaced, in manufactures, agriculture, and commerce, by overlookers, bailiffs, and shopmen.

In countries like France, where the peasants constitute far more than half of the population, it was natural that writers who sided with the proletariat against the bourgeoisie should use, in their criticism of the bourgeois regime, the standard of the peasant and petty bourgeois, and from the standpoint of these intermediate classes should take up the cudgels for the working class.

Therefore in the present work the connection of political economy with the state, law, morality, civil life etc. is only dealt with in so far as political economy itself professes to deal with these subjects.

I do not need to reassure the reader who is familiar with political economy that my results have been obtained through a completely empirical analysis founded on a conscientious and critical study of political economy.

It is self-evident that apart from the French and English socialists I have also used the works of German socialists. However, the substantial and original German works in this field can be reduced—apart from Weiting's work—to the articles published by Hess in the *Twenty-One Sheets* and to Engels's *Sketch of a Critique of Political Economy in the Deutsch-französische Jahrbücher*, where I also outlined the first elements of the present work in a completely general way.

Apart from these writers who have treated political economy in a critical manner, positive criticism in general, including therefore the positive German criticism of political economy, owes its true foundation to the discoveries of Feuerbach. The petty jealousy of some and the real anger of others seems to have instigated a veritable conspiracy of silence against his *Philosophy of the Future* and *Theses for the Reform of Philosophy in Anekdotata*, although they are used tacitly.

The first positive humanist and naturalist criticism dates from Feuerbach. The less bombastic they are, the more sure, deep, comprehensive, and lasting is the effect of Feuerbach's works, the only ones since Hegel's *Phenomenology* and *Logic* to contain a real theoretical revolution.

I considered the final chapter of the present work, 'The Critical Analysis of the Hegelian Dialectic and Philosophy in General', to be absolutely necessary. This is in contradiction to the critical theologians of our time who have not completed any such task. This deficiency of theirs is inevitable, for even the critical theologian remains a theologian, and thus must either begin with definite presuppositions of philosophy regarded as an authority or, if the process of criticism and the discoveries of someone else have made him doubt his philosophical presuppositions, he abandons them in a cowardly and unjustified manner, abstracts from them, and only proclaims his slavery to them and vexation at this slavery in a negative, unconscious, and sophistical way.

The reason for his purely negative and unconscious expression is partly that he constantly repeats an assurance of the purity of his own criticism and partly that he wishes to avert the eye of the observer and his own eye from the fact that criticism must necessarily come to terms with its birth-place, the Hegelian dialectic and German philosophy in general.

However much theological criticism was at the beginning of the movement, the really progressive stage, on close examination it is in the last analysis nothing but the apotheosis and the result of old transcendent philosophy, particularly the Hegelian, pushed to theological caricature. The justice

meted out by history is interesting in that theology, which was always the fly in the philosophical ointment, is now called to represent in itself the negative dissolution of philosophy, its process of decomposition. I shall demonstrate this historical nemesis in detail on another occasion.

On the other hand, the extent to which Feuerbach's discoveries about the essence of philosophy still necessitate a critical treatment of the philosophical dialectic, at least to serve as proof, will become apparent from my development of the subject.

Alienated Labour

We started from the presuppositions of political economy. We accepted its vocabulary and its laws. We presupposed private property, the separation of labour, capital, and land, and likewise of wages, profit, and ground rent; also division of labour; competition; the concept of exchange value, etc. Using the very words of political economy we have demonstrated that the worker is degraded to the most miserable sort of commodity; that the misery of the worker is in inverse proportion to the power and size of his production; that the necessary result of competition is the accumulation of capital in a few hands, and thus a more terrible restoration of monopoly; and that finally the distinction between capitalist and landlord, and that between peasant and industrial worker disappears and the whole of society must fall apart into the two classes of the property owners and the propertyless workers.

Political economy starts with the fact of private property. It does not explain it to us. It conceives of the material process that private property goes through in reality in general abstract formulas which then have for it a value of laws. It does not understand these laws, i.e. it does not demonstrate how they arise from the nature of private property. Political economy does not afford us any explanation of the reason for the separation of labour and capital, of capital and land. When, for example, political economy defines the relationship of wages to profit from capital, the interest of the capitalist is the ultimate court of appeal, that is, it presupposes what should be its result. In the same way competition enters the argument everywhere. It is explained by exterior circumstances. But political economy tells us nothing about how far these exterior, apparently fortuitous circumstances are merely the expression of a necessary development. We have seen how it regards exchange itself as something fortuitous. The only wheels that political economy sets in motion are greed and war among the greedy, competition.

It is just because political economy has not grasped the connections in the movement that new contradictions have arisen in its doctrines, for example, between that of monopoly and that of competition, freedom of craft and corporations, division of landed property and large estates. For competition, free trade, and the division of landed property were only seen as fortuitous

circumstances created by will and force, not developed and comprehended as necessary, inevitable, and natural results of monopoly, corporations, and feudal property.

So what we have to understand now is the essential connection of private property, selfishness, the separation of labour, capital, and landed property, of exchange and competition, of the value and degradation of man, of monopoly and competition, etc.—the connection of all this alienation with the money system.

Let us not be like the political economist who, when he wishes to explain something, puts himself in an imaginary original state of affairs. Such an original stage of affairs explains nothing. He simply pushes the question back into a grey and nebulous distance. He presupposes as a fact and an event what he ought to be deducing, namely the necessary connection between the two things, for example, between the division of labour and exchange. Similarly, the theologian explains the origin of evil through the fall, i.e. he presupposes as an historical fact what he should be explaining.

We start with a contemporary fact of political economy:

The worker becomes poorer the richer is his production, the more it increases in power and scope. The worker becomes a commodity that is all the cheaper the more commodities he creates. The depreciation of the human world progresses in direct proportion to the increase in value of the world of things. Labour does not only produce commodities; it produces itself and the labourer as a commodity and that to the extent to which it produces commodities in general.

What this fact expresses is merely this: the object that labour produces, its product, confronts it as an alien being, as a power independent of the producer. The product of labour is labour that has solidified itself into an object, made itself into a thing, the objectification of labour. The realization of labour is its objectification. In political economy this realization of labour appears as a loss of reality for the worker, objectification as a loss of the object or slavery to it, and appropriation as alienation, as externalization. The realization of labour appears as a loss of reality to an extent that the worker loses his reality by dying of starvation. Objectification appears as a loss of the object to such an extent that the worker is robbed not only of the objects necessary for his life but also of the objects of his work. Indeed, labour itself becomes an object he can only have in his power with the greatest of efforts and at irregular intervals. The appropriation of the object appears as alienation to such an extent that the more objects the worker produces, the less he can possess and the more he falls under the domination of his product, capital.

All these consequences follow from the fact that the worker relates to the product of his labour as to an alien-object. For it is evident from this presupposition that the more the worker externalizes himself in his work, the more powerful becomes the alien, objective world that he creates opposite

himself, the poorer he becomes himself in his inner life and the less he can call his own. It is just the same in religion. The more man puts into God, the less he retains in himself. The worker puts his life into the object and this means that it no longer belongs to him but to the object. So the greater this activity, the more the worker is without an object. What the product of his labour is, that he is not. So the greater this product the less he is himself. The externalization of the worker in his product implies not only that his labour becomes an object, an exterior existence but also that it exists outside him, independent and alien, and becomes a self-sufficient power opposite him, that the life that he has lent to the object affronts him, hostile and alien.

Let us now deal in more detail with objectification, the production of the worker, and the alienation, the loss of the object, his product, which is involved in it.

The worker can create nothing without nature, the sensuous exterior world. It is the matter in which his labour realizes itself, in which it is active, out of which and through which it produces.

But as nature affords the means of life for labour in the sense that labour cannot live without objects on which it exercises itself, so it affords a means of life in the narrower sense, namely the means for the physical subsistence of the worker himself.

Thus the more the worker appropriates the exterior world of sensuous nature by his labour, the more he doubly deprives himself of the means of subsistence, firstly since the exterior sensuous world increasingly ceases to be an object belonging to his work, a means of subsistence for his labour; secondly, since it increasingly ceases to be a means of subsistence in the direct sense, a means for the physical subsistence of the worker.

Thus in these two ways the worker becomes a slave to his object: firstly he receives an object of labour, that is he receives labour, and secondly, he receives the means of subsistence. Thus it is his object that permits him to exist first as a worker and secondly as a physical subject. The climax of this slavery is that only as a worker can he maintain himself as a physical subject and it is only as a physical subject that he is a worker.

(According to the laws of political economy the alienation of the worker in his object is expressed as follows: the more the worker produces the less he has to consume, the more values he creates the more valueless and worthless he becomes, the more formed the product the more deformed the worker, the more civilized the product, the more barbaric the worker, the more powerful the work the more powerless becomes the worker, the more cultured the work the more philistine the worker becomes and more of a slave to nature.)

Political economy hides the alienation in the essence of labour by not considering the immediate relationship between the worker (labour) and production. Labour produces works of wonder for the rich, but nakedness for

the worker. It produces palaces, but only hovels for the worker; it produces beauty, but cripples the worker; it replaces labour by machines but throws a part of the workers back to a barbaric labour and turns the other part into machines. It produces culture, but also imbecility and cretinism for the worker.

The immediate relationship of labour to its products is the relationship of the worker to the objects of his production. The relationship of the man of means to the objects of production and to production itself is only a consequence of this first relationship. And it confirms it. We shall examine this other aspect later.

So when we ask the question: what relationship is essential to labour, we are asking about the relationship of the worker to production.

Up to now we have considered only one aspect of the alienation or externalization of the worker, his relationship to the products of his labour. But alienation shows itself not only in the result, but also in the act of production, inside productive activity itself. How would the worker be able to confront the product of his work as an alien being if he did not alienate himself in the act of production itself? For the product is merely the summary of the activity of production. So if the product of labour is externalization, production itself must be active externalization, the externalization of activity, the activity of externalization. The alienation of the object of labour is only the résumé of the alienation, the externalization in the activity of labour itself.

What does the externalization of labour consist of then?

Firstly, that labour is exterior to the worker, that is, it does not belong to his essence. Therefore he does not confirm himself in his work, he denies himself, feels miserable instead of happy, deploys no free physical and intellectual energy, but mortifies his body and ruins his mind. Thus the worker only feels a stranger. He is at home when he is not working and when he works he is not at home. His labour is therefore not voluntary but compulsory, forced labour. It is therefore not the satisfaction of a need but only a means to satisfy needs outside itself. How alien it really is is very evident from the fact that when there is no physical or other compulsion, labour is avoided like the plague. External labour, labour in which man externalizes himself, is a labour of self-sacrifice and mortification. Finally, the external character of labour for the worker shows itself in the fact that it is not his own but someone else's, that it does not belong to him, that he does not belong to himself in his labour but to someone else. As in religion the human imagination's own activity, the activity of man's head and his heart, reacts independently on the individual as an alien activity of gods or devils, so the activity of the worker is not his own spontaneous activity. It belongs to another and is the loss of himself.

The result we arrive at then is that man (the worker) only feels himself freely active in his animal functions of eating, drinking, and procreating, at

most also in his dwelling and dress, and feels himself an animal in his human functions.

Eating, drinking, procreating, etc. are indeed truly human functions. But in the abstraction that separates them from the other round of human activity and makes them into final and exclusive ends they become animal.

We have treated the act of alienation of practical human activity, labour, from two aspects. (1) The relationship of the worker to the product of his labour as an alien object that has power over him. This relationship is at the same time the relationship to the sensuous exterior world and to natural objects as to an alien and hostile world opposed to him. (2) The relationship of labour to the act of production inside labour. This relationship is the relationship of the worker to his own activity as something that is alien and does not belong to him; it is activity that is passivity, power that is weakness, procreation that is castration, the worker's own physical and intellectual energy, his personal life (for what is life except activity?) as an activity directed against himself, independent of him and not belonging to him. It is self-alienation, as above it was the alienation of the object.

We now have to draw a third characteristic of alienated labour from the two previous ones.

Man is a species-being, not only in that practically and theoretically he makes both his own and other species into his objects, but also, and this is only another way of putting the same thing, he relates to himself as to the present, living species, in that he relates to himself as to a universal and therefore free being.

Both with man and with animals the species-life consists physically in the fact that man (like animals) lives from inorganic nature, and the more universal man is than animals the more more universal is the area of inorganic nature from which he lives. From the theoretical point of view, plants, animals, stones, air, light, etc. form part of human consciousness, partly as objects of natural science, partly as objects of art; they are his intellectual inorganic nature, his intellectual means of subsistence, which he must first prepare before he can enjoy and assimilate them. From the practical point of view, too, they form a part of human life and activity. Physically man lives solely from these products of nature, whether they appear as food, heating, clothing, habitation, etc. The universality of man appears in practice precisely in the universality that makes the whole of nature into his inorganic body in that it is both (i) his immediate means of subsistence and also (ii) the material object and tool of his vital activity. Nature is the inorganic body of a man, that is, in so far as it is not itself a human body. That man lives from nature means that nature is his body with which he must maintain a constant interchange so as not to die. That man's physical and intellectual life depends on nature merely means that nature depends on itself, for man is a part of nature.

While alienated labour alienates (1) nature from man, and (2) man from

himself, his own active function, his vital activity, it also alienates the species from man, it turns his species-life into a means towards his individual life. Firstly it alienates species-life and individual life, and secondly in its abstraction it makes the latter into the aim of the former which is also conceived of in its abstract and alien form. For firstly, work, vital activity, and productive life itself appear to man only as a means to the satisfaction of a need, the need to preserve his physical existence. But productive life is species-life. It is life producing life. The whole character of a species, its generic character, is contained in its manner of vital activity, and free conscious activity is the species-characteristic of man. Life itself appears merely as a means to life. The animal is immediately one with its vital activity. It is not distinct from it. They are identical. Man makes his vital activity itself into an object of his will and consciousness. He has a conscious vital activity. He is not immediately identical to any of his characterizations. Conscious vital activity differentiates man immediately from animal vital activity. It is this and this alone that makes man a species-being. He is only a conscious being, that is, his own life is an object to him, precisely because he is a species-being. This is the only reason for his activity being free activity. Alienated labour reverses the relationship so that, just because he is a conscious being, man makes his vital activity and essence a mere means to his existence.

The practical creation of an objective world, the working-over of inorganic nature, is the confirmation of man as a conscious species-being, that is, as a being that relates to the species as to himself and to himself as to the species. It is true that the animal, too, produces. It builds itself a nest, a dwelling, like the bee, the beaver, the ant, etc. But it only produces what it needs immediately for itself or its offspring; it produces one-sidedly whereas man produces universally; it produces only under the pressure of immediate physical need, whereas man produces freely from physical need and only truly produces when he is thus free; it produces only itself whereas man reproduces the whole of nature. Its product belongs immediately to its physical body whereas man can freely separate himself from his product. The animal only fashions things according to the standards and needs of the species it belongs to, whereas man knows how to produce according to the measure of every species and knows everywhere how to apply its inherent standard to the object; thus man also fashions things according to the laws of beauty.

Thus it is in the working over of the objective world that man first really affirms himself as a species-being. This production is his active species-life. Through it nature appears as his work and his reality. The object of work is therefore the objectification of the species-life of man; for he duplicates himself not only intellectually, in his mind, but also actively in reality and thus can look at his image in a world he has created. Therefore when alienated labour tears from man the object of his production, it also tears from him his species-life, the real objectivity of his species and turns the advantage he has

over animals into a disadvantage in that his inorganic body, nature, is torn from him.

Similarly, in that alienated labour degrades man's own free activity to a means, it turns the species-life of man into a means for his physical existence.

Thus consciousness, which man derives from his species, changes itself through alienation so that species-life becomes a means for him. Therefore alienated labour:

(3) makes the species-being of man, both nature and the intellectual faculties of his species, into a being that is alien to him, into a means for his individual existence. It alienates from man his own body, nature exterior to him, and his intellectual being, his human essence.

(4) An immediate consequence of man's alienation from the product of his work, his vital activity and his species-being, is the alienation of man from man. When man is opposed to himself, it is another man that is opposed to him. What is valid for the relationship of a man to his work, of the product of his work and himself, is also valid for the relationship of man to other men and of their labour and the objects of their labour.

In general, the statement that man is alienated from his species-being, means that one man is alienated from another as each of them is alienated from the human essence.

The alienation of man and in general of every relationship in which man stands to himself is first realized and expressed in the relationship with which man stands to other men.

Thus in the situation of alienated labour each man measures his relationship to other men by the relationship in which he finds himself placed as a worker.

We began with a fact of political economy, the alienation of the worker and his production. We have expressed this fact in conceptual terms: alienated, externalized labour. We have analysed this concept and thus analysed a purely economic fact.

Let us now see further how the concept of alienated, externalized labour must express and represent itself in reality.

If the product of work is alien to me, opposes me as an alien power, whom does it belong to then?

If my own activity does not belong to me and is an alien, forced activity to whom does it belong then?

To another being than myself.

Who is this being?

The gods? Of course in the beginning of history the chief production, as for example, the building of temples etc. in Egypt, India, and Mexico was both in the service of the gods and also belonged to them. But the gods alone were never the masters of the work. And nature just as little. And what a paradox it would be if, the more man mastered nature through his work and

84 Karl Marx: Selected Writings
 the more the miracles of the gods were rendered superfluous by the miracles of industry, the more man had to give up his pleasure in producing and the enjoyment in his product for the sake of these powers.

The alien being to whom the labour and the product of the labour belongs, whom the labour serves and who enjoys its product, can only be man himself. If the product of labour does not belong to the worker but stands over against him as an alien power, this is only possible in that it belongs to another man apart from the worker.

If his activity torments him it must be a joy and a pleasure to someone else. This alien power above man can be neither the gods nor nature, only man himself.

Consider further the above sentence that the relationship of man to himself first becomes objective and real to him through his relationship to other men. So if he relates to the product of his labour, his objectified labour, as to an object that is alien, hostile, powerful, and independent of him, this relationship implies that another man is the alien, hostile, powerful, and independent master of this object. If he relates to his own activity as to something unfree, it is a relationship to an activity that is under the domination, oppression, and yoke of another man.

Every self-alienation of man from himself and nature appears in the relationship in which he places himself and nature to other men distinct from himself. Therefore religious self-alienation necessarily appears in the relationship of layman to priest, or, because here we are dealing with a spiritual world, to a mediator, etc. In the practical, real world, the self-alienation can only appear through the practical, real relationship to other men. The means through which alienation makes progress are themselves practical. Through alienated labour, then, man creates not only his relationship to the object and act of production as to alien and hostile men; he creates too the relationship in which other men stand to his production and his product and the relationship in which he stands to these other men. Just as he turns his production into his own loss of reality and punishment and his own product into a loss, a product that does not belong to him, so he creates the domination of the man who does not produce over the production and the product. As he alienates his activity from himself, so he hands over to an alien person an activity that does not belong to him.

Up till now we have considered the relationship only from the side of the worker and we will later consider it from the side of the non-worker.

Thus through alienated, externalized labour, the worker creates the relationship to this labour of a man who is alien to it and remains exterior to it. The relationship of the worker to his labour creates the relationship to it of the capitalist, or whatever else one wishes to call the master of the labour. Private property is thus the product, result, and necessary consequence of externalized labour, of the exterior relationship of the worker to nature and to himself.

Thus private property is the result of the analysis of the concept of externalized labour, i.e. externalized man, alienated work, alienated life, alienated man.

We have, of course, obtained the concept of externalized labour (externalized life) from political economy as the result of the movement of private property. But it is evident from the analysis of this concept that, although private property appears to be the ground and reason for externalized labour, it is rather a consequence of it, just as the gods are originally not the cause but the effect of the aberration of the human mind, although later this relationship reverses itself.

It is only in the final culmination of the development of private property that these hidden characteristics come once more to the fore, in that firstly it is the product of externalized labour and secondly it is the means through which labour externalizes itself, the realization of this externalization.

This development sheds light at the same time on several previously unresolved contradictions.

1. Political economy starts from labour as the veritable soul of production, and yet it attributes nothing to labour and everything to private property. Proudhon has drawn a conclusion from this contradiction that is favourable to labour and against private property. But we can see that this apparent contradiction is the contradiction of alienated labour with itself and that political economy has only expressed the laws of alienated labour.

We can therefore also see that wages and private property are identical: for wages, in which the product, the object of the labour, remunerates the labour itself, are just a necessary consequence of the alienation of labour. In the wage system the labour does not appear as the final aim but only as the servant of the wages. We will develop this later and for the moment only draw a few consequences.

An enforced raising of wages (quite apart from other difficulties, apart from the fact that, being an anomaly, it could only be maintained by force) would only mean a better payment of slaves and would not give this human meaning and worth either to the worker or to his labour.

Indeed, even the equality of wages that Proudhon demands only changes the relationship of the contemporary worker to his labour into that of all men to labour. Society is then conceived of as an abstract capitalist.

Wages are an immediate consequence of alienated labour and alienated labour is the immediate cause of private property. Thus the disappearance of one entails also the disappearance of the other.

2. It is a further consequence of the relationship of alienated labour to private property that the emancipation of society from private property, etc., from slavery, is expressed in its political form by the emancipation of the workers. This is not because only their emancipation is at stake but because general human emancipation is contained in their emancipation. It is contained within it because the whole of human slavery is involved in the

relationship of the worker to his product and all slave relationships are only modifications and consequences of this relationship.

Just as we have discovered the concept of private property through an analysis of the concept of alienated, externalized labour, so all categories of political economy can be deduced with the help of these two factors. We shall recognize in each category of market, competition, capital, money, only a particular and developed expression of these first two fundamental elements.

However, before we consider this structure let us try to solve two problems:

1. To determine the general essence of private property as it appears as a result of alienated labour in its relationship to truly human and social property.

2. We have taken the alienation and externalization of labour as a fact and analysed this fact. We now ask, how does man come to externalize, to alienate his labour? How is this alienation grounded in human development? We have already obtained much material for the solution of this problem, in that we have turned the question of the origin of private property into the question of the relationship of externalized labour to the development of human history. ~~For when we speak of private property we think we are dealing with something that is exterior to man. When we speak of labour, then we are dealing directly with man. This new formulation of the problem already implies its solution.~~

To take point 1, the general nature of private property and its relationship to truly human property.

Externalized labour has been broken down into two component parts that determine each other or are only different expressions of one and the same relationship. Appropriation appears as alienation, as externalization, and externalization as appropriation, and alienation as true enfranchisement. We have dealt with one aspect, alienated labour as regards the worker himself, that is, the relationship of externalized labour to itself. As a product and necessary result of this relationship we have discovered the property relationship of the non-worker to the worker and his labour.

As the material and summary expression of alienated labour, private property embraces both relationships, both that of the worker to his labour, the product of his labour and the non-worker, and that of the non-worker to the worker and the product of his labour.

We have already seen that for the worker, who appropriates nature through his work, this appropriation appears as alienation, his own activity as activity for and of someone else, his vitality as sacrifice of his life, production of objects as their loss to an alien power, an alien man: let us now consider the relationship that this man, who is alien to labour and the worker, has to the worker, to labour and its object.

The first remark to make is that everything that appears in the case of the

worker to be an activity of externalization, of alienation, appears in the case of the non-worker to be a state of externalization, of alienation.

Secondly, the real, practical behaviour of the worker in production and towards his product (as a state of mind) appears in the case of the non-worker opposed to him as theoretical behaviour. Thirdly, the non-worker does everything against the worker that the worker does against himself but he does not do against himself what he does against the worker.

Let us consider these three relationships in more detail. . . . [The manuscript breaks off unfinished here.]

Private Property and Communism

The overcoming of self-alienation follows the same course as self-alienation itself. At first, private property is considered only from its objective aspect, but still with labour as its essence. The form of its existence is therefore capital, that is to be abolished 'as such' (Proudhon). Or else the source of the harmfulness of private property, its alienation from human existence, is thought of as consisting in the particular type of labour, labour which is levelled down, fragmented, and therefore unfree. This is the view of Fourier, who like the physiocrats also considered agriculture as labour *par excellence*. Saint-Simon on the other hand declares industrial labour to be the essential type, and demands as well exclusive rule by industrialists and the improvement of the condition of the workers. Finally, communism is the positive expression of the overcoming of private property, appearing first of all as generalized private property. In making this relationship universal communism is:

1. In its original form only a generalization and completion of private property. As such it appears in a dual form: firstly, it is faced with such a great domination of material property that it wishes to destroy everything that cannot be possessed by everybody as private property; it wishes to abstract forcibly from talent, etc. At considers immediate physical ownership as the sole aim of life and being. (The category of worker is not abolished but extended to all men.) The relationship of the community to the world of things remains that of private property. Finally, this process of opposing general private property to private property is expressed in the animal form of opposing to marriage (which is of course a form of exclusive private property) the community of women where the woman becomes the common property of the community. One might say that the idea of the community of women reveals the open secret of this completely crude and unthinking type of communism. Just as women pass from marriage to universal prostitution, so the whole world of wealth, that is the objective essence of man, passes from the relationship of exclusive marriage to the private property owner to the relationship of universal prostitution with the community. By

88 Karl Marx: Selected Writings

systematically denying the personality of man this communism is merely the consistent expression of private property which is just this negation. Universal envy setting itself up as a power is the concealed form of greed which merely asserts itself and satisfies itself in another way. The thoughts of every private property owner as such are at least turned against those richer than they as an envious desire to level down. This envious desire is precisely the essence of competition. Crude communism is only the completion of this envy and levelling down to a preconceived minimum. It has a particular and limited standard. How little this abolition of private property constitutes a real appropriation is proved by the abstract negation of the whole world of culture and civilization, a regression to the unnatural simplicity of the poor man without any needs who has not even arrived at the stage of private property, let alone got beyond it.

In this theory the community merely means a community of work and equality of the wages that the communal capital, the community as general capitalist, pays out. Both sides of the relationship are raised to a sham universality, labour being the defining characteristic applied to each man, while capital is the universality and power of society.

The infinite degradation in which man exists for himself is expressed in his relationship to woman as prey and servant of communal lust; for the secret of this relationship finds an unambiguous, decisive, open, and unveiled expression in the relationship of the sexes. The immediate, of the immediate and natural relationship of human being to human being is the natural, and necessary relationship of man to woman and the conception of relationship to nature is immediately his relationship to man, and his relationship to man is immediately his relationship to nature, his own natural function. Thus, in this relationship is sensuously revealed and reduced to an observable fact how far for man his essence has become nature or nature has become man's human essence. Thus, from this relationship the whole cultural level of man can be judged. From the character of this relationship we can conclude how far man has become a species-being, a human being, and conceives of himself as such; the relationship of man to woman is the most natural relationship of human being to human being. Thus it shows how far the natural behaviour of man has become human or how far the human essence has become his natural essence, how far his human nature has become nature for him. This relationship also shows how far the need of man has become a human need, how far his fellow men as men have become a need, how far in his most individual existence he is at the same time a communal being.

The first positive abolition of private property, crude communism, is thus only the form in which appears the ignominy of private property that wishes to establish itself as the positive essence of the community.

2. The second form of communism is: (a) still political in nature, whether

democratic or despotic; (b) with the abolition of the state, but still incomplete and still under the influence of private property, i.e. the alienation of man. In both forms communism knows itself already to be the reintegration or return of man into himself, the abolition of man's self-alienation. But since it has not yet grasped the positive essence of private property or the human nature of needs, it is still imprisoned and contaminated by private property. It has understood its concept, but not yet its essence.

3. Thirdly, there is communism as the positive abolition of private property and thus of human self-alienation and therefore the real reappearance of the human essence by and for man. This is communism as the complete and conscious return of man conserving all the riches of previous development for man himself as a social, i.e. human being. Communism as completed naturalism is humanism and as completed humanism is naturalism. It is the genuine solution of the antagonism between man and nature and between man and man. It is the true solution of the struggle between existence and essence, between objectification and self-affirmation, between freedom and necessity, between individual and species. It is the solution to the riddle of history and knows itself to be this solution.

The whole movement of history, therefore, both as regards the real engendering of this communism, the birth of its empirical existence, and also as regards its consciousness and thought, is the consciously comprehended process of its becoming. On the other hand, the communism that is still incomplete seeks an historical proof for itself in what already exists by selecting isolated historical formations opposed to private property. It tears ride this hobby horse) and asserts them as proofs of its historical pedigree. But all it succeeds in showing is that the disproportionately larger part of this movement contradicts its assertions and that if it has ever existed, it is precisely its past being that refutes its pretension to essential being.

We can easily see how necessary it is that the whole revolutionary movement should find not so much its empirical as its theoretical basis in the development of private property and particularly the economic system.

This material, immediately sensuous, private property is the material, sensuous expression of man's alienated life. Its movement of production and consumption is the sensuous revelation of the movement of all previous production, i.e. the realization or reality of man. Religion, family, state, law, morality, science, and art are only particular forms of production and fall under its general law. The positive abolition of private property and the appropriation of human life is therefore the positive abolition of all alienation, thus the return of man out of religion, family, state, etc. into his human, i.e. social being. Religious alienation as such occurs only in man's interior consciousness, but economic alienation is that of real life, and its abolition therefore covers both aspects. It is obvious that the movement begins differently with different peoples according to whether the actual

Marx / Writings
1837-1844
Communist Manifesto

90 Karl Marx: Selected Writings

conscious life of the people is lived in their minds or in the outer world, is an ideal or a real life. Communism begins immediately with atheism (Owen) and atheism is at first still very far from being communism, for this atheism is still rather an abstraction.¹ The philanthropy of atheism is therefore at first only an abstract philosophical philanthropy whereas that of communism is immediately real and directly orientated towards action.

We have seen how, presupposing the positive supercession of private property, man produces man, himself and other men; how also the object, which is the direct result of his personal activity, is at the same time his own existence for other men and their existence for him. In the same way, both the materials of his labour and man its author are the result and at the same time the origin of the movement. (And private property is historically necessary precisely because there must be this origin.) So the general character of the whole movement is a social one; as society produces man as man, so it is produced by man. Activity and enjoyment are social both in their content and in their mode of existence; they are social activity and social enjoyment. The human significance of nature is only available to social man; for only to social man is nature available as a bond with other men, as the basis of his own existence for others and theirs for him, and as the vital element in human reality; only to social man is nature the foundation of his own human existence. Only as such has his natural existence become a human existence and nature itself become human. Thus society completes the essential unity of man and nature, it is the genuine resurrection of nature, the accomplished naturalism of man and the accomplished humanism of nature.

Social activity and social enjoyment by no means exist only in the form of a directly communal activity and directly communal enjoyment. But communal activity and enjoyment, i.e. activity and enjoyment that is expressed and confirmed in the real society of other men, will occur everywhere where this direct expression of sociability arises from the content of the activity or enjoyment and corresponds to its nature.

But even if my activity is a scientific one, etc., an activity that I can seldom perform directly in company with other men, I am still acting socially since I am acting as a man. Not only the material of my activity—like language itself for the thinker—is given to me as a social product, my own existence is social activity; therefore what I individually produce, I produce individually for society, conscious of myself as a social being.² (My universal consciousness is only the theoretical form whose living form is the real community, society, whereas at the present-time universal consciousness is an abstraction from real life and as such turns into its enemy. Thus the activity of my universal consciousness is as such my theoretical existence as a social being.)

¹Prostitution is only a particular expression of the general prostitution of the worker, and because prostitution is a relationship which includes both the person prostituted and the person prostituting—whose baseness is even greater—thus the capitalist, too, etc. is included within this category. (Footnote by Marx.)

It is above all necessary to avoid restoring society as a fixed abstraction opposed to the individual. The individual is the social being. Therefore, even when the manifestation of his life does not take the form of a communal manifestation performed in the company of other men, it is still a manifestation and confirmation of social life. The individual and the species-life of man are not different, although, necessarily, the mode of existence of individual life is a more particular or a more general mode of species-life or the species-life is a more particular or more general individual life.

Man confirms his real social life in his species-consciousness and in his thought he merely repeats his real existence just as conversely his species-being is confirmed in his species-consciousness and exists for itself in its universality as a thinking being.

However much he is a particular individual (and it is precisely his particularity that makes him an individual and a truly individual communal being) man is just as much the totality, the ideal totality, the subjective existence of society as something thought and felt. Man exists also in reality both as the contemplation and true enjoyment of social existence and as the totality of human manifestations of life.

Thus thought and being are indeed distinct, but at the same time they together form a unity.

Death appears as the harsh victory of the species over the particular individual and seems to contradict their unity; but the particular individual is only a determinate species-being and thus mortal.

4. Private property is only the sensuous expression of the fact that man is both objective to himself and, even more, becomes a hostile and inhuman object to himself, that the expression of his life entails its externalization, its realization becomes the loss of its reality, an alien reality. Similarly the positive supercession of private property, that is, the sensuous appropriation by and for man of human essence and human life, of objective man and his works, should not be conceived of only as direct and exclusive enjoyment, as possession and having. Man appropriates his universal being in a universal manner, as a whole man. Each of his human relationships to the world—seeing, hearing, smell, tasting, feeling, thinking, contemplating, feeling, willing, acting, loving—in short all the organs of his individuality, just as the organs whose form is a directly communal one, are in their objective action, or their relation to the object, the appropriation of this object. The appropriation of human reality, their relationship to the object, is the confirmation of human reality. It is therefore as manifold as the determinations and activities of human nature. It is human effectiveness and suffering, for suffering, understood in the human sense, is an enjoyment of the self for man.

Private property has made us so stupid and narrow-minded that an object is only ours when we have it, when it exists as capital for us or when we directly possess, eat, drink, wear, inhabit it, etc. in short, when we use it. Yet

92 Karl Marx: Selected Writings

private property itself in its turn conceives of all these direct realizations of property merely as means of life, and the life which they serve is that of private property, labour, and capitalization.

Thus all physical and intellectual senses have been replaced by the simple alienation of all these senses, the sense of having ~~Man's~~ Man's essence had to be reduced to this absolute poverty. It might bring forth out of itself its own inner riches. (On the category of having see Hess in *Twenty-One Sheets*.)

The supersession of private property is therefore the complete emancipation of all human senses and qualities, but it is this emancipation precisely in that these senses and qualities have become human, both subjectively and objectively. The eye has become a human eye when its object has become a social, human object produced by man and destined for him. Thus in practice the senses have become direct theoreticians. They relate to the thing for its own sake but the thing itself is an objective human relationship to itself and to man and vice versa. (I can in practice only relate myself humanly to an object if the object relates itself humanly to man.) Need and enjoyment have thus lost their egoistic nature and nature has lost its mere utility in that its utility has become human utility.

In the same way I can appropriate the senses and enjoyment of other men. Apart, then, from these immediate organs, social organs are constituted in the form of society: thus, for example, direct social activity with others is an organ of the manifestation of life and a manner in which to appropriate human life.

It is evident that the human eye enjoys things differently from the crude, inhuman eye, the human ear differently from the crude ear, etc.

We have seen that man does not lose himself in his object provided that it is a human object or objective humanity. This is only possible if it becomes a social object for him and he himself becomes a social being, while society becomes a being for him in this object.

Therefore in so far as generally in society reality becomes the reality of man's faculties, human reality, and thus the reality of his own faculties, all objects become for him the objectification of himself. They are objects that confirm and realize his individuality, his own objects, i.e. he becomes an object himself. How they become his own depends on the nature of the object and the faculty that corresponds to it. For it is just the distinctness of this relationship that constitutes the specific real mode of affirmation. The eye perceives an object differently from the ear and the object of the eye is different from that of the ear. What makes each faculty distinct is just its particular essence and thus also the particular mode of its objectification, of its objectively real, living being. Thus man is affirmed in the objective world not only in thought but through all his senses.

Just as society that is being born finds all of the material for its cultural and formation through the development of private property with its material and

intellectual wealth and poverty, so society when formed produces man in the whole wealth of its being, man rich in profound and manifold sensitivity as its constant reality.

It can be seen how subjectivism and objectivism, spiritualism and materialism, activity and passivity lose their opposition and thus their existence as opposites only in a social situation; it can be seen how the solution of theoretical opposition is only possible in a practical way, only through the practical energy of man; and their solution is thus by no means an exercise in epistemology but a real problem of life that philosophy could not solve just because it conceived of it as a purely theoretical task.

It can be seen how the history of industry and its previous objective existence is an open book of man's faculties and his psychology available to view. It was previously not conceived of in its connection with man's essence but only under the exterior aspect of utility, because man, moving inside the sphere of alienation, could only apprehend religion as the generalized existence of man, or history in its abstract and universal form of politics, art, literature, etc., as the reality of human faculties and the human species-act. In everyday material industry (which one can just as well consider as a part of that general development, or the general development can be considered as a particular part of industry, because all human activity has hitherto been labour, i.e. industry, self-alienated activity) we have the objectified faculties of man before us in the form of sensuous, alien, utilitarian objects, in the form of alienation. A psychology for which this book, and therewith the most tangible and accessible part of history, remains closed cannot become a genuine science with a real content. What should one think of a science whose preconceptions disregarded this large field of man's labour and which is not conscious of its incompleteness even though so broad a wealth of man's labour means nothing to it apart, perhaps, from what can be expressed in a single word 'need', and 'common need'?

The natural sciences have developed an enormous activity and appropriated an ever-increasing amount of material. However, philosophy has remained as alien to them as they to philosophy. The momentary union was only an imaginary illusion. The wish was there, but the ability lacking. Historians themselves only afford natural science a passing glance, as making for enlightenment, utility, and isolated great discoveries. But natural science by means of industry has penetrated human life all the more effectively, changed its form and prepared for human emancipation, even though in the first place it lead to complete dehumanization. Industry is the real historical relationship of nature, and therefore of natural science, to man. If then it is conceived of as the open revelation of human faculties, then the human essence of nature or the natural essence of man will also be understood. Natural science will then lose its one-sidedly materialist, or rather idealistic, orientation and become the basis of human science as it has already, though in an alienated form, become the basis of actual human life. And to have one

Karl Marx: Selected Writings

94

basis for life and another for science would be in itself a falsehood. Nature as it is formed in human history—the birth process of human society—is the real nature of man and thus nature as fashioned by industry is true anthropological nature, though in an alienated form.

Sense-experience (see Feuerbach) must be the basis of all science. Science is only real science when it starts from sense-experience in the dual form of sense perception and sensuous need, in other words when it starts from nature. The whole of history is a preparation for 'man' to become the object of sense perception and for needs to be the needs of 'man as man'. History itself is the real part of natural history, of nature's becoming man. Natural science will later comprise the science of man just as much as the science of man will embrace natural science; they will be one single science.

Man is the direct object of natural science; for directly sensuous nature for man is man's sense-experience (the expressions are identical) in the shape of other men presented to him in a sensuous way. For it is only through his fellow man that his sense-experience becomes human for him. But nature is the direct object of the science of man. Man's first object—man himself—is nature, sense-experience; and particular human sensuous faculties are only objectively realized in natural objects and can only attain to self-knowledge in the science of nature in general. The elements of thought itself, the element of the vital manifestation of thought, language, is sensuous in character. The social reality of nature and human natural science or the natural science of man are identical expressions.

It can be seen how the wealthy man and the plentitude of human need take the place of economic wealth and poverty. The wealthy man is the man who needs a complete manifestation of human life and a man in whom his own realization exists as an inner necessity, as a need. Not only the wealth of man but also his poverty contain equally, under socialism, a human and therefore social meaning. Poverty is the passive bond that lets man feel his greatest wealth, his fellow man, as a need. The domination of the objective essence within me, the sensuous eruption of my essential activity is the passion that here becomes the activity of my essence.

5. A being only counts itself as independent when it stands on its own feet and it stands on its own feet as long as it owes its existence to itself. A man who lives by grace of another considers himself a dependent being. But I live completely by the grace of another when I owe him not only the maintenance of my life but when he has also created my life, when he is the source of my life. And my life necessarily has such a ground outside itself if it is not my own creation. The idea of creation is thus one that it is very difficult to drive out of the minds of people. They find it impossible to conceive of nature and man existing through themselves since it contradicts all the evidences of practical life.

The idea of the creation of the world received a severe blow from the science of geogeny, the science which describes the formation and coming

into being of the earth as a process of self-generation. Spontaneous generation is the only practical refutation of the theory of creation.

Now it is easy to say to the single individual what Aristotle already said: you are engendered by your father and your mother and so in your case it is the mating of two human beings, a human species-act, that has produced the human being. You see, too, that physically also man owes his existence to man. So you must not only bear in mind the aspect of the infinite regression and ask further: who engendered my father and his grandfather, etc., you must also grasp the circular movement observable in that progression where-by man renews himself by procreation and thus always remains the subject. But you will answer: I grant you this circular movement but then grant me the progression that pushes me ever further backwards until I ask, who created the first man and the world as a whole? I can only answer you: your question itself is a product of abstraction. Ask yourself how you come to ask such a question; ask yourself whether your question is not put from a standpoint that I cannot accept because it is an inverted one. Ask yourself whether that progress exists as such for rational thought. When you inquire about the creation of the world and man, then you abstract from man and the world. You suppose them non-existent and yet require me to prove to you that they exist. I say to you: give up your abstraction and you will give up your question, or if you wish to stick to your abstraction then be consistent, and if you think of man and the world as non-existent then think of yourself as non-existent, also, for you too are a part of the world and man. Do not think, do not ask me questions, for immediately you think and ask, your abstraction from the being of nature and man has no meaning. Or are you such an egoist that you suppose everything to be nothing and yet wish to exist yourself?

You can reply to me: I do not wish to suppose the nothingness of the world and so on; I am only asking you about their origins, as I ask an anatomist about the formation of bones, etc.

But since for socialist man what is called world history is nothing but the creation of man by human labour and the development of nature for man, he has the observable and irrefutable proof of his self-creation and the process of his origin. Once the essential reality of man in nature, man as the existence of nature for man, and nature for man as the existence of man, has become evident in practical life and sense experience, then the question of an alien being, of a being above nature and man—a question that implies an admission of the unreality of nature and man—has become impossible in practice. Atheism, as a denial of this unreality, has no longer any meaning, for atheism is a denial of God and tries to assert through this negation the existence of man; but socialism as such no longer needs this negation; it starts from the theoretical and practical sense-perception of man and nature as the true reality. It is the positive self-consciousness of man no longer mediated through the negation of religion, just as real life is the positive

reality of man no longer mediated through communism as the negation of private property. Communism represents the positive in the form of the negation of the negation and thus a phase in human emancipation and rehabilitation, both real and necessary at this juncture of human development. Communism is the necessary form and dynamic principle of the immediate future, but communism is not as such the goal of human development, the form of human society.

Critique of Hegel's Dialectic and General Philosophy

6. Perhaps this is the place to make some remarks towards an understanding and justification of my attitude to Hegel's dialectic in general and in particular its elaboration in the *Phenomenology* and *Logic* and finally about its relationship to the modern critical movement.

Modern German criticism was so busy with the content of what it had inherited, and its progress, though imprisoned within its material, was so forceful that there developed a completely uncritical attitude to the method of criticism and a total unawareness of the apparently merely formal but in fact essential question: where do we stand now concerning Hegel's dialectic? The unawareness of the relationship of modern criticism to Hegel's philosophy in general and his dialectic in particular was so great that critics like Strauss [and Bruno Bauer] are completely imprisoned within Hegel's logic, the former completely and the latter at least implicitly in his *Synoptics* (where, in opposition to Strauss, he replaces the substance of 'abstract nature' with the 'self-consciousness' of abstract man) and even in his *Christianity Revealed*. [Bruno Bauer, *Das entdeckte Christentum*, Zurich and Winterthur, 1843.] Thus we read for example in *Christianity Revealed*: 'as though self-consciousness, in positing the world, that which is different, and in producing itself in what it produces, since it then suppresses the difference between its product and itself and is only itself in the productive movement, did not have its purpose in this movement' [Bruno Bauer, op. cit., p. 113] etc. Or: 'they (the French materialists) have not yet appreciated that the movement of the universe only becomes really explicit and achieves unity with itself in the movement of self-consciousness'. [Bruno Bauer, op. cit., pp. 114 f.] Not only do these expressions not differ in their vocabulary from the Hegelian conception, they even repeat it literally.

How little during the process of criticism (Bauer in his *Synoptics*) an awareness was shown of its relationship to Hegel's dialectic and how little this awareness grew even after the process of material criticism is shown by Bauer when in his *Good Cause of Freedom* [Bruno Bauer, *Die gute Sache der Freiheit und meine eigene Angelegenheit*, Zurich and Winterthur, 1842, pp. 193 ff.] he brushes aside the indiscreet question of Herr Gruppe 'what will now happen to logic?' by referring him to future critics.

But now Feuerbach, both in his *Theses* in the *Anekdoten* and in more detail in his *Philosophy of the Future*, has radically reversed the old dialectic philosophy and the criticism that was unable to accomplish this itself, seen it done by someone else, and proclaimed itself pure, decisive, absolute criticism that has a clear vision of itself. [Marx refers to Bri Bauer's *Allgemeine Literatur Zeitung*, Charlottenburg, 1844.] This criticism has now in its spiritual pride reduced the whole movement of history to relationship between itself and the rest of the world that by contrast falls into the category of 'the mass', and dissolved all dogmatic oppositions into single dogmatic opposition between its own cleverness and the stupidity of the world, between the critical Christ and the 'rabble' of humanity. It daily and hourly demonstrated its own excellence in comparison with stupidity of the mass and has finally announced the critical last judgement that the day is approaching when the whole of fallen humanity will assembled before it, be divided into groups, and each particular rabble receive its certificate of poverty. The critical school has published its superiority to human sentiments and to the world over which, enthroned superior solitude, it lets echo from time to time from its sarcastic lips laughter of the Olympian gods. After all these entertaining antics of idealism (Young Hegelianism), whose death agony takes the form of criticism, it has not once breathed a word of the necessity of a critical debate with its own source, Hegel's dialectic; indeed it has not even been capable of giving a criticism of Feuerbach's dialectic. It is thoroughly devoid of self-criticism.

Feuerbach is the only person to have a serious and critical relationship to the Hegelian dialectic and to have made real discoveries in this field; short, he has overcome the old philosophy. The greatness of his achievement and the unpretentious simplicity with which Feuerbach presents it to the world are in a strikingly opposite inverse ratio.

Feuerbach's great achievement is:

1. To have proved that philosophy is nothing but religion conceptualized and rationally developed; and thus that it is equally to be condemned in another form and mode of existence of human alienation.
 2. To have founded true materialism and real science by making the social relationship of 'man to man' the basic principle of his theory.
 3. To have opposed to the negation of the negation that claims to be the absolute positive, the positive that has its own self for foundation and basis. This is how Feuerbach explains Hegel's dialectic and thus justifies in taking the positive knowledge afforded by the senses as his starting-point: Hegel starts from the alienation of substance (in logical terms: infinity abstract universality), from the absolute and unmoved abstraction, i.e. in popular language, he starts from religion and theology.
- Secondly, he supersedes the infinite and posits the actual, the perceptible the real, the finite, and the particular. (Philosophy as supersession of religion and theology.)

The equation, 20 yards of linen = 1 coat, or 20 yards of linen are worth one coat, implies that the same quantity of value-substance (congealed labour) is embodied in both; that the two commodities have each cost the same amount of labour or the same quantity of labour time. But the labour time necessary for the production of 20 yards of linen or 1 coat varies with every change in the productiveness of weaving or tailoring. We have now to consider the influence of such changes on the quantitative aspect of the relative expression of value.

I. Let the value of the linen vary, that of the coat remaining constant. If, say in consequence of the exhaustion of flax-growing soil, the labour time necessary for the production of the linen be doubled, the value of the linen will also be doubled. Instead of the equation, 20 yards of linen = 1 coat, we should have 20 yards of linen = 2 coats, since 1 coat would now contain only half the labour time embodied in 20 yards of linen. If, on the other hand, in consequence, say, of improved looms, this labour time were reduced by one-half, the value of the linen would fall by one-half. Consequently, we should have 20 yards of linen = $\frac{1}{2}$ coat. The relative value of commodity A, i.e., its value expressed in commodity B, rises and falls directly as the value of A, the value of B being supposed constant.

II. Let the value of the linen remain constant, while the value of the coat varies. If, under these circumstances, in consequence, for instance, of a poor crop of wool, the labour time necessary for the production of a coat becomes doubled, we have instead of 20 yards of linen = 1 coat, 20 yards of linen = $\frac{1}{2}$ coat. If, on the other hand, the value of the coat sinks by one-half, then 20 yards of linen = 2 coats. Hence, if the value of commodity A remains constant, its relative value expressed in commodity B rises and falls inversely as the value of B.

If we compare the different cases in I and II, we see that the same change of magnitude in relative value may arise from totally opposite causes. Thus, the equation, 20 yards of linen = 1 coat, becomes 20 yards of linen = 2 coats, either, because the value of the linen has doubled, or because the value of the coat has fallen by one-half; and it becomes 20 yards of linen = $\frac{1}{2}$ coat, either, because the value of the linen has fallen by one-half, or because the value of the coat has doubled.

III. Let the quantities of labour time respectively necessary for the production of the linen and the coat vary simultaneously in the same direction and in the same proportion. In this case 20 yards of linen continue equal to 1 coat, however much their values may have altered. Their change of value is seen, as soon as they are compared with a third commodity, whose value has remained constant. If the values of all commodities rose or fell simultaneously, and in the same proportion, their relative values would remain unaltered. Their real change of value would appear from the diminished or increased quantity of commodities produced in a given time.

IV. The labour time respectively necessary for the production of the linen

refore the value of these commodities may simultaneously direction, but at unequal rates, or in opposite ways. The effect of all these possible different variations of a commodity, may be deduced from the results

the magnitude of value are neither unequivocally nor in their relative expression, that is, in the equation of relative value. The relative value of a commodity remains constant. Its relative value may vary; and finally, simultaneous variations of value and in that of its relative expression by no means necessarily correspond in amount.

The Fetishism of Commodities

A commodity appears, at first sight, a very trivial thing, and easily understood. Its analysis shows that it is, in reality, a very queer thing, abounding in metaphysical subtleties and theological niceties. So far as it is a value in use, there is nothing mysterious about it, whether we consider it from the point of view that by its properties it is capable of satisfying human wants, or from the point that those properties are the product of human labour. It is as clear as noonday, that man, by his industry, changes the forms of the materials furnished by Nature, in such a way as to make them useful to him. The form of wood, for instance, is altered, by making a table out of it. Yet, for all that, the table continues to be that common, everyday thing, wood. But, so soon as it steps forth as a commodity, it is changed into something transcendent. It not only stands with its feet on the ground, but, in relation to all other commodities, it stands on its head, and evolves out of its wooden brain grotesque ideas, far more wonderful than 'table-turning' ever was.

The mystical character of commodities does not originate, therefore, in their use-value. Just as little does it proceed from the nature of the determining factors of value. For, in the first place, however varied the useful kinds of labour, or productive activities, may be, it is a physiological fact, that they are functions of the human organism, and that each such function, whatever may be its nature or form, is essentially the expenditure of human brain, nerves, muscles, etc. Secondly, with regard to that which forms the groundwork for the quantitative determination of value, namely, the duration of that expenditure, or the quantity of labour, it is quite clear that there is a palpable difference between its quantity and the quality. In all states of society, the labour time that it costs to produce the means of subsistence must necessarily be an object of interest to mankind, though not of equal interest in different stages of development. And lastly, from the moment that men in any way work for one another, their labour assumes a social form.

Whence, then, arises the enigmatical character of the product of labour, so soon as it assumes the form of commodities? Clearly from this form itself. The equality of all sorts of human labour is expressed objectively by their products all being equally values; the measure of the expenditure of labour power by the duration of that expenditure takes the form of the quantity of value of the products of labour; and finally, the mutual relations of the producers, within which the social character of their labour affirms itself, take the form of a social relation between the products.

A commodity is therefore a mysterious thing, simply because in it the social character of men's labour appears to them as an objective character stamped upon the product of that labour; because the relation of the producers to the sum total of their own labour is presented to them as a social relation, existing not between themselves, but between the products of their labour. This is the reason why the products of labour become commodities, social things whose qualities are at the same time perceptible and imperceptible by the senses. In the same way the light from an object is perceived by us not as the subjective excitation of our optic nerve, but as the objective form of something outside the eye itself. But, in the act of seeing, there is at all events, an actual passage of light from one thing to another, from the external object to the eye. There is a physical relation between physical things. But it is different with commodities. Here, the existence of the things *qua* commodities, and the value relation between the products of labour which stamps them as commodities, have absolutely no connection with their physical properties and with the material relations arising therefrom. There it is a definite social relation between men, that assumes, in their eyes, the fantastic form of a relation between things. In order, therefore, to find an analogy, we must have recourse to the mist-enveloped regions of the religious world. In that world the productions of the human brain appear as independent beings endowed with life, and entering into relation both with one another and the human race. So it is in the world of commodities with the products of men's hands. This I call the Fetishism which attaches itself to the products of labour, so soon as they are produced as commodities, and which is therefore inseparable from the production of commodities.

This Fetishism of commodities has its origin, as the foregoing analysis has already shown, in the peculiar social character of the labour that produces them.

As a general rule, articles of utility become commodities, only because they are products of the labour of private individuals or groups of individuals who carry on their work independently of each other. The sum total of the labour of all these private individuals forms the aggregate labour of society. Since the producers do not come into social contact with each other until they exchange their products, the specific social character of each producer's labour does not show itself except in the act of exchange. In other

words, the labour of the individual asserts itself as a part of the labour of society only by means of the relations which the act of exchange establishes directly between the products, and indirectly, through them, between the producers. To the latter, therefore, the relations connecting the labour of one individual with that of the rest appear, not as direct social relations between individuals at work, but as what they really are, material relations exchanged that the products of labour acquire, as values, one uniform social status, distinct from their varied forms of existence as objects of utility. This division of a product into a useful thing and a value becomes practically important, only when exchange has acquired such an extension that useful articles are produced for the purpose of being exchanged, and their character as values has therefore to be taken into account, beforehand, during production. From this moment the labour of the individual producer acquires socially a twofold character. On the one hand, it must, as a definite useful kind of labour, satisfy a definite social want, and thus hold its place as part and parcel of the collective labour of all, as a branch of a social division of labour that has sprung up spontaneously. On the other hand, it can satisfy the manifold wants of the individual producer himself, only in so far as the mutual exchangeability of all kinds of useful private labour is an established social fact, and therefore the private useful labour of each producer ranks on an equality with that of all others. The equalization of the most different kinds of labour can be the result only of an abstraction from their inequalities, or of reducing them to their common denominator, viz., expenditure of human labour power or human labour in the abstract. The twofold social character of the labour of the individual appears to him, when reflected in his brain, only under those forms which are impressed upon that labour in everyday practice by the exchange of products. In this way, the character that his own labour possesses of being socially useful takes the form of the condition that the product must be not only useful, but useful for others, and the social character that his particular labour has of being the equal of all other particular kinds of labour, takes the form that all the physically different articles that are the products of labour have one common quality, viz., that of having value.

Hence, when we bring the products of our labour into relation with each other as values, it is not because we see in these articles the material receptacles of homogeneous human labour. Quite the contrary: whenever, by an exchange, we equate as values our different products, by that very act, we also equate, as human labour, the different kinds of labour expended upon them. We are not aware of this, nevertheless we do it. Value, therefore, does not stalk about with a label describing what it is. It is value, rather, that converts every product into a social hieroglyphic. Later on, we try to decipher the hieroglyphic, to get behind the secret of our own social products; for to stamp an object of utility as a value, is just as much a social product as

language. The recent scientific discovery that the products of labour, so far as they are values, are but material expressions of the human labour spent in their production marks, indeed, an epoch in the history of the development of the human race, but by no means dissipates the mist through which the social character of labour appears to us to be an objective character of the products themselves. The fact that in the particular form of production with which we are dealing, viz., the production of commodities, the specific social character of private labour carried on independently, consists in the equality of every kind of that labour, by virtue of its being human labour, which character, therefore, assumes in the product the form of value—this fact appears to the producers, notwithstanding the discovery above referred to, to be just as real and final, as the fact that, after the discovery by science of the component gases of air, the atmosphere itself remained unaltered.

What, first of all, practically concerns producers when they make an exchange, is the question, how much of some other product they get for their own? in what proportions are the products exchangeable? When these proportions have, by custom, attained a certain stability, they appear to result from the nature of the products, so that, for instance, one ton of iron and two ounces of gold appear as naturally to be of equal value as a pound of gold and a pound of iron, in spite of their different physical and chemical qualities, appear to be of equal weight. The character of having value, when once impressed upon products, obtains fixity only by reason of their acting and reacting upon each other as quantities of value. These quantities vary continually, independently of the will, foresight, and action of the producers. To them, their own social action takes the form of the action of objects, which rule the producers instead of being ruled by them. It requires a fully developed production of commodities before, from accumulated experience alone, the scientific conviction springs up that all the different kinds of private labour, which are carried on independently of each other, and yet as spontaneously developed branches of the social division of labour, are continually being reduced to the quantitative proportions in which society requires them. And why? Because, in the midst of all the accidental and ever fluctuating exchange-relations between the products, the labour time socially necessary for their production forcibly asserts itself like an overriding law of Nature. The law of gravity thus asserts itself when a house falls about our ears. The determination of the magnitude of value by labour time is therefore a secret, hidden under the apparent fluctuations in the relative values of commodities. Its discovery, while removing all appearance of mere accidentalness from the determination of the magnitude of the values of products, yet in no way alters the mode in which that determination takes place.

Man's reflections on the forms of social life, and consequently, also, his scientific analysis of those forms, take a course directly opposite to that of their actual historical development. He begins, *post festum* [after the event],

with the results of the process of development ready to hand before him. The characters that stamp products as commodities, and whose establishment is a necessary preliminary to the circulation of commodities, have already acquired the stability of natural, self-understood forms of social life, before man seeks to decipher, not their historical character, for in his eyes they are immutable, but their meaning. Consequently it was the analysis of the prices of commodities that alone led to the determination of the magnitude of value, and it was the common expression of all commodities in money that alone led to the establishment of their characters as values. It is, however, just this ultimate money-form of the world of commodities that actually conceals, instead of disclosing, the social character of private labour, and the social relations between the individual producers. When I state that coats or boots stand in a relation to linen, because it is the universal incarnation of abstract human labour, the absurdity of the statement is self-evident. Nevertheless, when the producers of coats and boots compare those articles with linen, or, what is the same thing, with gold or silver, as the universal equivalent, they express the relation between their own private labour and the collective labour of society in the same absurd form.

The categories of bourgeois economy consist of such like forms. They are forms of thought expressing with social validity the conditions and relations of a definite, historically determined mode of production, viz., the production of commodities. The whole mystery of commodities, all the magic and necromancy that surrounds the products of labour as long as they take the form of commodities, vanishes therefore, as soon as we come to other forms of production.

~~Since Robinson Crusoe's experiences are a favourite theme with political economists, let us take a look at him on his island. Moderate though he be, yet some few wants he has to satisfy, and must therefore do a little useful work of various sorts, such as making tools and furniture, tanning goats, fishing and hunting. Of his prayers and the like we take no account, since they are a source of pleasure to him, and he looks upon them as so much recreation. In spite of the variety of his work, he knows that his labour, whatever its form, is but the activity of one and the same Robinson, and, consequently, that it consists of nothing but different modes of human labour. Necessity itself compels him to apportion his time accurately between his different kinds of work. Whether one kind occupies a greater space in his general activity than another depends on the difficulties, greater or less as the case may be, to be overcome in attaining the useful effect aimed at. This our friend Robinson soon learns by experience, and having rescued a watch, ledger, and pen and ink from the wreck, commences, like a true-born Briton, to keep a set of books. His stock-book contains a list of the objects of utility that belong to him, of the operations necessary for their production; and lastly, of the labour time that definite quantities of those objects have, on an average, cost him. All the relations between Robinson and the objects that~~