

THE
**Communist
Manifesto**



KARL MARX & FREDERICK ENGELS

INTERNATIONAL



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context

READING SELECTIONS

FRIEDRICH ENGELS

FROM *The Condition of the
Working Class in England
in 1844*

Translation by Florence Kelley Wischnewetzky

Chapter 2

The Great Towns

A Town, such as London, where a man may wander for hours together without reaching the beginning of the end, without meeting the slightest hint which could lead to the inference that there is open country within reach, is a strange thing. This colossal centralisation, this heaping together of two and a half millions of human beings at one point, has multiplied the power of this two and a half millions a hundredfold; has raised London to the commercial capital of the world, created the giant docks and assembled the thousand vessels that continually cover the Thames. I know nothing more imposing than the view which the Thames offers during the ascent from the sea to London Bridge. The masses of buildings, the wharves on both sides, especially from Woolwich upwards, the countless ships along both shores, crowding ever closer and closer together, until, at last, only a narrow passage remains in the middle of the river, a passage through which hundreds of steamers shoot by one another; all this is so vast, so impressive, that a man cannot collect himself, but is lost in the marvel of England's greatness before he sets foot upon English soil.¹

But the sacrifices which all this has cost become apparent later. After roaming the streets of the capital a day or two, making headway with difficulty through

¹This applies to the time of sailing vessels. The Thames now is a dreary collection of ugly steamers.—F.E.

the human turmoil and the endless lines of vehicles, after visiting the slums of the metropolis, one realizes for the first time that these Londoners have been forced to sacrifice the best qualities of their human nature, to bring to pass all the marvels of civilization which crowd their city; that a hundred powers which slumbered within them have remained inactive, have been suppressed in order that a few might be developed more fully and multiply through union with those of others. The very turmoil of the streets has something repulsive, something against which human nature rebels. The hundreds of thousands of all classes and ranks crowding past each other, are they not all human beings with the same qualities and powers, and with the same interest in being happy? And have they not, in the end, to seek happiness in the same way, by the same means? And still they crowd by one another as though they had nothing in common, nothing to do with one another, and their only agreement is the tacit one, that each keep to his own side of the pavement, so as not to delay the opposing streams of the crowd, while it occurs to no man to honour another with so much as a glance. The brutal indifference, the unfeeling isolation of each in his private interest becomes the more repellant and offensive, the more these individuals are crowded together, within a limited space. And, however much one may be aware that this isolation of the individual, this narrow self-seeking is the fundamental principle of our society everywhere, it is nowhere so shamelessly barefaced, so self-conscious as just here in the crowding of the great city. The dissolution of mankind into monads, of which each one has a separate principle, the world of atoms, is here carried out to its utmost extreme. . . .

What is true of London, is true of Manchester, Birmingham, Leeds, is true of all great towns. Everywhere barbarous indifference, hard egotism on one hand, and nameless misery on the other, everywhere social warfare, every man's house in a state of siege, everywhere reciprocal plundering under the protection of the law, and all so shameless, so openly avowed

that one shrinks before the consequences of our social state as they manifest themselves here undisguised, and can only wonder that the whole crazy fabric still hangs together. . . .

Every great city has one or more slums, where the working-class is crowded together. True, poverty often dwells in hidden alleys close to the palaces of the rich; but, in general, a separate territory has been assigned to it, where, removed from the sight of the happier classes, it may struggle along as it can. These slums are pretty equally arranged in all the great towns of England, the worst houses in the worst quarters of the towns; usually one or two-storied cottages in long rows, perhaps with cellars used as dwellings, almost always irregularly built. These houses of three or four rooms and a kitchen form, throughout England, some parts of London excepted, the general dwellings of the working-class. The streets are generally unpaved, rough, dirty, filled with vegetable and animal refuse, without sewers or gutters, but supplied with foul, stagnant pools instead. Moreover, ventilation is impeded by the bad, confused method of building of the whole quarter, and since many human beings here live crowded into a small space, the atmosphere that prevails in these working-men's quarters may readily be imagined. Further, the streets serve as drying grounds in fine weather; lines are stretched across from house to house, and hung with wet clothing.

Let us investigate some of the slums in their order. London comes first, and in London the famous rookery of St. Giles which is now, at last, about to be penetrated by a couple of broad streets. St. Giles is in the midst of the most populous part of the town, surrounded by broad, splendid avenues in which the gay world of London idles about, in the immediate neighborhood of Oxford Street, Regent Street, of Trafalgar Square and the Strand. It is a disorderly collection of tall, three or four-storied houses, with narrow, crooked, filthy streets, in which there is quite as much life as in the great thoroughfares of the town, except that, here, people of the working-class only are to be seen. A vegetable market is held in the street, baskets with vegetables and fruits, naturally all bad and hardly fit to use, obstruct the sidewalk still further, and from these, as well as from the fish-dealers' stalls, arises a horrible smell. The houses are occupied from cellar to garret, filthy within and without, and their appearance is such that no human being could possibly wish to live in them. But all this is nothing in comparison with the dwellings in the narrow courts and alleys between the streets, entered by covered passages between the houses, in which the filth and

tottering ruin surpass all description. Scarcely a whole window-pane can be found, the walls are crumbling, doorposts and window-frames loose and broken, doors of old boards nailed together, or altogether wanting in this thieves' quarter, where no doors are needed, there being nothing to steal. Heaps of garbage and ashes lie in all directions, and the foul liquids emptied before the doors gather in stinking pools. Here live the poorest of the poor, the worst paid workers with thieves and the victims of prostitution indiscriminately huddled together, the majority Irish, or of Irish extraction, and those who have not yet sunk in the whirlpool of moral ruin which surrounds them, sinking daily deeper, losing daily more and more of their power to resist the demoralizing influence of want, filth, and evil surroundings.

Nor is St. Giles the only London slum. In the immense tangle of streets, there are hundreds and thousands of alleys and courts lined with houses too bad for anyone to live in, who can still spend anything whatsoever upon a dwelling fit for human beings. Close to the splendid houses of the rich such a lurking-place of the bitterest poverty may often be found. So, a short time ago, on the occasion of a coroner's inquest, a region close to Portman Square, one of the very respectable squares, was characterised as an abode "of a multitude of Irish demoralised by poverty and filth." So, too, may be found in streets, such as Long Acre and others, which, though not fashionable, are yet "respectable," a great number of cellar dwellings out of which puny children and half-starved, ragged women emerge into the light of day. In the immediate neighbourhood of Drury Lane Theatre, the second in London, are some of the worst streets of the whole metropolis, Charles, King, and Park Streets, in which the houses are inhabited from cellar to garret exclusively by poor families. In the parishes of St. John and St. Margaret there lived in 1840, according to the *Journal of the Statistical Society*, 5,366 working-men's families in 5,294 "dwellings" (if they deserve the name!), men, women, and children thrown together without distinction of age or sex, 26,830 persons all told; and of these families three-fourths possessed but one room. In the aristocratic parish of St. George, Hanover Square, there lived, according to the same authority, 1,465 working-men's families, nearly 6,000 persons, under similar conditions, and here, too, more than two-thirds of the whole number crowded together at the rate of one family in one room. And how the poverty of these unfortunates, among whom even thieves find nothing to steal, is exploited by the property-holding class in lawful ways! The abominable

—dwellings in Drury Lane, just mentioned, bring in the following rents: two cellar dwellings, 3s.; one room, ground-floor, 4s.; second-storey, 4s. 6d.; third-floor, 4s.; garret-room, 3s. weekly, so that the starving occupants of Charles Street alone, pay the house-owners a yearly tribute of £2,000, and the 5,336 families above mentioned in Westminster, a yearly rent of £40,000....

But in spite of all this, they who have some kind of a shelter are fortunate, fortunate in comparison with the utterly homeless. In London fifty thousand human beings get up every morning, not knowing where they are to lay their heads at night. The luckiest of this multitude, those who succeed in keeping a penny or two until evening, enter a lodging-house, such as abound in every great city, where they find a bed. But what a bed! These houses are filled with beds from cellar to garret, four, five, six beds in a room; as many as can be crowded in. Into every bed four, five, or six human beings are piled, as many as can be packed in, sick and well, young and old, drunk and sober, men and women, just as they come, indiscriminately. Then come strife, blows, wounds, or, if these bed-fellows agree, so much the worse; thefts are arranged and things done which our language, grown more humane than our deeds, refuses to record. And those who cannot pay for such a refuge? They sleep where they find a place in passages, arcades, in corners where the police and the owners leave them undisturbed. A few individuals find their way to the refuges which are managed, here and there, by private charity, others sleep on the benches in the parks close under the windows of Queen Victoria. Let us hear the London *Times*:

It appears from the report of the proceedings at Marlborough Street Police Court in our columns of yesterday, that there is an average number of 50 human beings of all ages, who huddle together in the parks every night, having no other shelter than what is supplied by the trees and a few hollows of the embankment. Of these, the majority are young girls who have been seduced from the country by the soldiers and turned loose on the world in all the destitution of friendless penury, and all the recklessness of early vice.

This is truly horrible! Poor there must be everywhere. Indigence will find its way and set up its hideous state in the heart of a great and luxurious city. Amid the thousand narrow lanes and by-streets of a populous metropolis there must always, we fear, be much suffering—much that offends the eye—much that lurks unseen.

But that within the precincts of wealth, gaiety, and fashion, nigh the regal grandeur of St. James,

close on the palatial splendour of Bayswater, on the confines of the old and new aristocratic quarters, in a district where the cautious refinement of modern design has refrained from creating one single tenement for poverty; which seems, as it were, dedicated to the exclusive enjoyment of wealth, that *there* want, and famine, and disease, and vice should stalk in all their kindred horrors, consuming body by body, soul by soul!

It is indeed a monstrous state of things! Enjoyment the most absolute, that bodily ease, intellectual excitement, or the more innocent pleasures of sense can supply to man's craving, brought in close contact with the most unmitigated misery! Wealth, from its bright saloons, laughing—an insolently heedless laugh—at the unknown wounds of want! Pleasure, cruelly but unconsciously mocking the pain that moans below! All contrary things mocking one another—all contrary, save the vice which tempts and the vice which is tempted!

But let all men remember this—that within the most courtly precincts of the richest city of God's earth, there may be found, night after night, winter after winter, women—young in years—old in sin and suffering—outcasts from society—**ROTTING FROM FAMINE, FILTH, AND DISEASE.** Let them remember this, and learn not to theorise but to act. God knows, there is much room for action nowadays.²...

COMMENTS AND QUESTIONS

1. For Engels, the existence of slums and homeless people is a direct result of the unbridled development of industrial capitalism. What arguments can be made for and against this view?
 2. What techniques of description does Engels use to elicit the reader's sympathy?
 3. To what extent do the conditions that Engels describes exist today?
 4. What, for Engels, are the dehumanizing characteristics of the modern city? The theme of the city will become an important one for many nineteenth- and twentieth-century writers. Keep Engels's view in mind as we study literary and artistic representations of the city in succeeding chapters.
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²*Times*, Oct. 12th, 1843.

① Class Division
② Bour. rise to power

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④ Proletariat lifestyle

KARL MARX AND FRIEDRICH ENGELS

FROM *The Communist Manifesto*

Translation by Samuel Moore

Introduction

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 Czar, Metternich and Guizot, French Radicals and German political police.

Where is the party in opposition that has not been decried as communistic by its opponents in power? Where is 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:

1. Communism is already acknowledged by all European powers to be itself a power.

2. 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.

Chapter 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 reconstitution 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 burgesses 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, in 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 aside 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 bourgeoisie.

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

⑤ Conflicts

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②

of that class. An oppressed class under the sway of the feudal nobility, it became an armed and self-governing association in the medieval 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, 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 parliamentary 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 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 egotistic calculation. It has resolved personal worth in 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 need of a constantly-expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must get a footing 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 reactionaries, it has drawn from under the feet of industry the national ground on which it stood. Old established national industries have been destroyed and are still being destroyed every day. 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 production 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 exchange 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 onesidedness and narrowmindedness 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. . . .

We see then: 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, became no longer compatible with the already developed productive forces; they hindered production instead of promoting it; 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 whom he has called up by his spells. For many a decade past the history of industry and commerce 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 the existence of the entire bourgeois society on its trial, each time more threateningly. 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, had 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 promote bourgeois civilization and bourgeois property; on the contrary, they have become too powerful for these relations, 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 contain 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 developed—the modern class of workers, who live only so long as they find work, and who find work only so long as their labour increases capital. These workmen, 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 independent character, and, consequently, all charm for the workman. He becomes a mere 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 overlooker, 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 that 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 former lower strata of the middle class—the small manufacturers, traders and persons living on small incomes, 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.

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

4 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 against the bourgeois; they club together in order to keep up the rate of wages; they themselves 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.

4 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.

5 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 threat-

ened 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.

4 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.

5 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 interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interest 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 that make up 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 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 accumulation of wealth in the hands of private individuals, 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 the feet of the bourgeoisie the very foundation on which it produces and appropriates products. What the bourgeoisie therefore produces, above all, are its own grave-diggers. Its fall and the victory of the proletariat are equally inevitable.

QUESTIONS

1. How does Marx explain the triumph of the bourgeois over the feudal aristocracy?
2. What is the function of the state under bourgeois rule?
3. Why is bourgeois supremacy antinationalistic?
4. What does Marx mean when he writes that the productive forces of society have become too powerful for the conditions of bourgeois property?
5. Why is the wage of a worker roughly equal to his or her level of subsistence?
6. In what way does the bourgeoisie produce "its own grave-diggers"?
7. In what sense are all the enemies of the bourgeoisie save the proletariat reactionary?
8. What did Marx foresee and what did he not foresee?

The "Declaration of Sentiments" of the Seneca Falls Convention

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and

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